



ANNOTATIONS
Henrichs ON THE *Norman*
NEW TESTAMENT
O F
JESUS CHRIST
I N W H I C H

- I. The literal sense is explained according to the Expositions of the ancient Fathers.
- II. The false Interpretations, both of the ancient and modern Writers, which are contrary to the received Doctrine of the Catholic-Church, are briefly examined and disproved.
- III. With an account of the chief differences betwixt the text of the ancient Latin-Version, and the Greek in the printed Editions, and MSS.

THE FIRST VOLUME.

B Y R V. D. D.



WITH PERMISSION AND APPROBATIONS
Anno. 1730.



TO THE READER.



Translation of the new Testament into English from the *ancient* Latin-Version, was made by some Catholic-Divines in the University of Douay a hundred and fifty years ago, and publish'd by them at Rheims an. 1582. By the date that Translation was before the amendments and Corrections, made under Sixtus V, and Clement VIII, to reduce the Latin-Vulgat to it's former purity. Yet the differences betwixt that Douay-Translation, and the present Latin-Vulgat, are so few, and inconsiderable, that they must have follow'd a very correct Latin-Edition.

The Authors of that translation are to be commended for their endeavours to give us a true, and *literal translation*, not a *Paraphrase* (as most of the French translations seem to be.) This liberty of a *Paraphrase*, would indeed have render'd this laborious work much easier, but less exact, and with no small danger of mistaking, and misrepresenting the true sense of the word of God. In this I have endeavour'd to follow them.

They follow'd with a nice exactness the Latin text, which they undertook to translate, at the same time always consulting, and comparing ~~it~~ with the Greek, as every accurate Translator must do, not to mistake the true sense of the Latin-text. They perhaps follow'd too scrupulously the Latin, even as to the placing of the words, but what chiefly makes that Edition seem so obscure at present, and scarce intelligible, is, the difference of the English tongue, as it was spoken at that time, and as it is now chang'd, and refin'd: so that many words and Expressions, both in the Translation, and Annotations, by length of time, are become obsolete, and no longer in use.

It must needs be own'd that many places in the Holy Scriptures are obscure, and hard to be understood; *διουρίαι*, says S. Peter 2. Ep. c. 3. v. 16. They must be obscure in a literal translation, as they are in the Original. These places, as S. Peter there tells us, the unlearned, by their own false interpretations, turn, and *wrest, as they do other Scriptures, to their own perdition*. Nor yet is it lawful, even to prevent such fatal mistakes, to make any alterations or additions, that are not contain'd in the literal sense of the text. If the reader in this Edition find sometimes a word or two in a different Character, it is merely because, tho' they are not express'd in the very *letter* of the text, yet they seem'd necessary, to represent to the reader the true and literal sense and construction of such places, and so cannot be look'd upon as any alteration or addition.

I am by no means for changing that simplicity of style, and that plain manner of relating and expressing these Divine Truths, in which

the sacred writers, inspired by the Holy Ghost, have deliver'd to us these Oracles of the word of God. I am of the opinion of Monsieur Godeau, the learned Bishop of Vence, who would not in his paraphrase, change *thou* into *you*, even when the words were address'd to God himself. He says, that to speak to God by *thou* and *thee*, is to pay greater honour and veneration to the Grandeur and Majesty of God. And yet it is certain, they sound more awkwardly in the French language, than in English: for hitherto, both Catholicks and Protestants, have us'd them in their English Scriptures and prayer-books, tho' the French not so frequently, we have also another reason for retaining them in the Scripture: for the change of *thou* into *you*, would very often make the sentence of a doubtful signification, as I could shew by many Examples.

I have also retain'd such phrases, and ways of speaking, which may be call'd either *Hebraisms*, or *Grecisms*, as taken from the *Idioms* of those languages, but yet may be well enough understood in English. Nor did I think it necessary to change many words, and expressions, which, tho' coming from Hebrew and Greek derivations, are sufficiently understood by a long Ecclesiastical use and custom, at least by those, who are acquainted with the style of the sacred writers.

But notwithstanding the obscurity in the Holy Scriptures, and the simplicity and plainness of the style and Phraseology, these sacred pen-men are falsely accused of *Barbarisms*, and *Solecisms* in many places in the Greek. And tho' they have sometimes neglected the ordinary rules of Grammar (which the Latin Interpreter has also done) yet in them we may discover, not only more sublime thoughts, but even a true, natural, and solid eloquence, far surpassing the studied and artificial Rhetorick of the most celebrated profane Classics. Of this see the judicious Critick, and eloquent Dr. Blackwall in his book entitled, *The sacred Classics defended*, &c. an. 1728.

I know English Protestants are apt to blame us for translating from the Latin-Vulgate, rather than from the Greek. Is not the Greek, say they, the *fountain*? were not the *Originals* of all, or almost all the new Testament, written in Greek? They were so. But then we desire first to know where they, or we, may find this greek fountain pure, clear, and unmixed, as it was in the beginning? where we may be able to meet with those *Originals*, or *αὐτογέγραφα*, written by those divinely inspired Authors? It is certain they are not now extant, nor have been seen or heard of for many Ages.

But they'll tell us, tho' the *Originals* be lost, we may meet with many Copies, and Greek Manuscripts, some of them, perhaps written a thousand years ago, as the most learn'd Criticks conjecture. We must desire of them secondly to know, whether any one of these Manuscript-Copies agree in all, or almost all places, one with another, or with the Greek Testaments printed from them, and from which the Protestants have made their translations into vulgar tongues? It is evident to a demonstration, that no such authentick MSS can be found.

The immense labours, and almost incredible pains, which many

Protestants, as well as divers Catholicks, have taken, for two hundred years, to turn over, read, and compare the best, and most ancient MSS, in all the most famous Libraries in the world, have made it evident to all mankind, in how many thousand places they differ one from another.

The Greek Edition of the New Testament, printed at Oxford & at the Sheldonian, an. 1675. has given us out of divers MSS, four twelve or thirteen thousand *different readings*, as they have been number'd by a Protestant (a) Author, G. D. T. who publish'd a great Edition of the new Testament at Amsterdam, ex Officinâ Westenianâ, an. 1711. And when in his prologom: he gives us an account of the indefatigable labours of the learned Dr. Mills, he tells us, that out of about 120 MSS, he publish'd an. 1707 above thirty thousand different readings: and moreover, that the said Dr. Mills in his prologom. owns that he looks upon above two thousand of these, to be the true and genuine readings, according to which all printed copies ought to be corrected, and the present readings cast out, which, says he, would occasion no small changes in our books.

This said Critic, in the same place, blames Dr Mills for not attending to the consequences and advantages, which he apprehends the Papists may pretend to draw from thence, who always cry the foundations are corrupted. 2dly the Socinians. 3dly the Atheists, and all they who make a jest of all reveal'd Religion.

I am sorry to find any of our Adversaries so ill natur'd, and so unjust to us, as to join us in such ill company, as that of Socinians Deists, Atheists &c. We detest not only their errors, but also the consequences, which they bring against the Authority of the H. Scriptures, from the different readings, either in the Greek or Latin MSS and Copies, of which I may say with a Protestant-Critic, that they seem *more for pomp (b) and shew than for use and profit*, a great number, especially of Dr. Mills's being frivolous, and of no moment, like those of Mr. James in his book, to which he thought fit to give the title of *Bellum Papale*, setting forth those small differences betwixt the Amendments of Sixtus V. and Clement VIII.

It is true the Catholicks from such a multitude of differences, even in the most ancient MSS. now extant (which as M^r Simon shews, differ as much one from another and from the printed Greek copies, as those of a later date) may draw these inferences.

I. That the Protestants set too great a value, and lay too great stress upon the Greek text, such as it now is, from which they have made

(a) *Ne posset ingens ista sarrago prajudicare atque obesse Testamento... Pontificii ubique corruptos esse fontes clamant. Sociniani Christum & Spiritum Sanctum ex novo Testamento erasum & eliminatum vellent. Athei & irrisores totum deletum desiderant, quique cuncti ex tanta multitudine lectionum contra sacratissimum codicem argumenta mutuari possunt, & sapienter mutuati sunt, & adhuc mutantur. In the preface pag. 26.*

(b) *In pompa magis quam in usum. Dr. Mills in prelog. p. 117.*

so many different translations into vulgar languages , so that even Luther, (c) Calvin, Beza , and King James the 1st , when he order'd a new Translation , made loud and just complaints , that by them was shamefully corrupted the purity of the word of God. For, as S. Hierom (d) said , *that which varies, cannot be true* , especially when it must remain doubtful , which readings ought to be preferr'd , and when every Translator follows, and sets down that reading, which in his private opinion he judges best , or rather which agrees best with the principles of his Sect : by which liberty , says Dr. Walton (e) in his prolog : they have often follow'd *Lesbiam regulam*, that is, by, endeavouring to make the word of God conformable to their Creed not their Creed to the word of God.

2. From such a multitude of various readings, and differences in all these MSS, it must needs follow that the greek fountain has not run clear, and unmix'd for many ages.

3. For the same reason the present greek text cannot be accounted *authentick* in such a manner as they would have people to believe. By an *authentick* writing , deed , or Testament , is often understood the very original itself, written, made, or sign'd by the author of it. No greek manuscript , nor any part of the new Testament , can now be call'd authentick in this sense. A writing may be also esteem'd authentick in a lesser degree , when , tho' it be not the original it self , it can at least be proved to be a copy agreeing exactly , and word for word with that writing that was the original : this again cannot be pretended of the Greek MSS. now extant , because of such a number of differences , even in the most ancient copies that can be met with. The Protestants therefore must needs allow that writings , in a true sense, may be look'd upon as *authentick* , when there are sufficient grounds and authority to believe , and to be convinc'd, that notwithstanding many small changes, which have happen'd in sixteen or seventeen hundred years, they still contain , in all things of moment, the sense of the originals, so that whether they be copies in the same primitive language, or were faithfully translated, credit may be given to them as to the originals. Can our adversaries shew any other sense , in which the present greek can be call'd authentick ?

They need not therefore quarrel with the Decree of the Council of

(c) See Simon in his Criticks on the new Testam. c. ult. citing the words of Grotius , *Lutherus dixit per tot versiones incertiores fieri lectores quam antea fuerunt. Beza verò tot esse interpretes , qui non tam convertunt quam pervertunt : ut , nisi audacia eorum occurratur futurum sit inter paucos annos , ut ipsarum quoque rerum possessione depellamur.* See Simon on the new Testam. c. 24.

(d) S. Hierom prefat. In Evang. *verum non esse quod variat.*

(e) Walton prolog. 6. p. 37. *pro norma fidei Lesbiam regulam habemus , nec jam verbum Dei ultra esset , sed aliorum qui hoc sibi temere promittunt.*

Trent. Sess. 4. which ; without deciding any thing concerning the Hebrew or Greek Scriptures , and without denying them to be *authentick* , declared the Latin-vulgat to be receiv'd, and made use of as authentick , ordering a correct edition of it to be publish'd , and to be preferr'd before all other Latin translations and Editions. And that this is the true sense of that Decree, see Pallavicina, who writ the History of the Council , Salmeron , who was there present , Bellarmin , and divers other learned catholick writers , cited for this purpose by Dr Walton in his 10th Prologomenon. The same Catholick-writers allow, and teach that recourse may be had, even to the present Hebrew , and Greek , to find , and prove the true sense of the Scriptures. See Bellarm. l. 2. de verbo Dei. c. 11.

But the Protestants will still pretend that translations of the N. Testament ought rather to be made from the Greek , being the language , in which it was written , and therefore the Greek must certainly have more of the Original, than translations into Latin, Syriac , &c. Yet this only shows that the G. MSS. and copies , as we have them at present, have indeed more of the original , *as to words* , but do's not prove, that they have more of the Original, *as to the true sense*, than a faithful and exact translation , taken from the Originals soon after they were written , if such a translation hath been always kept with equal , or with greater care. For it is certain that many times one word , or one letter, added or omitted , quite changeth the sense of a whole Sentence, and such changes , when they come to be very numerous , alter the sense of a large writing or book. This may happen to any book , to any deed , to any last Will , and Testament , of which a number of copies have been taken tho' in the same language. Put the case , that when S. Hierom undertook a new translation into Latin of the old Testament, he could meet with no Hebrew text, but what was full of faults and changes , and that the Greek version of the LXX , had been faithfully translated , and more carefully preserv'd , it is certain , that tho' he might still find in the Hebrew more of the original as to the very words, yet not more of the true sense. Many, who oppos'd S. Hierom's new translation from the Hebrew, and were for sticking to the former version taken from the LXX , judg'd this to be the very case , especially finding that Christ himself , and his Apostles , cited the places of the Scriptures , as they were in the LXX.

To apply this to the question we are about , and give reasons for translating from the Latin-vulgat : It is not to be doubted , but that a Latin translation of all the new Testament was made, either in the Apostles time , or very soon after. No doubt but this translation was not only read by particulars , but in all Churches and Meetings , where the Latin tongue was spoken. It is this Translation that S. Hierom , and S. Aug. sometimes call'd *vetus*, and *communis* , sometimes *vulgata*, and *itala* , or *italica*. And St. Aug. speaking of the Latin versions , of which there had been very many before his time , says *Itala, ceteris preferatur* l. 2. de Doctr. Christ. c. 15.

This common and vulgat Edition S. Hierom corrected, by order of Pope Damasus , from the Greek MSS. which doubtless were not so

different, as those now to be met with in our days : yet he tells us, what caution he used in correcting it, only from the best MSS, and such as seem'd *true* ones. This Latin vulgat with S. Hierom's amendments, was much approv'd by the learned men, yet it was not generally used in the Churches till two hundred years after, they still retain'd in their publick Liturgy, and read in their Church-meetings the *common ancient vulgat*, and then by degrees S. Hierom's corrections were receiv'd, at least for the most part, tho' in some places, the N. Testament was still retain'd according to that *ancient and common Italica*.

The learned Cassiodorus in the 6th age took great pains to have the scriptures Corrected from the faults, that had happen'd by the ignorance or negligence of transcribers, and placed manuscripts, as correct as possible, both of the ancient vulgat, and with S. Hierom's Amendments, in his Library,

The Emperor Charles the great, who was both learned himself, and a great encourager of learning, employ'd Alcuin, and divers learned men to correct those frequent faults, which, by such a multitude of written copies, were found in the Latin Scriptures. He tells us he corrected in this manner all the books (a) of the old and new Testament.

The Latin writers and Interpreters in every age, and also the Scholasticks from the 12th and 13th Century, have much contributed to make us able to discern the true readings from the changes, and faults of transcribers, before printing was invented.

The learned men in most Universities, and in all parts of the western Church, were consulted, who having compar'd the Latin with the Greek copies, sent their remarks to Rome, where, after examining and advising with men that were Judg'd the most capable in this kind of learning, were publish'd the correct Editions of the Latin vulgat, by Sixtus V. and Clem. the VIII. Can it be said that greater care, or equal care, has been taken as to any Edition of the Greek Testament?

It may be also observ'd that neither S. Hierom, nor any of the Fathers, thought it convenient to make new Translations from the Greek MSS. They contented themselves to correct those faults, which inevitably happen'd in the manuscript copies. They had a due veneration for that version, which had been made use of from the beginning of Christian Religion in all the Latin churches. Erasmus was the first, who undertook a new Translation from the printed Greek, publish'd by Cardinal Ximenes, and by Robert Stephens. Beza blames Erasmus for abandonning in many places the Latin Vulgat, which, says he, is more conformable to many G. MSS. which Erasmus wanted. The learned Protestant Mr. Bois (b) Prebend of Ely, at the request of Lancelot Bishop of Winchester, in his book, entitl'd, *veteris Interpretis cum*

(a) *Universos ad amissum correximus. See Simon on the new Testam. c. 9. — (b) Nova nunc spiramus, suspiramusque omnia, nova lumina, Angliam novam, novum. . . . Evangelium, ac si abjuratis Orthodoxorum partibus, in Castra concesseramus Novati, Novatoresque rectius audiremus, quam reformati — Davidicos numeros, vernaculo sermone nostro, vitiis pessimis, sensu peiori redditos &c.*

Beza aliisque recentioribus, Collatio, commended by Dr Walton; defends the old Latin Translation, where it was chang'd by Beza, and Others. See what he says on the IV. Chap. of S. Matt. page 5. And what heavy complaints, the author of the Preface makes, not only of new readings, but of all kind of novelties in matters of Religion, introduc'd without necessity.

Dr Walton (a) in his Prolog: and Other learned Protestants own that the Latin Vulgat ought to be held in great esteem, and that it ought not to be changed by any private persons, having been authoriz'd and used in the Church for so many Ages, especially, saith Walton, since it belongs to the Church to judge of the sense of the scriptures, and to recommend this sacred *Depositum* to the faithful. The Church in a General Council, has declar'd the ancient Latin- Vulgat authentick; but we do not find any Greek copie or Edition, such as we can meet with at present, recommended to us by the Church.

As to the Annotations in this edition, I have not follow'd those in the Rheims-Testament. They chiefly insisted on the Controversies, occasion'd by the late changes of Religion in England. I Have made it my endeavour to expound also the literal sense. I am persuaded that aiming at brevity, these notes may seem obscure, to those, who have not read any other commentary; but I hope they may be useful, both for the preventing of false Interpretations, and for a more easy understanding of the word of God, especially in the Epistles of S. Paul. I am not conscious to myself, that I have omitted to examin the greatest difficulties, nor those passages, that have been perverted by false Expositions: nor yet have I used any harsh language, or reflections on those, who have fal'n into the greatest errors and mistakes. I have always been mindful of that excellent admonition of the Apostle to his Disciple S. Timothy, as spoken to every minister of the Gospel: *be mild even towards all men. . . . patient, admonishing with modesty those, who resist the truth, in hopes that God will at some time give them repentance to know, and acknowledge the Truth.* 2. Tim. 2. 24. If I have not been acquainted with the Scriptures from my very Infancy, as S. Paul witnesseth of the same S. Timothy, my Inclinations at least, led me very early to take the greatest delight in searching the sense of the H. Scriptures, the Commentaries, and Interpretations of the ancient Fathers, especially on the new Testament, in their own works, and language they writ, in citing of which, I have never trusted any eyes, but my own, which I soon found very necessary, not omitting at the same time, what I could learn from later Authors, and Criticks.

But as I am conscious to myself, so I freely own to the publick, that I do not look upon my self sufficiently qualified to make a new Translation, which therefore I have not pretended to. I am far from being so perfect in the greek, as I could wish, and of Hebrew I know nothing. I have consulted on the most difficult places those, whom I thought were best able to assist me. I have been always cautious, not to expound the Scriptures by my own private judgment,

(a) *Magni faciendam. Non sollicitandam a privatis*

not to follow a blind guide , nor to split upon the same dangerous rock as all hereticks have done , rashly *wresting the Scriptures to their own perdition*. 2. Pet. 3. *ψ*. 16. I submit all to the judgment of the Church , and of the Head of the Church , the Successor of S. Peter , to those Pastors and Bishops , whom Christ left to govern his Church , with whom he promis'd *to remain to the end of the world*. Matt. 28. 20.

I shall only add , that I have not publish'd this translation , and Notes , that every one , tho' never so ignorant , might read , and put his own construction on the sense of these sacred writings. The dangerous and pernicious consequences of reading Scriptures without humility , and an entire submission to the Church , I have elsewhere taken notice of. I beg leave to conclude with this charitable advice , that whosoever takes the H. Scriptures in hand to read them , first make this , or the like prayer to the Father of lights.

*A prayer before the reading of any part of the
H. Scriptures.*

Come Holy Spirit , fill the hearts and minds of thy faithful servants , and inflame them with the fire of thy Divine love.

LET US PRAY.

Oh God , who did'st teach the hearts of thy faithful , by the illumination of the Holy Ghost , grant us we beseech thee to be always wise in the same Spirit , and to rejoyce by his consolation through our Lord Jesus Christ , who liveth and reigneth with thee in the unity of the same holy Spirit , for ever and ever. Amen.

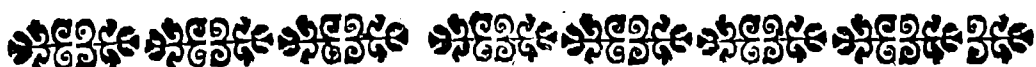


E R R A T A.

IN THE TRANSLATION. pag. 3. Ψ . 22. for *what* read *which*.
 p. 18. Ψ . 10. of *God*. r. of *heaven*. p. 20. Ψ . 47. for *publicans*. r.
heathens. p. 38. Ψ . 12. *salute them*. r. salute it. p. 80. Ψ . 12. *whole*
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 Ψ . 1. Council r. Counsel. p. 155. Ψ . 22. After what thou wilt, add.
of me. p. 166. Ψ . 11. dele *he told them*. p. 169. Ψ . 2. After *ask'd*
him, r. trying him. p. 170. Ψ . 20. After *said to him*, r. master. p.
 184. Ψ . 25. for *the fruit of this wine*, r. *this fruit of the vine*. p. 189.
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Prince of the Pharisees. p. 282. Ψ . 35. read face of the *whole Earth*.
 p. 284. Ψ . 17. for *divide*. r. *take, and divide*. p. 323. Ψ . 13. r. I shall
 give him. p. 356. Ψ . 27. read, *he answer'd them*, *I have told you*.
 p. 365. 37. for *the Jews*. r. *And some of them said*. p. 369. Ψ . 10.
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 Ψ . 21. r. and what Lord. p. 422. 6. After *Jesus* add *Christ*. p. 427. 32. r.
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 13. for *Saul*. r. *Paul*. p. 472. Ψ . 12. and 25. for *Saul*. r. *Paul*. p.
 481. 22. r. as it were *Superstitious*. p. 496. 10. After *came thither*,
 add *from Judea*. p. 489. Chap. 23. Ψ . 26. r. excellent *President Felix*.
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nicie, r. a haven of *Crete*, looking towards the Southwest and north-
 west. Ibid. Ψ . 18. after *storm*, add *the next day*.

IN THE ANNOT. p. 22. Ψ . 32. *Abultery*, r. *Adultery* Ibid. Ψ .
 39. *re-venge*. r. *revenge*. p. 50. Ψ . 32. r. *he shall*. p. 144. 26. for,
his Father had before him r. *his son had after him*. p. 169. Ψ . 48. *some*
Victims, dele *some*. p. 201. 9. *Tabernacle*. r. *Temple*. p. 309 lin. 26.
 r. The *Arians*, I say, pretend p. 367. 18. for *fifty*, read *fifteen*. Ibid.
 Ψ . 41. dele *even as man*. p. 372. 28. lin. 4. r. *my name*. p. 373.
 47. *that judgeth him*. r. *that judge him*. p. 406. Ψ . 21. lin. 6. read, *both*
God and man. p. 406. Ψ . 21. lin. 9. for *lesser share in both*. r. *share*.
Of both these missions see, &c. p. 483. Chap. 17. Ψ . 22. *Arator*. r.
Aratus. p. 407. 23. r. *deferring*.

IN THE ITALIC-NOTES. p. 51. for $\pi\acute{\alpha}\rho\theta\alpha$. r. $\pi\acute{\alpha}\iota\lambda\alpha$. p. 84.
 $\epsilon\mu\acute{o}\nu$ r. $\epsilon\upsilon\delta\acute{o}\nu$ p. 137. r. $\eta\mu\acute{\epsilon}\rho\alpha$ p. 204. r. $\pi\lambda\eta\rho\omicron\phi\omicron\rho\epsilon\iota\omega\tau\alpha\iota$, $\pi\lambda\eta\rho\epsilon\upsilon\omega\tau\alpha\iota$.
 p. 315. for $\acute{\alpha}\lambda\lambda\omega$ r. $\acute{\alpha}\lambda\lambda\acute{\omega}$.



APPROBATIONS

On the first Volume.

APPROBATIO EXIM. ET R. P. P. AMBROSII BURGIS

SAC. TH. DOCT. ET PROF. &c.

LEgi Editionem Anglicanam quatuor Evangeliorum & Actuum Apostolorum ab Eximio D. R. W... Sac. Theol. Doct. & Prof. adornatam, eamque ubique latinæ vulgatæ conformem inveni. Datum Lovanii in Collegio S. Thomæ Aquinatis. FF. Præd. Anglorum hac decima Aprilis. 1730.

AMBROSIUS BURGIS.

APPROBATIO R. P. F. ANTONII CODRINGTON

SAC. TH. LECT. IN CONV. F. F. M. M. RECOLL.

ANGLO. DUACENO.

INfrascriptus legi summâ attentione & voluptatē versionem Anglicanam quatuor Evangeliorum & Actuum Apostolorum labore & industriâ Exim. D. R. W. Sac. Facultatis Duacenæ Doctoris & Prof. eamque fidelissimam reperi, dignissimamque judicavi ut in lucem emittatur. Datum in Conventu & Collegio Duac. Recoll. Ang. die 20. Aug. an. 1729.

F. ANTONIUS CODRINGTON,

NB. The great employments of the first, and the death of the latter of these two learned Divines, have deprived me of their Approbations, which I hop'd for on the remaining part of the New Testament.

Other Approbations on both Volumes may be seen at the end of the second.



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Abraham's Bosom. V. 1. p. 266.

By *Adoption*, we call God *Abba*. V. 2. 36.

To *Adore*, *worship*, &c. many times signify an inferior honour paid to creatures. The meaning of those words of S. John, *I fell before his feet to adore him*: The Protestants make S. John twice a great and inexcusable idolater. Vol. 2. p. 523.

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The vanity of such as dare say on such matters, *I know* such a thing is impossible. vol. 1. p. 302. All things made by the Son: and he *the God*: *θεός*. V. 1. p. 309: 332. 380. 382. ὁ ἰσχυρὸς. See vol. 2. p. 95. 220. 230. 233. 303. 304. 432. 448. &c.

Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. *Principium qui & loquor vobis*. V. 1. p. 352. 354:

B.

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The sense of these words 2. Pet. 2. v. 4. Rudentibus inferni detractos, in *Tartarum* tradidit cruciandos. And of the Greek σείρας ζόφου or ᾠδου. and of παραρώσας vol. 2. 409. 410.

Jewish *Traditions* and precepts of men blamed. vol. 1. p. 64. V. 2. p. 232 other Traditions a rule of our belief together with the Scriptures. v. 2. p. 252.

Of *Translations* into vulgar languages from the Greek or latin, see the Preface to the first Volume The text of the latin - vulgate not preferable to the greek ἀντίγραφα and Originals (if they were extant) but preferable and warranted by greater Authority than any one, or all the Greek copies that now can be found. Ibid.

Beza ownes on Matt. 8, 30 that the latin text *erat non longe*, is to be preferr'd before the G. reading ἡ δὲ μακρὰ now in all G. MSS, V. 1. p. 33.

Doctor Wells in his late amendments of the English Prot : *Translation*, has frequently restor'd and preferr'd those readings in G. MSS, which agree with the latin-vulgate. This he has done near a hundred times on the Apoccalypse only. vol. 2. p. 487. He takes notice we have now no G. MS so ancient as the old Latin version.

The Protestant translation, even that put out by K. James the first, tho' much more correct than the former translations, is false Matt. 19. 11. and not agreeable to the greek, ἡ πάντες χωρεῖσι non omnes capiunt, for all men receive not, they put, all men *can* not receive. p. 78. 79.. And Gal. 5. 17. ἵνα μὴ ἂν ἐν θέλῃς, τὰ ὑμεῖς ποιεῖτε, ut non quæcunque vultis, illa faciatis, so that you *cannot* do the things you would, for so that *you do not* &c--- Rom. 5. 12. ἐφ' ᾧ πάντες ἡμαρτον. Their translation, *for that all have sinn'd*, it should be, in whom all sinn'd as, the

latin Interpreter gives the true sense, in quo omnes peccaverunt, See the 2^d volume p. 23. — 1. Cor. 9. 5. ἀδελφῆ γυναῖκα, it should be a woman a sister, not a wife, as in the Prot. translation, See the Fathers. V. 2. p. 100. — 1. Pet. 2. 13. ἀνθρωπίνῃ κτίσει, They put to every ordinance of man, it should be to every human creature, as they translate κτίσις creature, Mark 16. 15. and Coloss 1. 5. 15. See V. 2. p. 391. — Heb. 5. 7. for ἀπὸ τῆς ἐυλαβείας. Their translation, in that he feared, d'os not give the true and literal sense of ἐυλάβεια, as I have shewn. vol. 2. p. 316. — Luke 1. 5. 1. πεπληροφασμένων. The latin translation *complete* sunt, is more exact than their English translation, of those things which are most surely believed, witness S. Chrys. as I have shewn V. 1. p. 200. 204. V. 2. p. 286. 287. — Luke 2. 28. κεχαριτωμένη, for which the latin Interpreter puts, *gratia plena*, and which the Protestants needed not to have changed into *highly favour'd*, as I have shewn. V. 1. p. 204.

V.

Two veils in the Jewish Tabernacle, and in their Temple. V. 1. p. 130.

The sense of these words, *vespere autem sabbati, quæ luceſcit in primâ sabbati* By the greek. V. 1. p. 133.

Virginity preferable to a married state. V. 2. p. 91–94. They who break *vows* make themselves liable to eternal damnation. Of this were notoriously guilty the pretended Reformers. Ibid.

W.

Widows wanton in Christ, or against Christ, and in what circumstances it is better for them to marry. V. 2. p. 269. 270.

Dr. W... mistakes a note of Feuardentius, as if it had been written by Dr. Grabe V. 2. 483. His distinction of the mystical Antichrist, and emphatically so call'd. V. 2. p. 514.

Mr. Andrew Willets dreams. V. 2. p. 469. what he says of the sign of the Cross. Ibid. His *evident demonstration* that the Popes (and Pope Joane) is the whore of Babylon and Antichrist. V. 2. p. 497.

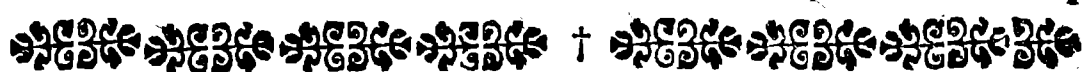
The whimsical inventions of Mr. Mede as to the effusion of the 7 vials , where he tels us , that the 3d vial was by the Laws made in England by Q. Elizab. against Popish-Priests, and by the great overthrow of the famous Spanish Armada an. 1588. V. 2. p. 498.

What is meant by the Husband of one *wife* , and of the words, let every one *have* his own *wife*. V. 2. p. 91.

The man is the head of the *woman*. And of these words , *the woman* must have *power* over her head. V. 2. p. 107. and p. 209.

FINIS.






THE HOLY GOSPEL OF JESUS-CHRIST ACCORDING TO S. MATTHEW.

THis and other Titles, with the Names of those that wrote the Gospels, are not the words of the Evangelists themselves. The Scripture it self no where teacheth us, which books or writings are to be receiv'd as True and Canonical Scriptures. It is only by the channel of *unwritten Traditions*, and by the Testimony, and Authority of the Catholick Church, that we know, and believe, that this Gospel, for example of S. Matthew, with all contain'd in it; and that the other Books, and Parts of the old, or new Testament, are of Divine Authority, or written by divine inspiration, which made S. Augustin say, *I should not believe the Gospel, were I not moved thereunto by the Authority of the Catholick Church, Ego Evangelio non crederem, nisi me Ecclesia Catholica commoveret Autoritas. Lib. cont. Epist. Manichai, quam vocant fundamenti. tom. 8. c. 5. p. 154. A. Ed. Ben.*

S. MATTHEW one of the twelve Apostles, was first a *Publican*, i. e., one concern'd in collecting the publick taxes, when he was call'd by our Saviour, with these words, *follow me*, matt. 10. 3. He was also call'd *Levi*, Luke 5. 27. and the son of *Alpheus* Mat. 2. 14. — Tis the common opinion of the ancient writers, that he wrote in Hebrew, i. e., in *Syro-chaldaick*, which the Jews in Palestine spoke at that Time. The Original is not now extant, but being soon translated into Greek, it is very probable, even in the Time of the Apostles, the Greek was receiv'd as of equal Authority — We know not for certain what year of the Christian-Æra he wrote his Gospel, 'tis thought about 8. or. 10. years after Christ's Ascension: and the general Opinion is, that he wrote before any of the other Evangelists.



C H A P. I.

1.  HE Book of the Generation of Jesus Christ the Son of David , the Son of Abraham.

2. Abraham begat Isaac , and Isaac begat Jacob , and Jacob begat Judas and his Brethren.

3. And Judas begat Phares and Zara of Thamar , and Phares begat Efron , and Efron begat Aram.

4. And Aram begat Aminadab , and Aminadab begat Naasson , and Naasson begat Salmon.

5. And Salmon begat Booz of Rahab , and Booz begat Obed of Ruth , and Obed begat Jesse , and Jesse begat David the King.

6. And David the King begat Salomon of her that had been *the wife* of Urias.

7. And Salomon begat Roboam , and Roboam begat Abias , and Abias begat Asa.

8. And Asa begat Josaphat , and Josaphat begat Joram , and Joram begat Osias.

9. And Osias begat Joatham , and Joatham begat Achaz , and Achaz begat Ezechias.

10. And Ezechias begat Manasses , and Manasses begat Amon , and Amon begat Josias.

11. And Josias begat Jechonias and his Brethren in the Transmigration to Babylon.

12. And after the Transmigration to Babylon , Jechonias begat Salathiel , and Salathiel begat Zorobabel.

13. And Zorobabel begat Abiud , and Abiud begat Eliacim , and Eliacim , begat Azor.

14. And Azor begat Sadoc , and Sadoc begat Achim , and Achim begat Eliud.

15. And Eliud begat Eleazar , and Eleazar begat Mathan , and Mathan begat Jacob.

16. And Jacob begat Joseph the Husband of Mary , of whom was born Jesus , who is call'd Christ.

17. So all the Generations from Abraham to David, are fourteen Generations, and from David to the Transmigration to Babylon fourteen Generations, and from the Transmigration to Babylon till Christ, fourteen Generations.

18. Now the Generation of Christ was thus. When Mary his mother was Elpoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. And Joseph her Husband, being a just man, and not willing to expose her to publick Shame, had a mind to dismiss her privately.

20. But whilst he was thinking of these things, behold an Angel of the Lord appear'd to him in *his* sleep, saying: Joseph son of David, fear not to take Mary thy wife: for that which is conceiv'd in her, is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his People from their Sins.

22. And all this was done, that it might be fulfilled; what the Lord spoke by the Prophet saying:

23. Behold a virgin shall be with Child, and shall bring forth a Son: and they shall call his name Emmanuel, which being interpreted is, God with us.

24. And Joseph rising from sleep, did as the Angel of the Lord commanded him, and took his wife.

25. And he knew her not till she brought forth her first born son, and call'd his name JESUS

A N N O T A T I O N S.

¶ 1. *The Book of the (a) Generation*, i. e. the Genealogy, or Pedigree, which is here set down in the first sixteen Verses. — In the Stile of the Scriptures any short Schedule or Roll, is call'd *a Book*, as the Bill or short Writing of a divorce, is call'd a little Book, Matt. 5. 31.

¶ 8. *Joram begat Ozias*, three Generations are omitted, as we find 2. Paralip. 22. For there, *Joram begat Ochozias, and Ochozias begat Joas, and Joas begat Amazias, and Amazias begat Ozias*. This omission is not material, the design of S. Matthew being only to shew the Jews

that Jesus their Messiah was of the Family of David : and he is equally the son, or the descendant of David , tho' the said 3. Generations be left out. For Ozias may be call'd the son of Joram , tho' Joram was his Great grand-Father.

Ψ. 11. *Josias begat* (b) *Jechonias* , &c. The Genealogy of Christ , as it appears by the 17th Verse , is divided by the Evangelist into thrice fourteen Generations , and so it is to contain 42 persons. The first class of fourteen , begins with Abraham , and ends with David. The second Class begins with Salomon , and ends with Jechonias. The 3^d Class is supposed to begin with Salathiel , and to end, says S. Hierom, with our Saviour Christ. But thus we shall only find in the 3^d Class 13. Generations , and in all , only 41. instead of 42. Not to mention in these short Notes other Interpretations , the Conjecture of S. Epiphanius seems the most probable, that we are to understand two Jechonias's , the Father , and the Son , who had the same name. So that the true Reading should be , *Josias begat Jechonias* and *his Brethren* , and *Jechonias begat Jechonias* , and *Jechonias begat Salathiel*. Thus Jechonias named in the 12th Verse , is not the same , but the son of him , that was named in the 11th Verse ; and from Jechonias the son, begins the 3^d Class , and so Christ himself will be the last or 14th person , in that last Series , or Class.

There are several difficulties about reconciling this Genealogy in S. Matthew , with that in S. Luke c. 3. But without insisting on all the particulars in these short Notes , I hope it may suffice to take Notice , that no one can reasonably Doubt , but that both the Evangelists copied out the Genealogical Tables , as they were then extant , and carefully preserved by the Jews , and especially by those Families , that were of the Tribe of Juda , and of the Family of David , of which the Messiah was to be born. For if the Evangelists had either falsified , or made any mistake as to these Genealogies , the Jews undoubtedly would have objected this against their Gospels , which they never did.

Ψ. 14. *In the Transmigration*, (c) or Transportation to Babylon, i. e. about the Time the Jews were carried away Captives to Babylon. For Josias died before their Transportation. See 4. Kings , 24.

Ψ. 16. *Joseph the Husband of Mary*. (d) So he is again call'd Ψ. 19. But in the 18th Verse , we read : *when Mary his Mother was espoused to Joseph*. These different expressions of being *Husband* , and being *espoused* , have occasion'd different Interpretations . Some think that Joseph , and the B. Virgin , were truly married at the Time of Christ's Conception : Others that they were only then espoused, or engaged by a Promise to marry afterwards. S. Hierom says , when you hear the Name of Husband , do not from thence imagine them to be married , but remember the Custom of the Scriptures , according to which , they who are Espoused only , are called *Husbands* , and *Wives*.

Ψ. 20. *Fear not to take* , &c. i. e. , fear not to marry her , if we suppose them not yet married : or if married already , the sense is , fear not to keep , and remain with thy chaste Wife ; lay aside all thoughts of dismissing , and leaving her.

S. MATTHEW. C. I.

5

Ψ. 23. *Behold a Virgin* (e) &c. The Jews sometimes objected, as we see in S. Justin's Dialogue with Tryphon, that the Hebrew word *Alma*, in the Prophet Isaias, signified no more than a *young woman*. But S. Hierom tells us that *Alma* signifies a *Virgin kept close up*. Let the Jews, says he, shew me any place, in which the Hebrew Word *Alma*, is applied to any one, that is not a Virgin, and I will own my ignorance. — Besides the very circumstances in the Text of the Prophet, are more than a sufficient Confutation of this Jewish Exposition: for there a *sign*, or miracle is promised to Achaz: and what miracle would it be for a young woman to have a Child, when she had ceased to be a Virgin?

Ψ. 25. *He knew her not till* [f] *she brought forth her first born son*. The Heretick Helvidius from these words, starts two or three objections: as 1st that by saying he knew her not, till that time, is implied that he knew her afterwards. 2. That Christ would not be call'd the *first born*, unless others had been born of his mother afterwards. 3. Helvidius adds another objection, that in the Gospel we read of Christ's Brethren: therefore Christ had Brothers, and his Mother other Sons after him.

In answer to the first, S. Hierom brings divers Examples, to shew that *until* is many times used to signify, that such a thing happen'd not till such a time, when at the same time, it would be very false and foolish to pretend, that it happen'd afterwards. For Example Christ said to his Disciples: *behold I am with you untill the End of the world*, it would be foolish to say, Christ would not be with them afterwards, and for all Eternity. God saith to his divine Son: *sit on my right Hand, till I make thy Enemies, thy foot-stool*, shall he sit no longer after his Enemies are subdued? — To the 2^d S. Hierom shews again by Scripture-Examples, that every one that is *first brought forth*, is call'd the *first born*, or the *first begotten*, without regard whether any other is born of the same Parents afterwards: thus the first born are order'd to be redeem'd in the Law. Thus an Angel is said to have kill'd all the *first begotten* in Egypt, where doubtless many of them were the only begotten. — In fine as to the 3^d trifling Argument of Helvidius, it is evident that in the stile of the Scriptures, they that were no more than Cousins, were call'd Brothers and Sisters.

(a) Ψ. 1. *Liber Generationis*, Βίβλος γενέσεως. So Gen. 5. 1. *Hic est liber generationis Adam*, Βίβλος, &c.

(b) Ψ. 11. See S. Epiphani. her. 6. pag. 21. Edit. Petav. ἐπειδὴ τινος, &c.

(c) *In transmigratione*, ἐπὶ τῆς μετακινήσεως, i.e. circa tempus transmigrationis.

(d) Ψ. 16. *Joseph virum Mariae*, Ἰωσήφ· Μαρίας. And Ψ. 19. *vir ejus*, ἀνὴρ αὐτῆς. But Ψ. 18. μνησθεύσεως, *desponsata*, μνηστέρημα is not properly the same as γαμέειν.

(e) Ψ. 23. *Ecce Virgo*, ἰδὲ ἡ παρθένος. So is it read, not only here in S. Matthew, but in the LXX. Isai. 7. S. Hier. l. 1. Cont. Jovin. tom. 4. parte 2. pag. 174. *Ostendant mihi, ubi hoc Verbo (Alma) appellantur* & *nupta*, & *imperitiam confitebor*, &c.

(f) Ψ. 25. *Donec peperit primogenitum*, ἕως ἂν ἔρται τὸ πρωτότοκον. So ἕως τῆς συντελείας. See also 1. Cor. 15. 25. See S. Hierom adversus Helvidium tom 4. part. 2. p. 133. & seq.



C H A P. I I.

1. **N**OW when Jesus was born at Bethleem of Juda, in the days of King Herod, behold wise men came from the East to Jerusalem,

2. Saying : where is he that is born King of the Jews, for we have seen his Star in the East, and we are come to adore him ?

3. And Herod the King hearing *this* was troubled, and all Jerusalem with him.

4. And assembling together all the Chief Priests, and the Scribes of the People, he ask'd of them, where the Christ should be born ?

5. And they said to him : in Bethleem of Juda : for so is it written by the Prophet,

6. And thou Bethleem, the Land of Juda, art not the least among the Princes of Juda : for out of thee shall come a Leader, who shall govern my People Israel.

7. Then Herod calling privately the wise men learnt diligently of them the time of the Star, that appeared to them.

8. And sending them to Bethleem said : Go, and make diligent enquiry after the Child : and when you have found him, bring back an account to me, that I also may come, and adore him.

9. Who having heard the King, went away. And behold the Star, which they had seen in the East, went before them, till it came, and stood over where the Child was.

10. And seeing the Star, they rejoic'd with exceeding great Joy

11. And entring into the House, they found the Child with Mary his mother, and falling down they ador'd him : and opening their Treasures, they offerr'd to him Gifts, Gold, Frankincense, and Myrrhe.

12. And being admonish'd in sleep, not to return to

Herod , they went back another way into their own Country.

13. Who being departed , behold an Angel of the Lord appeared in sleep to Joseph, saying : rise up , and take the Child , and his Mother , and fly into Egypt , and be there till I bring thee word : for it will come to pass, that Herod will seek the Child to destroy him.

14. Who rising up took the Child and his Mother by night , and retired into Egypt :

15. And he was there untill the death of Herod , that it might be fulfill'd , what the Lord spoke by the Prophet saying : Out of Egypt have I call'd my Son.

16. Then Herod seeing himself deluded by the wise Men , was exceeding angry , and sending murder'd all the male-children , which were in Bethleem , and in all the confines thereof , from two years old and under, according to the Time , which he had inquired of the wise men.

17. Then was fulfill'd what was spoken by Jeremy the Prophet, saying :

18. A voice was heard in Rama , a great Lamentation, and Outcry : Rachel bewailing her children , and would not be comforted , because they are not.

19. Now Herod being dead , behold an Angel of the Lord appear'd in sleep to Joseph in Egypt ,

20. Saying : Rise , and take the Child , and his Mother , and go into the Land of Israel ; for they are dead, who sought the Life of the Child.

21. Who rising up , took the Child, and his Mother, and came into the Land of Israel.

22. But hearing that Archelaus reign'd in Judea in the place of Herod his Father , he was affraid to go thither ; and being admonish'd in sleep , he retired into the Parts of Galilee.

23. And he came and dwelt in a City , call'd Nazareth, that it might be fulfill'd , what was said by the Prophets : that he shall be call'd a Nazarite.

A N N O T A T I O N S.

ψ. 1. *Wise men*. Both the Latin, and Greek text, may signify wise Philosophers, and Astronomers, which is the common Exposition. The same word is also many times taken for a *Magician*, or *Southsayer*, as it is applied to *Simon* Acts 8. 9. and to *Elymas*, Acts 13. ψ. 6. and 8th. Some ancient Interpreters think these very men might have been Magicians before their Conversion. See a *Lapide* &c. ——— *From the East*, some say, from Arabia, others from Chaldea, others from Persia. ——— Divers Interpreters speak of them, as if they had been Kings, Princes, or Lords of some small Territories. See Baron. an. 1. §. 29. Tillemont note 12. on Jesus-Christ.

The Number of these wise men is uncertain. S. Leo in his sermons on the Epiphany, speaks of them as if they had been three, perhaps on the Account of their three-fold Offerings. What is mention'd in later writers as to their Names, is still of less Authority, as Bollandus observ'd.

There are also very different opinions, as to the Time that the Star appear'd to these wise men, whether before Christ's Birth, or about the very time he was born, which seems more probable. The Interpreters are again divided, as to the Year, and Day of the year, when they arrived at Bethlehem, and adored the Saviour of the world. Some think not till two years after Christ's Birth. See S. Epiphani. hæc. 30. num. 29. pag. 134. And S. Hierom puts the Massacre of the Holy Innocents about that Time in his Chronicle.

But taking it for granted, that the wise men came to Jerusalem, and to Bethlehem the same year that Christ was born, it is not certain on what Day of the year they adored him at Bethlehem. It is true the Latin Church, ever since the 4th, or 5th Age, has kept the Feast of the Epiphany on the 6th Day of January. But when it is said in that day's Office, *This day a star led the Wise Men to the Manger*, it may bear this sense only, this day we keep the Remembrance of it, especially since we read in a Sermon of S. Maximus (appointed to be read in the Roman Breviary on the 5th day within the Octave of the Epiphany) these words: *What happen'd on this day, he knows that wrought it: what ever it was, we cannot doubt, but it was done in favour of us.*

The Wise men by the 11th Verse found Jesus at Bethlehem, where his B. Mother was to remain 40. Days till the Time of her Purification was expired. And it seems most probable, that the wise men came to Bethlehem about that Time, rather than within 13 days after Christ's Birth: For had they come so soon after Christ was born, and been directed to go, and make diligent inquiry at Bethlehem, which was not above 5 miles from Jerusalem, it can scarce be imagined, that so suspicious, and jealous a Prince as Herod was, would have waited almost a month for their Return, without searching for the new born King. But it is likely, being again alarm'd, by what happen'd when Jesus was presented in the Temple at his mother's Purification, he there upon gave those cruel and barbarous orders for the massacre of those innocent Infants.

ψ. 2. *We have seen his Star.* They know it to be *his star*, either by some Prophecy among them, or by divine Revelation. This Star was some lightſom Body in the Air, which at laſt ſeem'd to point to them the very Place, where the world's Redeemer lay. We know not whether it guided them during the whole Courſe of their journey from the *Eaſt* to *Jeruſalem*. We read nothing more in the Goſpel, but that it appeared to *them in the Eaſt*, and that they ſaw it again, upon their leaving *Jeruſalem* to go to *Bethleem*.

ψ. 6. *And thou Bethleem, &c.* This was a clear Prophecy concerning the Meſſias, foretold by Micheas c. 5. ψ. 2. yet the words which we read in the Evangelift, are not quite the ſame, as we find in the Prophet, neither according to the Hebrew, nor to the G. Text of the LXX. The chief difference is, that in the Prophet we read : *And thou Bethleem art little*, but in the Evangelift. *thou art not the leaſt*. Some answer that the words of the Prophet are to be expounded by way of an Interrogation, *art thou little?* It is certain the following words, both in the Prophet, and in the Goſpel, *out of thee ſhall come forth a Leader or a Captain*, &c. ſhew that the meaning is, *thou art not little*. S. Hierom's obſervation ſeems to clear this Point : He tells us, that the Jewish Priests, who were conſulted, gave Herod the ſenſe, and not the very words of the Prophet : and the Evangelift, as an Hiſtorian, relates to us the words of theſe Priests to Herod, not the very words of the Prophet.

ψ. 11. *Entering into the Houſe.* Several of the Fathers in their Homilies, repreſent the wiſe men adoring Jeſus in the *Stable*, and in the *manger* : yet Others with S. Chrys : take notice, that before their Arrival, Jeſus might be removed into ſome little Houſe in Bethleem. — Proſtrating themſelves, or *falling down*, *they adored him*, not with a civil worſhip only, but enlightened by divine Inſpiration, they worſhip'd, and adored him, as their Saviour, and their God. — *Gold, Frankincenſe, and Myrrhe.* (b) Divers of the ancient Fathers take notice of the myſtical ſignification of theſe Offerings : That by *Gold* was ſignified the Tribut they paid to him, as to their *King* ; by *Incenſe* that he was *God* ; and by *Myrrhe* (with which dead Bodies uſed to be embalmed) that now he was alſo become a *Mortal Man*. See Amb. l. 2. in Luc c. 2. S. Greg. &c.

ψ. 15. *Out of Egypt have I call'd my ſon.* (c) S. Hierom underſtands theſe words to be taken out of the Prophet Oſee c. 11. 2. and granted they might be literally ſpoken of the People of *Israel*, yet as their Captivity in *Egypt*, was a Figure of the ſlavery of ſin, under which all mankind groan'd : and as their delivery by *Moyſes*, was a Figure of Man's Redemption by our Saviour Chriſt, ſo theſe words in a Myſtical, and Spiritual ſenſe, agree to our Saviour, who in a more proper ſenſe was the Son of *God*, than was the People of *Israel*.

ψ. 18. *A voice was heard in Rama.* (d) S. Hierom takes *Rama*, not for the Name of any City, but for a *High Place*, as appears by his Latin Tranſlation Jerem. 31. 15. But in all G. Copies here in S. Matthew, and in the LXX in Jeremy, we find the word it ſelf *Rama*, ſo that it muſt ſignify a particular City. — Rachel who was buried at *Bethleem*,

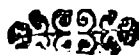
is represented weeping (as it were in the Person of those desolate mothers) the Murder , and loss of so many Children : And Rama being a City , not far from Bethleem , in the Tribe of Benjamin , built on a high Place , it is said , that the Cries , and Lamentations of these Children , and their mothers , reach'd even to Rama. Cornel. a Lapide on Jerem. 31. thinks that these words were not only applied by the Evangelist in a figurative sense , but that the Prophet in the literal sense foretold these Lamentations.

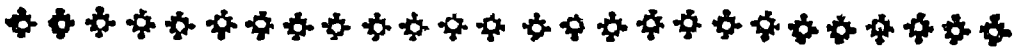
Ψ. 23. *He shall be call'd a Nazarite* , or a *Nazarene*. Jesus was call'd a *Nazarite* from the place , where he was bred up in Galilee ; and the Christians by the Jews were sometimes call'd *Nazarens* , from Jesus of Nazareth. The Evangelist would shew , that this Name , which the Jews thrô contempt gave to Christ , and his Disciples , had an honourable signification : and that this Title was given in the Predictions of the Prophets to the Messias. But where , or in what Prophet ? For we find not the words exactly in any of the Prophets. To this S. Chrysostom answers , that S. Matthew took it from some Prophetical writings , that have been lost. S. Hierom gives two other answers. 1st that the word *Nazarene* from the Hebrew *Nezer* , signifies *separated* , and distinguish'd from others by Virtue and Sanctity : and so some that were particularly consecrated , and devoted to the service of God , were call'd *Nazareans* , as Joseph Deut. 33. 16. Sampson , Judges 16. 17. &c. Thus a *Nazarene* signifies one that is *Holy* : and all the Prophets , says S. Hierom , fore told , that Christ shou'd be Holy. Therefore also it was , that S. Matthew did not cite any one Prophet , but the Prophets in General. The 2^d Answer is , that a *Nazarean* (if derived from the Hebrew *Netzer* ,) signifies a *Flower* , or *Bud* : and so in the Prophet Isaias c. 11. Ψ. 1. it is foretold of the Messias , that *a Flower shall ascend from the Root of David*.

(a) Ψ. 1. *Magi , οἱ Μάγοι* — Ψ. 11. *Aurum* , &c. *Pulcherrimè* , says S. Hierom on this place, *Juvenius Munerum Sacramenta comprehendit*, Thus , *Aurum* , *Myrrham* , *Regique* , *Hominique* , *Deoque* , *Dona ferunt*. See S. Amb. in Luc. l. 2. c. 2. S. Greg. hom. 10. in Evang. &c.

(c) Ψ. 15. *Ex Ægypto vocavi filium meum*. In the LXX. τὸ τέκνον αὐτοῦ , *filios ejus*. — (d) Ψ. 18. *Vox in Excelso audita est*. Jerem. 31. 15.

(e) Ψ. 23. *Nazaraus* , ναζαρεῖος. S. Chrys. hom. 9. in Matt. p. 66. Ed. Latina, *Multa ex Prophetis periere monumenta*. — S. Hierom in Matt. pluraliter Prophetas vocans , ostendit se non verba de Scripturis sumpsisse , sed sensum : *Nazaraus Sanctus intpretatur* , *Sanctum autem Dominum futurum* , omnis Scriptura commemorat. Possumus & aliter dicere , quod etiam iisdem verbis juxta Hebraicam veritatem in Isaiâ Scriptum sit. c. 11. Ψ. 1. *Exiet Virga de radice Jesse* , & *Nazareus de radice ejus conscendet*.





C H A P. I I I.

1. **I**N those days came John the Baptist preaching in the desert of Judea,

2. And saying : do Penance : for the Kingdom of Heaven is at Hand.

3. For this is he who was spoken of by Isaias the Prophet, saying : A voice of one crying in the desert : prepare the way of the Lord ; make streight his Paths.

4. And John himself had his Garment of Camel's hair , and a leathern-Girdle about his loyns : and his Food was Locusts , and wild Honey.

5. Then went forth to him Jerusalem , and all Judea , and all the Country about Jordan ,

6. And were baptiz'd by him in *the River Jordan* confessing their sins.

7. And seeing many of the Pharisees , and Sadducees , coming to his Baptism , he said to them : Brood of Vipers , who hath shewn you to fly from the wrath that is to come ?

8. Bring forth therefore worthy Fruits of Penance.

9. And say not within your selves : we have Abraham for our Father : for I tell you that God is able of these Stones to raise up Children to Abraham

10. For now the Ax is put to the Root of the Trees. Therefore every Tree , that yieldeth not good Fruit , shall be cut down , and cast into the Fire.

11. I indeed Baptize you in water unto Penance. ; but he who is to come after me , is stronger than I , whose shoes I am not worthy to carry : He shall baptize you in the Holy Ghost , and Fire.

12. Whose Fan is in his Hand ; and he shall thoroughly cleanse his Floor : and gather his wheat into the Barn , but the straws he will burn with Fire never to be extinguished.

13. Then cometh Jesus from Galilee to *the River Jordan* to John , to be baptiz'd by him.

14. But John was for hindring him, saying: I ought to be baptiz'd by thee, and do'st thou come to me?

15. But Jesus answering, said to him: suffer it now: for so it becometh us to fulfill all Justice. Then he permitted him.

16. And Jesus being baptiz'd, went up presently out of the water: and behold the Heavens were opened to him: and he saw the spirit of God descending as a dove, and coming upon himself.

17. And behold a voice from Heaven saying: this is my beloved Son, in whom I am well pleased.

A N N O T A T I O N S.

ψ. 1. *In those days.* 'Tis a way of speaking used by the Hebrews, even when there is no Connection of Time, as here are pass'd over 30. years of Christ's Life. — John the *Baptist* was so call'd from his baptizing the People in water. The Jews took this for some token of their Messias: for they said to him, Jo. 1. 25. *why do'st thou baptize if thou art not the Christ?* — *In the desert*, not in the House of his Father Zachary, as some pretend, but in a true Wilderness, as appears by the Circumstances of his Food, Apparel, &c.

ψ. 2. *Do penance.* (a) Beza would have it translated, *repent*. We retain the ancient Expression, consecrated in a manner by the use of the Church; especially since a true Conversion comprehends not only a Change of Mind, and a new Life, but also a sorrow for past Offences, accompanied with self-denials, and some severities of a penitential Life. — *The Kingdom of Heaven*, which many times signifies the present Condition of Christ's Church.

ψ. 4. *His Garment of Camel's Hair*, (b) not wrought Camlot, as some would have it, but made of the Skin of a Camel, with the hair on it. Thus Elias 4. Kings 1. 8. is call'd *an hairy Man* with a Leathern-Girdle about him. — *Locusts*, not Sea-Crabs, as others again expound it; but a sort of Flies, or Grasshoppers, frequent in hot Countries. They are number'd among Eatables Lev. 11. 22. S. Hierom, and others, mention them as a food of the Common People, when dried with Smoak and Salt. Theophylactus by the G. word, understands the tops of Trees, or Buds.

ψ. 6. *Baptized.* The word baptism signifies a *washing*, particularly when it is done by *Immersion*, or by *dipping*, or *plunging* a thing under water, which was formerly the ordinary way of administering the Sacrament of Baptism. But the Church, which can't change the least Article of the Christian Faith, is not so tied up in matters of Discipline, and Ceremonies. Not only the Catholick Church, but also the pretended Reformed Churches, have alter'd this primitive Custom in giving the Sacrament of Baptism, and now allow of Baptism by pouring or sprinkling water on the Person baptized: Nay many of their Ministers do it now a days

by *flipping* a wet Finger , and Thumb over the Child's Head , or by shaking a wet Finger , or two over the Child , which it is hard enough to call a baptizing in any sense.

Confessing their sins. We bring not this as a proof for Sacramental auricular-Confession , yet we may take notice with Grotius , that it is a different thing for men to *confess their sins* , and to confess themselves sinners. And here is express'd a declaring of particular sins (as also Acts 19. 18.) such as is recommended in the Protestant Common-Prayer-Book , in the Visitation of the sick.

Ÿ. 7. *Pharisees and Sadducees.* These are the Names of two Sects, at that Time among the Jews. There are different Conjectures about the Name of the Sadducees. This at least we find by the Gospels , and by the Acts of the Apostles , that they were a profane-sort of men , that made a jest of the Resurrection , and of the Existence of Spirits , and of the Immortality of Souls. To these the Pharisees were declared Adversaries , as being a more religious Sect , who pretended to be exact Observers of the Law , and also of a great many Traditions , which they had, or pretended to have from their Forefathers. S. Epiphanius. hæc. 16. pag. 34. derives their Name from the Hebrew word *Pharas* , signifying *separated* , divided , or distinguish'd from others by a more holy way of living. So the proud Pharisee , Luke 18. said of himself , *I am not like the rest of men , &c.*

Brood of Vipers S. John the Baptist , and also our Saviour himself , Matt. 23. 33. , made use of this sharp Reprehension , to such as came to them full of Hypocrisy — *The wrath to come* : meaning punishments for the wicked after death. Or as some expound it , the destruction that was shortly to fall on the City of Jerusalem , on the Temple , and the whole nation of the Jews.

Ÿ. 12. *Whose shoes I am not worthy to carry.* In S. Marck. c. 1. 7. and in S. Luke 3. 21. we read : *the latchet of whose shoes . I am not worthy to untie.* The sense is the same , and S. John might use both these Expressions. His meaning is , that he was not worthy to do him the least , or the lowest service — *He shall baptize you in*, or with the *Holy Ghost*. i, e, by his Baptism , he will give you a Remission of your sins , and the Graces of the Holy Ghost , signified also by *Fire* , which may allude to the coming of the Holy Ghost at Pentecost , in the shape of fiery Tongues.

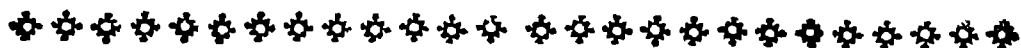
Ÿ. 16. *He... went up , &c.* Christ was in the River , when he was baptiz'd. As soon as he went out , and was *praying* , says S. Luke 3. 21. *The Heavens were open'd to him* , or in favour of him : and he saw *the Spirit of God descending*: i, e, Christ himself saw the shape of the Dove; which was also seen by the Baptist , as we find Jo. 1. 33. And it was perhaps seen by all that were present. — *As a dove* , or like a dove in a bodily shape. The dove was an Emblem of Christ's meekness, and Innocence.

(a) Ÿ. 2. *Pœnitentiam agite.* μετανοείτε. *There's no need of translating in latin , respiscite , tho' more according to the Etymology of the word. The judicious Mr. Bois Prebend of Ely , in his book entituled , veteris Inter-*

pretis cum Beza &c Collatio. Londini an. 1655. commended by Walton in his Polyglot, declares he would not have this common translation, of poenitentiam agite, changed: and brings these words of Melancthon. Let us not be ashamed of our mother-Tongue: The Church is our mother, and so speaks the Church.

(b) *ψ. 4. S. Hierom. lib. 2. cont. Jovin. tom. 4. part. 2. p. 201. Orientales, & Libya populos . . . locustis vesci, moris est. Theophylactus by ἀκριδῆς, understands bud's of Trees.*

(c) *ψ. 6. Confitentes peccata sua. ἑξομολογῶμενοι τὰς ἀμαρτίας αὐτῶν.*



CHAP. IV.

1. **T**HEN Jesus was led by the Spirit into the desert, to be tempted by the Devil.

2. And when he had fasted forty days, and forty nights, he was afterwards hungry.

3. And the Tempter coming, said to him: if thou art the Son of God, command that these stones be made Bread.

4. Who made answer: it is written: man liveth not by bread only, but by every word, that proceedeth from the mouth of God.

5. Then the Devil took him up into the Holy City, and set him on the Pinnacle of the Temple,

6 And said to him: if thou be the Son of God, cast thyself down: for it is written: that he hath given his Angels charge of thee: and they shall bear thee up in their hands, lest perhaps thou hurt thy Foot against a stone.

7. Jesus said to him It is also written: thou shalt not tempt the Lord thy God.

8. Again the Devil took him up unto a very high mountain, and shew'd him all the Kingdoms of the World, and their Glory,

9. And said to him: all these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: begone Satan. For it is written: the Lord thy God shalt thou adore, and him only shalt thou serve.

11 Then the Devil left him. And behold the Angels came, and ministred to him.

12 Now when Iesus had heard that John was deliver'd up *into Prison*, he departed into Galilee :

13 And leaving the city of Nazareth, he came, and dwelt at Capharnaum, on the sea-coast in the Confines of Zabulon, and Nephthalim :

14 That what was said by Ilaias the Prophet, might be fulfill'd :

15 The Land of Zabulon, and the Land of Nephthalim the way of the Sea beyond *the River* Jordan, Galilee of the Gentils,

16 The People which sat in darkness, hath seen great Light : and a Light is risen to them, who were in the Region of the shade of Death.

17 From that time Iesus began to preach, and say : Do penance : for the Kingdom of Heaven is at Hand.

18 Now Iesus walking near the Sea of Galilee, saw two Brothers, Simon, who is call'd Peter, and Andrew his Brother, casting a Net into the Sea (for they were Fishers)

19 And he said to them : Follow me, and I will make you become Fishers of men.

20 And presently leaving their nets, they follow'd him.

21. And going from thence further on, he saw two other Brothers James *the son* of Zebedee, and John his Brother, in a ship with Zebedee their Father, mending their nets : and he call'd them.

22. And they presently leaving their nets and their Father, follow'd him.

23 And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom : and healing all diseases, and Infirmities among the People.

24. And his Fame was spread through out all Syria, and they brought to him all that were ill, and seised with divers Infirmities, and Pains, also such as were possessed with Devils, and Lunaticks, and sick of the Palsy, and he heal'd them.

25. And a great multitude of People follow'd him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the *River Jordan*.

AN NOT A T I O N S.

ψ. 1. *Jesus was led by the Spirit*. By his divine Spirit. S. Luke says, *he was driven by the Spirit into the wilderness*, into a true solitary wilderness: for S. Mark says, *he was with Beasts*. ——— *To be tempted*. Literally, *that he might be tempted*. Take notice with S. Chrys: that here, and in many other places, the adverb *that*, do's not signify the *cause*, nor the *End*, but only the *Consequence*, or *Event* that followeth ——— Christ himself was pleased to be tempted, to teach the greatest Saints, that Temptations of themselves are no sins: and that they need not lose Courage, nor wonder, if they are tempted.

ψ. 2. *He was afterwards hungry*: This was to convince us of his human Nature, and Condition, which after being miraculously supported without taking any thing for 40 Days, as Moyfes, and Elias had been, was now permitted to feel hunger, and thirst.

ψ. 3. *The tempter coming*, the Devil, Says S. Luke c. 4. It is likely in some bodily shape, says Theophylactus. ——— *If thou be the son of God*. The Devil, says S. Hierom, was desirous to know in what sense he was the son of God, as he had been call'd by a Voice from Heaven at his Baptism.

ψ. 4. *Man liveth not by Bread only*. The words were spoken of the Manna, Deut. 8. 3. The sense in this place is, that man's Life may be supported by any thing, or in any Manner, as it pleaseth God.

ψ. 5. *The Devil took him, &c.* (b) If we ask in what manner this was done, S. Gregory answers, that Christ might permit himself to be taken up, and transported in the Air by the Devil, he that afterwards permitted himself to be tormented, and nailed to a Cross by wicked men, who are Members of the Devil. Others think the Devil only Conducted him from Place to Place. The text in S. Luke favours this Exposition, when it is said, the Devil *led* him to Jerusalem, to a *high mountain*, &c.

ψ. 8. *Shew'd him all the Kingdoms of the world, and their Glory* and as S. Luke says, *in a moment of Time*. we cannot comprehend how this could be done from any Mountain, or seen with human Eyes. Therefore many think it was by some kind of Representation: or that the Devil shewing a Part, by words set forth the Rest.

ψ. 9. *All these will I give thee*. The Father of Lies here promised what was not his to give. For tho' he be call'd the Prince of this world, Jo. 12. 31., meaning of the wicked, who wilfully make themselves his slaves; yet so restrain'd is the devil's Power, that he could not go into the swine till Christ permitted it. Matr. 8. 31.

ψ. 11. *The Angels came, &c.* It is likely in a visible manner waiting on him, bringing him some thing to eat, &c. ——— We

may observe with S. Aug. lib. 2. de Conf. Evang. c. 2. that S. Luke speaking of these Temptations, do's not set them down in the same order as S. Matthew. But in this there's no Contradiction.

Ψ. 16. *And a Light is risen*, &c. This Light foretold by the Prophet Isaias c. 9. Ψ. 1. was Our Saviour Christ, the Light of the world, who now enlightened them by his Instructions, and by his Grace.

Ψ. 18. *Jesus saw two Brothers*, &c. If we compare what is related by the Evangelists as to the time, that S. Peter, and S. Andrew became Christ's Disciples, we shall find Andrew, who had been a Disciple of S. John Baptist, to have brought to Christ his Brother Simon, Jo. 1. Ψ. 40. But at that Time, they staid not with him, so as to become his Disciples, and to remain with him as they afterwards did, by quitting their Boat, their Nets, their Fishing, and all they had in the world, which is here related, and by S. Mark, c. 1. and by S. Luke c. 5.

(a) Ψ. 1. S. Mark. c. 1. Ψ. 12. tells us, Christ was with wild Beasts, *eratque cum Bestiis*, μετὰ τῶν θηρίων.

(b) Ψ. 5. *Assumpsit*, παραλαβάνει. *statuit eum*, ἵσταται. S. Greg. hom. 16. in Evang. t. 1. pag. 1492. Ed. Ben. *Quid mirum si se ab illo permisit in montem duci, qui se pertulit etiam a membris illius crucifigi?*



C H A P. V.

1. **N**OW Jesus seeing the Multitudes went up unto a mountain, and when he had sat down, his Disciples came to him.

2. And opening his Mouth, he taught them saying:

3. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

4. Blessed are the Meek, for they shall possess the Land.

5. Blessed are they that mourn, for they shall be comforted.

6. Blessed are they that hunger, and thirst after Justice, for they shall be fill'd.

7. Blessed are the merciful, for they shall obtain Mercy.

8. Blessed are the clean of Heart, for they shall see God.

9. Blessed are the Peace-Makers, for they shall be call'd the children of God.

10. Blessed are they that suffer Persecution for Justice sake , for theirs is the Kingdom of God.

11. You are Blessed when men shall revile you , and persecute you , and when they shall falsely speak all kind of evil against you , for my sake :

12. Rejoyce , and be exceeding glad , because your Reward is very great in Heaven : for so did they persecute the Prophets that were before you.

13. You are the salt of the Earth : but if salt lose it's virtue with what shall it be salted ? It is then good for nothing , but to be thrown away , and troden upon by men.

14. You are the Light of the world. A City cannot be hid , that is situated on a Mountain.

15. Neither do men light a Candle , and place it under a Bushel , but upon a Candlestick , that it may give Light to all in the House.

16. So let your Light shine before men , that they may see your good works , and glorify your Father , who is in Heaven.

17. Think not that I am come to destroy the Law , or the Prophets : I am not come to destroy , but to fulfill *them*.

18. For truly I say to you , till Heaven , and Earth pass , not one jot , nor one Tittle of the Law shall pass , till all be fulfill'd.

19. Whosoever therefore shall break one of these least Commandments , and teach men *to do* so , he shall be call'd the least in the Kingdom of Heaven : but he that shall perform , and teach *them* , he shall be great in the Kingdom of Heaven.

20. For I say to you , unless your Justice abound more than that of the Scribes , and Pharisees , you shall not enter into the Kingdom of Heaven.

21. You have heard that it was said to them of old , thou shalt not kill , and he that killeth , shall be guilty of the Judgment.

22. But I say to you , that every one , who is

angry with his Brother, shall be guilty of the Judgment. And whosoever shall say to his Brother, Raca, shall be guilty of the Council. And whosoever shall say thou fool, shall be guilty of Hell-fire.

23. If therefore thou offerest thy Gift at the Altar, and there shalt remember that thy Brother hath any thing against thee,

24. Leave there thy Offering before the Altar; and first go to be reconciled to thy Brother, and then thou shalt come, and offer thy Gift.

25. Make an Agreement speedily with thy Adversary whilst thou art in the way with him, lest thy Adversary deliver thee over to the Judge, and the Judge deliver thee to the Officer; and thou be cast into Prison.

26. Amen I say to thee, thou shalt not come out from thence, till thou pay the last Farthing.

27. You have heard that it was said to them of old; thou shalt not commit Adultery.

28. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his Heart.

29. And if thy right Eye scandalize thee, pluck it out, and cast it from thee: for it is better for thee that one member of thy Body perish, than that thy whole Body be cast into Hell.

30. And if thy right hand scandalize thee, cut it off, and cast it from thee; for it is better for thee, that one of thy Members perish, than that thy whole Body go into Hell.

31. It hath also been said: whosoever shall dismiss his Wife, let him give her a writing of Divorce.

32. But I say to you, whosoever shall dismiss his Wife, unless it be for the Cause of Adultery, causeth her to commit Adultery: and he that shall marry her that is dismissed, committeth Adultery.

33. Again you have heard it was said of old: thou shalt not forswear thy self, but shall keep thy Oaths to the Lord.

34. But I say to you , swear not at all , neither by Heaven , because , it is the Throne of God :

35. Neither by the Earth , because it is his Footstool , nor by Jerusalem , because it is the City of the great King.

36. Neither shalt thou swear by thy Head , for thou can not make one Hair white , nor black.

37. But let your speech be , yes , yes ; no , no : and what is more than these , proceedeth from Evil.

38. You have heard that it was said : an Eye for an Eye , and a Tooth , for a Tooth.

39. But I say to you , not to resist the evil : but if any one strike thee on thy right Cheek , turn also the other to him.

40. And if any one will go with thee to Law , to take away thy Coat , quitt also to him thy Cloak.

41. And whosoever shall force thee to go a mile with him , go with him other two.

42. Give to him that asketh of thee : and turn not away from him that would borrow of thee.

43. You have heard it was said : thou shalt love thy Neighbour , and thou shalt hate thy Enemy.

44. But I say to you : love your Enemies , do good to those that hate you : and pray for those who persecute you , and utter Calumnies against you :

45. To the end you may be the Children of your Father , who is in Heaven : who maketh his Sun rise upon the good , and the bad , and raineth upon the just and unjust.

46. For if you love those that love you , what reward shall you have ? Do not even the Publicans do this ?

47. And if you salute your Brethren only , what do you more ? do not even the Publicans do this ?

48. Be you therefore perfect , as your heavenly Father is perfect.

A N N O T A T I O N S.

*. 1. *Opening his Mouth.* It is a Hebraism to signify he began to speak.

*. 3. *The poor in Spirit* , (a) which according to the Common Exposition , signifies the *humble* of Mind and Heart. Yet some under-

Good it of such as are truly in Poverty , and want , and who bear their indigent Condition with Patience , and Resignation.

Ÿ. 6. *Hunger and thirst*, ie , Spiritually, with an earnest desire of being just and Holy. But others again understand such as endure with patience the Hardships of Hunger , and Thirst.

Ÿ. 8. *The clean of Heart*, ie , they who are clean from sin : who are pure in Body and Mind , says S. Chrysostom. It seems to be a particular Admonition to the Jews , who were mostly solicitous about an outward and *legal cleanness*.

Ÿ. 13. *You are the Salt of the Earth* , who by your Doctrine , and Example , are to preserve the world from the Corruption of Sin.

Ÿ. 17. *Not to destroy the Law*, &c. It is true , by Christ's coming , a multitude of Ceremonies , and Sacrifices , and Circumcision were to cease : But the Moral Precepts were to continue , and to be comply'd with , even with greater perfection.

Ÿ. 18. *Not one Jot* (or not one Jota) nor *one Tittle*, ie , not the least Letter , nor Stroke of a letter , that is , not the least moral Precept. Besides Every Type and Figure of the former Law , now by my coming , shall be fulfill'd.

Ÿ. 19. *He shall be call'd*, ie , (by a frequent Hebrew Idiom) he shall be *the least* in the Kingdom of Heaven , that is according to S. Aug. , he shall not be there at all : for none but great in Sanctity and virtue , shall find admittance into Heaven.

Ÿ. 21. *Shall be guilty of the Judgment*: that is , shall deserve to be punish'd by that lesser Tribunal among the Jews , call'd the *Judgment*, which was appointed to examine lesser Causes.

Ÿ. 22. *Whoever is angry* (b) *with his Brother*. In almost all G. Copies , and MSS , we now read *angry without a cause* : Yet S. Hierom , who corrected the Latin of the new Testament from the best Copies in his Time , tells us , that these words , *without a Cause* , were only found in some Greek Copies , and *not in the true ones*. It seems at first to have been placed in the Margent for an Interpretation only , and by some Transcribers afterwards taken into the Text. This as well as many other places may Convince us , that the Latin Vulgate , is many times to be preferr'd to our present G. Copies.

Raca. (c) S. Augustin thinks this was no significant word , but only a Kind of Interjection expressing a Motion of Anger. Others take it for a Syro-Chaldaick word signifying a light , foolish Man , tho' not so injurious , as to call another a fool.

Shall be guilty of the Council: (d) that is , shall deserve to be punish'd by the highest Court of Judicature , call'd the *Council* , or *Sanbedrim* , consisting of 72 Persons , where the highest Causes were tried and Judged , and which was at Jerusalem.

Thou Fool , this was a most provoking Injury , when utter'd with Contempt , Spite , or malice. ~~————~~ *Shall be guilty of Hell Fire.* [e] Lit : according to the Greek , shall deserve to be cast into the *Gehennae of Fire*. *Gehennom* was the valley of Hinnom , near to Jerusalem , where the whorshipers of the Idol *Moloch* , used to burn their Children sacrilegiously.

ficed to that Idol. In that Place was a perpetual Fire, on which account it is made use of by Our Saviour (as it hath been ever since) to express the Fire, and Punishments of Hell.

ψ. 24. *Leave thy Offering.* This is not to be understood, as if a man were always bound to go to the Person offended, but it is to signify, that a man is bound in his heart, and mind, to be reconciled, to forgive every one, and seek peace with all men.

ψ. 26. *Till thou payest the last Farthing.* i, e, thou shalt be punish'd according to Justice; and if thy debt or Crime be that of Deadly sin, thou shalt be punish'd for ever.

ψ. 29. *If thy right Eye, &c.* The sense is. If any thing in this world, be it never so dear to thee, be apt to make thee lose the Grace, and Favour of God, by falling into grievous sins, quit that Occasion without Delay or Demur.

ψ. 32. *For the Cause of Abultery.* Lit: *of Fornication.* But it is spoken of one that is a wife. A Divorce or separation as to bed, and Board, may be permitted for some weighty causes in Christian Marriages: but even then, he that *marrieth her* that is dismissed, commits Adultery. As to this, there's no Exception. The Bond of Mariage is perpetual: and *what* God hath join'd, no Power on Earth separates. See again matt. 19. 9.

ψ. 34. *Swear not at all.* We must not imagine that here are forbid all Oaths, when there is a just, and necessary cause of calling God to witness. An Oath on such an Occasion, is an Act of Justice, and Religion. Here are forbidden unnecessary Oaths in common discours, by which the Sacred Name of God, which never ought to be pronounced without Reverence, and Respect, is so frequently, and scandalously profaned.

ψ. 39. *Not to resist the evil.* [f] i, e, not to resist or reuenge thy self of him that hath done evil to thee. — *Turn him the other Cheek.* *Let him have also thy Cloak.* These are to be understood, as Admonitions to Christians, to forgive every one, and to bear patiently all manner of private Injuries. But we must not from hence Conclude it unlawful for any one to have recourse to the Laws, when a man is injur'd, and cannot have Justice by any other means.

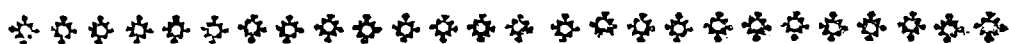
ψ. 41. *Go with him even other two.* (g) I know many Interpreters would have it to signify no more, than two in all. But the literal sense of the Latin, and also of the best G. MSS [as Dr Wells takes notice in his Amendments to the Prot. Translation] express *two more.* i, e, not only as far again, but twice as far. And thus it is expounded by S. Aug. Serm. Domini in monte t. 3. p. 193. Ed. Ben.

ψ. 43. *And thou shalt hate thy Enemy.* The words of the Law Levit. 19. 18. Are only these: *Thou shalt love thy Friend as thy self:* but by a false Gloss and Inference, these words, *and hate thy Enemy,* were added by the Jewish Doctors.

[a] ψ. 3. *The Humble.* See S. Chrys. hom. 15. in Matt. S. Hierom on this place in his Commentary on S. Matt. S. Aug. Serm. Domini in Monte, tom. 3. part. 2. p. 166. &c.

[b] Ψ. 22. ἐκῆ, *sine causa*, is in most G. Copies at present, as also in S. Chrys. and so it is in the Prot. Translation. But S. Hierom, who examined this Reading, says positively that ἐκῆ was wanting in the true Copies. In quibusdam Codicibus additur sine causa, Caterum in veris definita sententia est, & ira penitus tollitur.

[c] Ibid. Raca. S. Aug. Serm. Domini in Monte p. 174. affirms it to be non vocem significantem aliquid, sed indignantis animi motum, &c. — [d] Ibid. reus erit Concilii, τῷ συνεδρίῳ. — (e) Ibid. gehenna ignis, ἑοχὸς ἔσαι εἰς τὴν γένειαν τῆ πυρός. — [f] Ψ. 39. Non resistere malo, τῷ πονηρῷ, as before, a malo est. ἐκ τῆ πονηρῆ ἔσαι. In both places ὁ πονηρὸς, seems to signify an evil Spirit, or an Evil man. — [g] Ψ. 41. Vade cum eo & alia duo. In the ordinary G. Copies, we only read ὑπάγε μετ' αὐτῶ δύο. But in other MSS, ὑπάγε μετ' αὐτῶ ἐτι ἄλλα δύο.



CHAP. VI.

1. **T**AKE heed not to perform your Justice before men, that you may be seen by them; otherwise you shall not have a reward from your Father, who is in Heaven.

2. When therefore thou givest Alms, do not sound a Trumpet before thee, as Hypocrites do in the Synagogues, and in the Streets, that they may be honour'd by men. Amen I say to you, they have receiv'd their Reward.

3. But when thou givest Alms, let not thy left Hand know what thy right Hand doth:

4. That thy Alms may be in private, and thy Father who seeth in private, will repay thee.

5. And when you pray, you shall not be like Hypocrites, who love to pray standing in the Synagogues, and at the Corners of Streets, that they may be seen by men; Amen I say to you, they have receiv'd their Reward.

6. But when thou shalt pray, go into thy Chamber, and having shut the Door, pray to thy Father in private, and thy Father who seeth in private, will reward thee.

7. And when you are praying, speak not much, as

Heathens do : for they think they are heard by reason of their speaking much.

8. Be not you therefore like to them. For your Father knoweth what you Stand in need of , before you ask him.

9. You shall pray therefore in this manner. Our Father who art in heaven ; hallowed be thy Name.

10. Thy Kingdom come : thy will be done on Earth as it is in Heaven.

11. Give us this Day our supersubstantial Bread.

12. And forgive us our Debts , as we forgive our Debtors.

13. And lead us not into Temptation : but deliver us from Evil. Amen.

14. For if you forgive others their Offenses , your heavenly Father will also forgive you your sins.

15. But if you will not pardon men , neither will your Father pardon you your sins.

16. And when you fast , be not of a sad Countenance like Hypocrites : for they disfigure their Faces , that to men they may appear fasting. Amen I say to you , they have receiv'd their Reward.

17. But thou when thou do'st fast , anoint thy Head , and wash thy Face.

18. That thou appear not fasting to men , but to thy Father who is in private ; and thy Father who seeth in private , will reward thee.

19. Heap not up to your selves Treasures on Earth , where the rust , and the Moth consume , and where Thieves dig through , and steal.

20. But heap up to your selves Treasures in Heaven , where neither Rust, nor Moth consume , and where Thieves do not dig through , nor steal.

21. For where thy Treasure is , there also is thy Heart.

22. The Eye is the Lamp of thy Body. If thy Eye be simple , thy whole Body will be lightsom.

23. But if thy Eye be faulty , thy whole Body shall be dark. If therefore the Light that is in thee , be

Darkness ; how great will the Darkness it self be ?

24. No one can serve two Masters : for either he will hate one , and love the other : or he will bear with one , and slight the other. You Cannot serve God, and Mammon.

25. I say therefore to you , be not solicitous for your Life , what to eat, not for your Body what to be Cloathed with. Is not your Life more than Food ? And the Body more than Garments ?

26. Look upon the Fowls of the Air. They sow not, neither Do they reap , nor gather into Barns , and your Heavenly Father feeds them. Of how much more value are you than they ?

27. And which of you by thinking can add to his Stature one Cubit ?

28. And why are you solicitous about cloathing ? Consider the Lillies of the Field , how they grew. They labour not , neither do they spin.

29. Yet I say to you , that not even Salomon in all his Glory , was Cloathed like one of these.

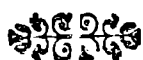
30. Now if God Cloath in this manner the Grass of the Field , which to Day is , and to morrow is thrown into the Oven , how much more will he Cloath you. O you of little Faith ?

31. Be not then solicitous saying : what shall we eat ? Or what shall we Drink , or with what shall we be Cloath'd ?

32. For all these things the Heathens seek after. And your Father knows that you stand in need of all these things.

33. Seek therefore first the Kingdom of God , and his Justice : and all these things shall be given you besides.

34. Be not therefore solicitous for to morrow : for to morrow will be solicitous for it self. It's own Evil is enough for each Day.



A N N O T A T I O N S.

Ψ. 1. *Your Justice*, (a) in the common G. Copies your Alms, which seems to be the sense in this Place.

Ψ. 6. *Into thy Chamber*. Christ blames not publick Prayers in the Temple or Synagogues, but only the vanity, and Hypocrisy of the Pharisees, who affected to pray at the Corners of Streets.

Ψ. 7. *Speak not much as Heathens do*. Neither must we imagine that Christ here Condemn'd long prayers, who used himself for our Instruction, to pass Nights in Prayer, but only vain, and idle Repetitions, without the Spirit of Devotion. The G. word signifies to babble or trifle.

Ψ. 11. *Our Supersubstantial Bread*. (b) Soit is at present in the Latin Text: Yet the same G. word in S. Luke, is translated *Daily Bread*, as we say it in Our Lords Prayer: and as it used to be said in the 2^d or 3^d Age, as we find by Tertullian, and S. Cyprian. Perhaps the Latin word supersubstantialis, may bear the same sense as daily Bread, or bread that we daily Stand in need of: for it need not be taken for supernatural Bread, but for bread, which is daily added to maintain, and support the substance of our Bodies.

Ψ. 13. *From Evil*. It may either signify from sin, which is the worst of evil things, or from the Evil one, i, e, from the Devil. At the End of this verse, In the Common G. Copies, in the Syriack version, in S. Chrysostom, and the Greek Interpreters, that follow him, we find these words added: *for thine is the Kingdom, and the Power, and the Glory for ever Amen*. This the Protestants have in their Translation, and with these words they end the Lords Prayer. Yet not being cited by any Greek writer before S. Chrysostom, as even Grotius takes notice, and not being found in Tertull, S. Cyprian, S. Hierom, S. Ambrose, S. Augustin, &c. nor in the Vatican G. Copie, nor in the Cambridge MSS. &c. As Dr Wells also Observes, it seems certain, that they were only a pious Conclusion, or Doxology, with which the Greeks in the 4th Age began to conclude their Prayers, much after the same manner as, *Glory be to the Father*, &c. was added at the End of each Psalm. We may reasonably presume that these words at first were in the Margent of Some Copies, and afterwards by some Transcribers, taken into the Text it self.

Ψ. 25. *Be not Sollicitous*, [d] i, e, too solicitous with a trouble and anxiety of mind, as appears by the Greek. — *For your Life* lit: *for your Soul*, which many times is put for Life.

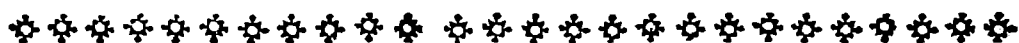
Ψ. 33. *Seek therefore first*, &c. Let your greatest Concern be to serve God, and to live in his Grace and favour. — *And his Justice*, (e) i, e, according to the Construction, the Justice of God, to wit, seek to be holy and just in the sight of God.

[a] Ψ. 1. *Justitiam*. In almost all G. Copies ἐλεημοσύνη.

[b] Ψ. 7. *Nolite multum loqui*, μὴ βαρρολογεῖσθε, which is babb-

butire, *nugari*, &c. — [c] ὧ. 11. *super substantialem*, ἐπισίτον, which G. word is translated *quotidianum*, Luc. 11. 3. So it is expounded by S. Chrys. ὁμ. 15. p. 138. τί ἐστὶν τὸ ἄρτον τὸ ἐπισίτον; τὸ ἐφήμερον. S. Greg. of Nyssa tom. 1. p. 750. Edit. Paris : an. 1638. calls it, ὁ ἄρτος τῆς σημερινῆς χρείας ἐστὶ. *Panis hodierna*, or *quotidiana necessitatis* Suidas expounds it, ὁ τῇ ἰστίᾳ ἡμῶν ἀρτιόζων, *qui est conveniens nostra substantia*, or ὁ καθήμερινός, *quotidianus*.

(d) ὧ. 25. Μὴ μεριμνήσῃς. It do's not seem well translated, take no thought. — (c) ὧ. 33. Et *justitiam ejus*, δικαιοσύνην αὐτοῦ, non αὐτοῦ, Dei, not Regni.



C H A P. V I I.

1. Judge not, that you may not be judg'd.

2. For with what Judgment you have judged; you shall be judged: and with what measure you have measured, it shall be measur'd to you again.

3. Now why do'st thou see a mote in thy Brother's Eye, and perceivest not a Beam in thy own Eye?

4. Or how sayest thou to thy Brother, let me draw the mote out of thy Eye, and behold a Beam is in thy own?

5. Hypocrite, first draw the Beam out of thy own Eye, and then thou shalt see to draw the mote out of thy Brother's Eye.

6. Give not that which is holy to Dogs, neither cast your Pearls before swine; lest they trample them under their feet; and turning upon you, tear you.

7. Ask, and it shall be given you; seek, and you shall find: knock, and it shall be open'd to you.

8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

9. Or what man is there among you, of whom if his son ask Bread, will he reach him a Stone?

10. Or if he ask him a Fish, will he reach him a Serpent?

11. If you then, evil as you are, know how to bestow good Gifts on your Children, how much more will your Father, who is in Heaven, give good things to those who ask him?

12. All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law, and the Prophets.

13. Enter in by the narrow Gate , for the Gate is wide , and the way is broad , that leadeth to Destruction , and many there are who enter by it.

14. How narrow is the Gate , and how strait is the way , which leadeth to Life ? And few there are , who find it.

15. Take heed of false Prophets , who come to you in the cloathing of Sheep , but inwardly are ravenous Wolves :

16. By their Fruits you shall know them. Do Men gather Grapes of Thorns , or Figs of Thistles ?

17. So every good Tree yieldeth good Fruit ; and a bad Tree yieldeth bad Fruit.

18. A good Tree cannot yield bad Fruit : nor a bad Tree good Fruit.

19. Every Tree that yieldeth not good Fruit , shall be cut down , and cast into the Fire ,

20. Therefore by their Fruits you shall know them.

21. Not every one that saith to me , Lord Lord , shall enter into the Kingdom of Heaven : but he who doth the will of my Father , who is in Heaven , he shall enter into the Kingdom of Heaven.

22. Many shall say to me at that Day : Lord , Lord , have not we Prophesied in thy Name , and in thy Name cast out Devils , and done many Miracles in thy Name ?

23. And then I will declare to them , I never knew you : Depart from me , you that work iniquity.

24. Every one therefore , who heareth these my words , and complyeth with them , shall be compared to a wise man , who hath built his House upon a Rock ,

25. The Rain fell , and the Floods came , and the winds blew , and beat against that House , and it fell not : for it was built upon a Rock.

26. And whosoever heareth these my words , and doth not comp'y with them , shall be compared to a foolish Man , who built his House upon Sand :

27. And the Rain fell , and the Floods came , and

the winds blew , and beat against that house , and it fell : and great was the fall thereof.

28. And it came to pass , when Jesus had finish'd these Discourses , the People were struck with Admiration at his Doctrine.

29. For he taught them as one having Authority , and not as their Scribes , and Pharisees.

A N N O T A T I O N S.

Ψ. 1. *Judge not* , [a] or condemn not others rashly , that you may not be judged , or Condemned.

Ψ. 5. *Hypocrite first draw out the Beam* , &c. Correct first thy own greater Faults , before thou censure the lesser failings of others.

Ψ. 6. *Give not that which is Holy* , or holy things (as in the Greek) *to Dogs* , i , e , to Scandalous Libertins , or Infidels , who are not worthy to partake of Divine Mysteries , and Sacraments , who sacrilegiously abuse them , and *tread them under their feet* , as Hogs do Pearls.

Ψ. 12. *This is the Law* , and *the Prophets* : that is , all Precepts that regard Our Neighbour , are Directed by this golden Rule , *do as you would be done by*.

Ψ. 13. *Enter by the narrow Gate* , &c. The Doctrine of these two verses , needs no Commentary , but deserves a Serious Attention.

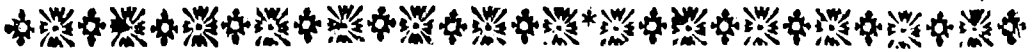
Ψ. 15. *In the Cloathing of Sheep*. Beware of Hypocrites with their outward Appearance of Sanctity , and sound Doctrine — *you shall know them by their Fruits*. Such Hypocrites can scarce ever continue constant in the Practice of what is good. [b]

Ψ. 18. *A good Tree cannot yield bad Fruit* , &c. Not but that both good and bad men , may change their Lives. This according to the unanimous consent of the Fathers , is only to be understood , while they remain such. If a bad Tree begin to produce good Fruit , it becomes a good Tree , &c.

Ψ. 22. *Have we not prophesied in thy Name ?* The Gift of Prophecy , and of doing miracles , may sometimes be granted to bad Men , as to Caiphas , and Balaam.

Ψ. 23. *I never knew you*. To *know* , in the Stile of the Scriptures , is many times the same , as to love and approve.

[a] Ψ. 1. *Nolite judicare* , *αξιων* , which signifies either to judge , or to condemn. — [b] Ψ. 18. *Non potest Arbor bona* , &c. S. Hierom on this Place , brings Divers Examples to shew , that men's natures are not necessarily , or unchangeably good , or bad. See S. Aug. lib. 2. de Serm. Domini in Monte c. 24. p. 232. *Non potest esse nix calida . cum enim calida esse coeperit , non jam eam nivem , sed aquam vocamus.* See also S. Chrys. *ὁμ κ'γ pag. 168. linea 1. Edit. Savil.*



C H A P. V I I I.

1. **N**OW when he came down from the Mountain , great multitudes follow'd him :

2 And behold a Leper coming , ador'd him saying : Lord if thou wil'st , thou can'st make me clean.

3. And Jesus stretching forth his Hand , touch'd him , saying : I will : be thou made clean. And presently his Leprosy was made clean.

4. And Jesus saith to him : take heed thou speakest not of it to any one : but go shew thy self to the Priest , and make the Offering , which Moyſes commanded for a Testimony to them.

5. And when he had entred into Capharnaum , there came to him a Centurion , beseeching him,

6. And saying : Lord my servant lieth at home sick of the Palsy , and is much tormented.

7. Jesus saith to him. I will come , and heal him.

8. And the Centurion reply'd : Lord I am not worthy that thou shoud'st enter under my Roof : command with a word only , and my servant will be healed.

9. For I am also a man settled under Authority, having Soldiers under me , and I say to this man ; go , and he goeth : and to another , come , and he cometh : and to my servant , do this , and he doth it.

10. And Jesus hearing this , wond'ered , and said to those that follow'd him : Amen I say to you , I have not found so great Faith in Israel.

11. And I say to you , that Many shall come from the East , and the West , and shall feast with Abraham , and Isaac , and Jacob in the Kingdom of Heaven :

12. But the Children of the Kingdom , shall be cast into exterior Darkneſs : there shall be weeping , and gnashing of Teeth.

13. And Jesus said to the Centurion : go , and as

thou hast believ'd, be it done to thee. And at that very Hour the servant was cured.

14. Now when Jesus was come into the House of Peter, he saw his Mother in Law lying sick of a fever.

15. And he touch'd her Hand, and the Fever left her, and she got up, and waited on them.

16. And in the Evening they brought to him many that had Devils: and he cast out the *evil* Spirits by his word: and cured all that were ill.

17. That it might be fulfill'd, what was spoken by the Prophet *Isaias*, saying: he took our Infirmities, and he bore our Diseases.

18. And Jesus seeing a great Multitude about him, gave orders to pass over the water.

19. And a certain Scribe came, and said to him: Master, I will follow thee, whithersoever thou shalt go.

20. And Jesus answer'd him: 'Foxes have holes, and Birds of the Air, Nests: but the son of man hath not where to lay his Head.

21. Another of his Disciples, said to him: Lord permit me first to go, and bury my Father.

22. But Jesus answer'd him: follow me, and let the dead bury their Dead.

23. And when he went into the Boat, his Disciples follow'd him.

24. And behold there arose a great Storm at sea, so that the Boat was cover'd with waves, but he slept.

25. And his Disciples came to him, and awaked him, saying: Lord, save us, we perish.

26. And Jesus saith to them: why are you fearful, o you of little Faith? then rising up, he commanded the winds, and the sea, and a great Calm follow'd.

27. The men therefore wonder'd, and said: who is this? for even the winds, and the Sea obey him.

28. And when he had pass'd over the Sea into the Country of the *Gerasens*, there met him two men possessed with Devils, coming out of burying Places,

exceeding fierce, so that no one could pass that way.

29. And behold they cried out, saying: what have we to do with thee Jesus the son of God? Art thou come hither to torment us before the Time?

30. And not far from them there was a Herd of many swine feeding.

31. And the devils begg'd of him, saying: If thou do'st cast us out from hence, send us into the Herd of Swine.

32. And he saith to them: Go. And they going out went into the swine: and behold the whole Herd with violence rush'd headlong down a Precipice into the Sea; and perish'd in the waters.

33. And the Swineherds fled; and coming into the City, told every thing, as also concerning those who had been possessed with devils.

34. And behold the whole City came forth to meet Jesus: and when they had seen him, they desired that he would retire from their Territories.

A N N O T A T I O N S.

ψ. 2. *Adored him.* In S. Mark it is said, *kneeling down* c. 1. 46. In S. Luke, *Prostrating on his Face*. It is true none of these Expressions do always signify the Adoration or worship, which is due to God alone, as may appear by several Examples in the old, and new Testament: yet this man by divine Inspiration, might know Our B. Saviour to be both God, and Man.

ψ. 3. *Jesus touch'd him.* By the Law of Moyles, whosoever touch'd a *Leper*, contracted a *legal uncleanness*: but not by touching in order to heal him, says Theophylactus. Besides Christ would teach them, that he was not subject to this Law.

ψ. 4. *For a Testimony to them*, that is, when the Priest finds thee truly cured, make that Offering, which is ordain'd in the Law.

ψ. 5. *A Centurion.* The same who Luke 7. 3. is said to have sent Messengers to Our Saviour. But here is no Contradiction: for what a man do's by his Servants, or Friends, he is many times said to do himself. He came not in person out of Humility, but by his message shew'd an extraordinary Faith.

ψ. 10. *Jesus wonder'd*, i. e., by his outward Carriage, says S. Aug. seem'd to admire: but knowing all things, he could not properly admire any thing ——— *I have not found so great Faith in Israel.* This need not be understood of every one, but of those whom he had cur'd.

ψ. 12. *Shall be cast into Utter, & exterior, Darkness.* This is Spoken
so

so as to imply a comparison to a supper in a great Room, with a number of Lights, when they, who are turn'd out in the night, stand without, starving, weeping, and gnashing their Teeth.

Ψ. 14. *Into Peter's house*, i, e, which had been Peter's house: for now he had quitted House, and all things to follow Christ.

Ψ. 17. *He took Our Infirmities*. The words signify both the distempers of the Body, and the Infirmities of the soul, for Christ cured both.

Ψ. 19. *I will follow thee &c.* This man is thought to have been moved only with a desire of being great under the Messias their King: and therefore Christ gave him this answer, telling him how poor he was.

Ψ. 22. *Let the dead bury their dead*. The first words, *let the dead*, cannot mean those that were dead by a corporal death: and therefore must needs be understood of those, who were Spiritually dead in sin.

Ψ. 26. *He commanded the winds*. Christ shew'd himself Lord, and Master of the Sea, and winds. His words in S. Mark 4. 39 demonstrate his Authority, *Rising up, he threatn'd the wind, and said to the Sea; hold thy peace, be silent*.

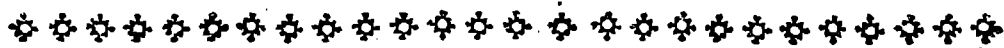
Ψ. 28. *Two possessed with Devils*. S. Mar. c. 5. and S. Luke c. 8. in the same passage, mention but one man, who is also said to be possessed with a *Legion of Devils*. Those Evangelists seem to make mention only of one of them, because he might be much more fierce, and famous than the other.

Ψ. 29. *What have we to do with thee? Or what hast thou to do with us? what harm have we done thee? Comest thou to torment us before the Time?* that is, before the Time, and day of Judgment, after which the Torments, and Punishments of the devils, will be increased.

Ψ. 30. *There was not far off*. In all G. Copies at present we read, *There was a far off*. Beza himself here owns, that the Latin Vulgate is to be prefer'd before all the G. Copies and Mss.

Ψ. 34. *To pass from their Quarters*. S. Hierom thinks these People did this out of a motive of Humility, looking upon Themselves unworthy of his Presence: Others judge that the Lols of the swine made them apprehend lest Christ, being a Jew, might do them greater damages.

(a) Ψ. 30. *Erat non longè, but now in all G. Copies, erat longè ἦν δὲ μακρὰν*. Beza Says the Reading in the Latin is to be follow'd, *repugnante fide omnium Græcorum Codicum, sed rectius*.



CHAP. IX.

1. **A**Nd going into the Boat, he pass'd over the water, and came to his own City.

2. Now they brought to him a Man sick of the Palsy lying on a Bed. And Jesus seeing their Faith,

saïd to him ill of the Palsy : Son , be of good Heart : thy sins are forgiven thee.

3. And behold some of the Scribes saïd within themselves : this man blasphemeth.

4. But Jesus seeing their Thoughts , saïd : why do you think evil in your Hearts ?

5. Which is easier to say ? Thy sins are forgiven thee , or to say , rise up , and walk ?

6. But that you may know the son of man hath Power on Earth to forgive sins (he then saith to the man ill of the Palsy) Rise up , take thy Bed , and go into thy House.

7. And he rose up , and went into his House.

8. Which the People seeing , were struck with Fear , and glorified God , who had given such Power to men.

9. And Jesus passing from thence , saw a man sitting in the custom-House , call'd Matthew. And he saith to him : follow me. And he rose up , and follow'd him.

10. And it came to pass as he was at Table in the House , behold many Publicans , and sinners came , and were at Table with Jesus , and his Disciples :

11. Which the Pharisees seeing , saïd to his Disciples : why doth your master eat with Publicans , and Sinners ?

12. But Jesus hearing , saïd : they that are in Health , need not a Physician , but they that are sick.

13. Go , and learn what means this saying : *I will have mercy , and not Sacrifice*. For I came not to call the Just , but sinners.

14. Then came to him the Disciples of John , saying : why do we , and the Pharisees fast often , but thy Disciples fast not ?

15. Jesus replied : can the Companions of the Bridegroom mourn as long as the Bridegroom is with them ? But the Days will come , when the Bridegroom shall be taken from them : and then shall they fast.

16. No one putteth a piece of unworn cloath to an old Garment : For so he taketh away what was whole from the Garment , and a greater rent is made.

17. Nor do they put new wine into old Casks : for so the Casks are broken , and the wine runs out , and the Casks are lost. But they put new Wine into new Casks : and both are preserved.

18. While he was speaking these things to them , behold a Ruler of a Synagogue came , and ador'd him saying : Lord , my Daughter is just now Dead : but come , lay thy Hand upon her , and she will live.

19. And Jesus rising up , follow'd him , and also his Disciples.

20. And behold a woman , who for twelve years had been troubled with a bloody-flux , came behind him , and touch'd the Hem of his Garment.

21. For she said within her self : If I shall but touch his Garment , I shall be heal'd.

22. Now Jesus turning about , and seeing her , said : take Courage Daughter. Thy Faith hath made thee sound : and from that Hour the woman was heal'd.

23. And when Jesus came into the House of the Ruler of the Synagogue , and saw those that play'd on Instruments, and the crowd making a Rout , he said :

24. Retire from hence : for the Girl is not dead , but asleep : and they laugh'd at him.

25. And when the Crowd was turn'd out , he went in , and took her by the Hand ; and the Girl rose up.

26. And the Fame thereof ran over all that whole Country.

27. Now as Jesus was departing from thence , two blind men follow'd him , crying aloud , and saying : Son of David , have Mercy on us.

28. And when he had entred into a House, the blind men came to him , and Jesus saith to them : do you believe that I can do this for you ? they answer : Yes Lord.

29. Then he touch'd their Eyes , saying : Be it done to you according to your Faith.

30. And their Eyes were open'd : and Jesus gave them Strict Charge , saying : take heed lest any one know it.

31. But they being gone , spread about his Fame thro' all that Country.

32. When they were gone away , they brought to him a dumb man , possessed with a Devil.

33. And the Devil being cast out , the Dumb man spoke : and the People wonder'd , saying : the like was never seen in Israel.

34. But the Pharisees said , he cast's out Devils by the Prince of the Devils.

35. And Jesus went about all their Cities, and Towns, teaching in their Synagogues , and preaching the Gospel of the Kingdom , curing every Disease , and every Infirmary.

36. And when he saw the multitudes , he took Compassion of them , because they were in Distress , and lying *scattered* , like Sheep that have no Shepherd.

37. Then he saith to his Disciples : the Harvest is indeed great , but the workmen few.

38. Pray therefore the Master of the Harvest , to send Labourers into his Harvest.

A N N O T A T I O N S.

¶ 1. *Into his own City* , Not of Bethleem , where he was born , nor of Nazareth , where he was brought up , but of Capharnaum , says S. Chrysostom , where he is said to have dwelt , since he began to preach. see Matt. 4. 13.

¶ 2. *Thy sins are forgiven thee.* We do not find that the sick man ask'd this : but it was the much greater Benefit , and which every one ought to prefer before the Health of the Body.

¶ 3. *This man blasphemeth* , by pretending to have a Power to forgive sins , which none but God can do : and they look'd upon Jesus as a man only. It is true , and what all Catholicks teach , that *God alone* hath power of himself to forgive sins. But Christ , who was both God and man , could , and did communicate this Power of forgiving sins *in his Name* , to Bishops , and Priests , as *his Ministers and Instruments* in the Sacraments of Baptism , and Penance. We have Christ's clear words for it , Jo. 20. 23 , *whose sins you shall forgive , are forgiven them* , &c.

¶ 4. *Jesus seeing their Thoughts.* — By shewing that he knew their hidden thoughts , as well as by healing the man , to confirm his words and Doctrine , he gave them a Proof of his Divine Power.

¶ 9. *Sitting at the Custom-house.* Jesus call'd S. Matthew with two

words only , *follow me* ; and presently he left all , and became his Disciple ; Doubtless by a particular Inspiration , and Motion of Divine Grace.

Ψ. 15. *Can the Children of the Bride-groom* , This by a *Hebraism* , signifies the Friends or Companions of the Bride-groom , as a *Lover of Peace* , is call'd a *child of Peace* : he that deserves Death , the *Son of Death* , &c.

Ψ. 16. *A piece of unworn Cloath*. By the *G* , is signified new-woven Cloath , that has not yet pass'd the Hands of the Fuller.

Ψ. 17. *New wine into Old Casks*. These vessels were made of skins , or were Leather Bottles , in which wine used to be carried and kept.

Ψ. 18. *A Ruler* (Lit. a Prince) *of a Synagogue* He is call'd Jai-rus. Mark 5. Luke 8. — My Daughter is just Dead , or as the Other Evangelists express it , is at the *Point of Death* : and her Father having left her a dying , he might think , and say , she was already dead.

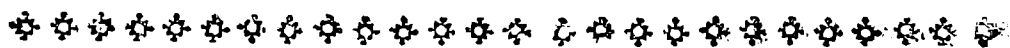
Ψ. 23. *Jesus saw those that play'd on Instruments* , Pipes , or Flutes , others translate *Minstrels*. It was a Custom among the Jews at Funerals to hire persons to make some Doleful Musick , and great Lamentations.

Ψ. 24. *The Girl is not Dead*. Christ by saying so , insinuated that she was not dead in such a manner , as they imagined , that is , so as to remain dead , but presently to return to Life , as if she had been only asleep.

Ψ. 32. *A Dumb Man*. The *G*. rather signifies a *Deaf* man : but these Defects generally go together , because he that is Deaf , cannot learn to speak.

(a) Ψ. 15. *Filii sponsi* , ἡοὶ τῷ νυμφῶνος , sō filius pacis , filius mortis , &c.

(b) Ψ. 17. *In uteres* , εἰς ἀσκήν , *uteres ex corio*. (c) Ψ. 16. *panni rudis* , ἀγνάφης. — (d) Ψ. 18. *Modo defuncta est* . ἄρτι ἐτελεύτησεν. Mar. 5. 23. *In extremis est* , ἐκ τῶς ἔχει Luke 8. 42. *moribatur* , ἀπίνθησκεν.



C H A P. X.

1. **A**ND having Call'd his twelve Disciples , he gave them Power over unclean Spirits , to cast them out , and that they might cure all Diseases , and all Distempers.

2. Now the names of the twelve Apostles are these. The first Simon , who is call'd Peter , and Andrew his Brother ,

3. James the son of Zebedee , and his Brother John , Philip , and Bartholomew , Thomas , and Matthew the Publican , James *the Son* of Alpheus , and Thaddeus ,

4. Simon the Cananean , and Judas Iscariot , who also betray'd him.

5. These twelve Jesus sent giving them these Com-
mands : Go not into the way of the Gentils , neither enter into the Cities of the Samaritans :

6. But rather go to the sheep of the House of Israel , which have been lost.

7. And going preach , and say : that the Kingdom of Heaven is at Hand.

8. Heal the sick , raise the Dead , make clean the Lepers , cast out Devils. You have receiv'd gratis , give gratis.

9. Do not possess Gold , nor Silver , nor Money in your Purfes :

10. Nor Scrip for your Journey , nor two Coats ; nor shoes , nor a staff : for a Labourer is worthy of his meat.

11. And whatsoever City , or Town you enter into , inquire who in it is worthy : and there make your abode , till you depart from thence.

12. When you enter into a House , salute them , saying : Peace be to this House.

13. And if that House be worthy , your Peace shall come upon it ; But if it be not worthy , your Peace shall return to your selves.

14. And when any one will not receive you , nor hear your words : going out of the House , or City , shake off the Dust from your Feet.

15. Amen I say to you , it shall be more tolerable for the Sodomites , and Ghomorriheans in the Day of Judgement , than for that City.

16. Behold I send you as sheep in the midst of Wolves. Be therefore prudent as Serpents , and simple as Doves.

17. And take heed of men : for they will Deliver you up in Councils , and Scourge you in their Synagogues.

18. And you shall be brought before Governours , and Kings for my sake , for a Testimony to them , and to the Gentils.

19. But when they shall deliver you up ; be not thoughtful , how or what to speak : for at that same Hour shall be given you what you are to speak.

20. For it is not you that speak , but the Spirit of your Father , that speaketh in you.

21. The Brother also shall deliver up his Brother ; and the Father his Son to Death ; and Children shall rise up against their Parents , and put them to Death.

22. And you shall be odious to all men on the account of my name : but he that shall persevere to the End , shall be saved.

23. When they shall persecute you in this City , fly to another. Amen I say to you , you shall not finish *your work* in the Cities of Israel , till the Son of man come.

24. The Disciple is not above his Master , nor the servant above his Lord.

25. It is enough for the Disciple to be as his Master , and the Servant , as his Lord. If they have call'd the Master of the Family Beelzebub , how much more those who are his Domesticks ?

26. Therefore fear them not : for there's nothing hid , that shall not be revealed , not secret , that shall not be known.

27. What I speak to you in the dark , do you speak in the Light , and what you hear in the Ear , preach on the House-tops.

28. And fear not those that kill the Body , and cannot kill the soul : but rather fear him , who is able to ruine both Body , and Soul in Hell.

29. Are not two sparrow's sold for *about* a Penny , and not one of them shall fall to the Ground without your Father ?

30. Nay the very Hairs of your Head are all number'd.

31. Fear not therefore ; you are of more value than many sparrows.

32. Every one then who shall confess me before men , I will also confess him before my Father , who is in Heaven.

33. And whosoever shall deny me before men , I will also deny him before my Father , who is in Heaven.

34. Think not that I am come to bring Peace to the Earth : I came not to bring Peace , but the Sword.

35. For I came to set a man at Variance against his Father , and the Daughter against the Mother , and the Daughter in Law , against the Mother in Law.

36. And a man's Enemies *shall be* his own Domesticks.

37. He that loveth his Father or Mother , more than me , is not worthy of me : And he that loveth his Son , or his Daughter , more than me , is not worthy of me.

38. And he that taketh not up his Cross , and followeth me , is not worthy of me.

39. He that findeth his Life , shall lose it : and he that shall lose his Life for my sake , shall find it.

40. He that receiveth you , receiveth me : and he that receiveth me , receiveth him that sent me.

41. He that receiveth a Prophet in the Name of a Prophet , shall receive a Prophet's Reward : and he that receiveth a just man in the name of a just man , shall receive a just man's Reward.

42. And whosoever shall give drink to one of the least of these , even a Cup of cold water only in the Name of a Disciple : Amen I say to you , he shall not lose his Reward.

A N N O T A T I O N S

ψ. 1. *Twelve Disciples* , the same men , in the next verse , are call'd *Apostles* , to wit , Men sent like Embassadors on weighty Occasions.

ψ. 2. *The first Simon , who is call'd Peter*. When he first came to Our Saviour Jo. 1. 42. he said , *thou art Simon , the Son of Jonas*. (or John) *thou shalt be call'd Peter* , in Chaldaick , *Cephas* that is to say , *a Rock* , designing to make him the first Fundamental Stone , or head of his whole Church. See also Matt. 16. 18. Beza without any Grounds , would have the word *first* to be an Addition. But it is found in all G. MSS , as well as in the ancient Fathers.

¶ 3. *James the Son of Zebadee*, call'd *James the greater*, put to Death by Herod Acts. 12. 2. He was Brother to John the Evangelist. The other James, was call'd the *Lesser*, also *James of Alphaeus*, and the *Brother of our Lord*, Bishop of Jerufalem, Martyr'd there about the year 61.

¶ 5. *Go not into the way of the Gentils*, or among the Gentils. In this first Mission the Apostles were order'd to preach to the Jews only, or to the *Children of the Kingdom*, Matt. 8. 12. see also Matt. 15. 24. and Acts 13. 46.

¶ 10. *Nor two Coats, nor Shoes*. i, e, provide not your selves with another Coat for a reserve, but go like poor People, who have but just what is necessary. They were not to wear *shoes*, but they were allow'd *Sandals*, or soles with tops tied to their Feet, Mark 6. 9. — Nor a Staff, so Luke c. 9. ¶ 3. yet S. Mark says, *but a Staff only*. To reconcile these Expressions, some distinguish betwixt a Staff necessary to walk with (which even the poorest People had) and another staff for their Defence, which at least they were not to seek for. And the meaning of these Admonitions is, that they were to go on their Mission, not regarding whether they had a Staff or not, unless it were necessary for them to walk with.

¶ 11. *And there make your Abode*, &c. That is, stay in the same House, as long as you remain in the same City: remove not from *House to House*, as it is said Luke 10. 7. but be content with what you meet with.

¶ 12. *Peace be to this House*. This was an ordinary Salutation among the Jews, by which they wish'd Happiness, and Prosperity.

¶ 13. *Your Peace shall return to yourselves*. If men will not hearken to your Instructions, you have this Comfort, and Peace of Mind, that you have Discharged your Duty;

¶ 14. *Shake off the Dust from your Feet*. 'Twas common enough with the Jews, or at least with the Preachers, and Prophets, to use some extraordinary outward Actions, to make what they said more taken notice of by the People, as here the shaking off the Dust from their feet, was to denote to the obstinate unbelievers, that the very Dust, which their feet had contracted in coming to preach to them the Gospel, shou'd hereafter rise in Judgment against them.

¶ 16. *Be prudent as Serpents, and simple as doves*. It is a proverbial way of speaking: and an Admonition to be circumspect and Discreet, but harmless, innocent, sincere in all our Actions, and Dealings.

¶ 19. *Be not thoughtful*, with too great a Concern of mind.

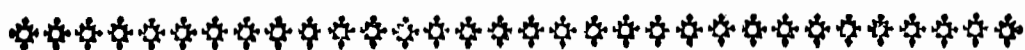
¶ 23. *Fly into another City*. Tertullian with some Others, held it never lawful to fly in the time of Persecutions, against both the Doctrine and Example of Our Saviour Christ. — *You shall not finish* &c. S. Chryf. thinks the sense of these words is, you shall not go thorough, and have finish'd your Preaching in all the Cities of Israel, till I, who follow you, shall come, and join you again. Others expound it, till the coming of me your Messias, shall be publish'd, and owned after my Resurrection.

Ψ. 25. *Beelzebub* (in the G. *Beelzeboul*) 'Twas the Name the Jews gave to the greatest of the Devils , and also to the Idol of Accaron. The word signifies the *Lord of Flies* : either because of the multitude of Flies , that were in the Temple of that Idol ; or because the People used to sacrifice to this Idol , when they were molested with Flies.

Ψ. 35. *I came to set at variance* , or separate , &c. Not that Christ came for this End , to Cause divisions between *Father* and *Son* , &c. On the Contrary the Scriptures teach us to love every one without exception , and especially our Kindred : but this is to shew , and foretell what would happen in the same Families , when some of them were Christians. We have divers Instances of the Truth of this in the Lives of the Saints.

(a) Ψ. 2. *Primus Simon* , *πρῶτος Σίμων*. see *S. Hierom* , *S. Chrysostom* , &c.

(b) Ψ. 10. *Neque virgam* , *μηδὲ ῥάβδον* , and in divers MSS^s , both here , and in *S. Luke* 9. 3. *μητὶ ῥάβδους* , *neque Virgas*. But in *S. Mark* , 6. 8. *nisi Virgam tantum* , *ἐν μὲν ῥάβδον μόνον* , in all MSS.



CHAP. XI.

1. **N**OW it came to pass, when Jesus had made an End of giving *these* Precepts to his twelve disciples , he went from thence to teach , and preach in their Cities.

2. And when John in Prison had heard of the works of Christ , sending two of his Disciples ,

3. He saith to him : Art thou he who art to come , or are we to expect another ?

4. And Jesus answering said to them : go , and give an account to John what you have heard , and seen.

5. The blind see , the lame walk , the Lepers are cleans'd , the deaf hear , the dead rise again , the poor have the Gospel preach'd to them :

6. And happy is he that shall not be scandaliz'd in me.

7. Now when they were gone away , Jesus began to say to the People concerning John : what did you go out into the wilderness to see ? a Reed shaken by the winds ?

8. But what did you go out to see ? a man cloathed in soft Garments ? behold they who are clad in soft apparel , are in the Houses of Kings.

9. But what did you go out to see? a Prophet? yes I say to you, and more than a Prophet.

10. For this is he of whom it is written. Behold I send my Angel before thy Face, who shall prepare thy way before thee.

11. Amen I say to you, there hath not risen among the born of women, a greater than John the Baptist: yet he that is lesser in the Kingdom of Heaven, is greater than he.

12. And from the Time of John the Baptist till this present, the Kingdom of heaven suffers violence, and thole that use violence bear it away.

13. For all the Prophets, and the Law prophesied until John,

14. And if you will receive it, he is Elias, who is to come.

15. He who hath Ears to hear, let him hear.

16. But to what shall I compare this Race of People? They are like to Children sitting in the Market place, who calling out to their Equals,

17. Say: we have play'd on Pipes to you, and you have not danc'd, we have lamented, and you have not mourn'd.

18. For John came neither eating, nor drinking, and they say, he hath a Devil.

19. The Son of man came eating and drinking, and they say, behold a Glutton, and a Drinker of wine, a Friend to Publicans and Sinners. And wisdom is justified by her Children.

20. Then he began to reproach the Cities, in which a great many of his Miracles were wrought, because they had not done penance.

21. Wo be to thee Corozain, wo unto thee Bethsaida, because if the Miracles had been done in Tyre, and Sidon, that have been wrought in you, they had long since done Penance in Sackcloth, and Ashes.

22. But I say to you, it shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you.

23. And thou Capharnaum wilt thou be exalted to

the very Sky? *no*, thou shalt descend to Hell: for if the Miracles had been done in Sodom, that have been wrought in thee, it might have remain'd until this Day.

24. But I tell you, it shall be more tolerable for the Land of Sodom at the Day of Judgment, than for thee.

25. At that time Jesus said: I confess to thee ô Father, Lord of Heaven, and Earth, because thou hast hid these things from the wise, and the prudent, and hast reveal'd them to little ones.

26. Yes Father, for so it hath seem'd good to thee.

27. All things are deliver'd up to me by my Father: and no one knoweth the Son, but the Father: nor doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

28. Come to me all you that labour, and are burthen'd, and I will refresh you.

29. Take upon you my Yoke; and learn of me, because I am meek and humble of Heart: and you shall find rest to your Souls.

30. For my Yoke is sweet, and my Burden light.

A N N O T A T I O N S.

ψ. 3. *Art thou he who art to come?* G. *who cometh?* i, e, the Messias. John the Baptist had already on several Occasions, declar'd that Jesus was the Messias. Jo. 1. He could not then doubt of it himself, but sent his Disciples to take away their doubt.

ψ. 5. *The blind see &c.* Christ shew's them who he was by the miracles, which were foretold concerning the Messias ——— *The poor have the Gospel preach'd to them.* This is the Sense by the Prophet Isaiah.

c. 6. 1. ψ. 1.

ψ. 6. *Scandalized in me*, or on my account, that is, at the Doctrine of the Cross: or when I shall die on an infamous Cross.

ψ. 11. *There hath not risen a greater &c.* This Comparison, by what we find Luke 7. 28. is only betwixt John, and the ancient Prophets, to signify that John was greater than any of the Prophets, at least by his office of being the immediate Precursor of the Messias. The Comparison cannot be extended to Christ himself, who was both God and man; nor to his B. V. mother: nor need we understand them of his Apostles. ——— *Yet he that is lesser*, or the least in the Kingdom of Heaven, *is greater than he.* S. Hierom on this place expounds it thus: that the least Saint in Heaven is greater than John on Earth. S. Chrys. takes it to be a Comparison betwixt John, and Christ himself, who

by these words tells the Jews, that tho' he be younger in Age, and even less in their Esteem than John the Baptist, yet he was much greater in the sight of God than John was.

Y. 13. *All the Prophets and the Law, prophesied until John, as if he had said; all they who prophesied before, foretold the coming of the Messiah, but now John points him out present with you, so that now all the Types and Figures of the ancient Law, will be fulfill'd, and at an End.*

Y. 17. Christ, says S. Hierom, on this place, was represented by the children that piped, or play'd on Pipes, and S. John by those that mourned: because Christ refus'd not upon Occasions, to eat, and converse with Sinners; and therefore it is added,

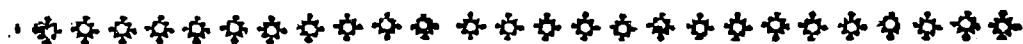
Ψ. 19. *That he came eating and Drinking.* Whereas John came living
 in the wilderness on Locusts, wild Honey &c: Yet most part of the
 Jews neither regarded Christ, nor S. John: nay the Pharisees here Ψ. 18.
 say of John, that he is possessed with a Devil. ——— And thus *Wisdom*
hath been justified by her Children, that is by such as are truly wise:
 and the sense seems to be, that the divine wisdom, and Providence, hath
 been justified, i, e, approved, own'd, and declared just, and equitable
 by those that being truly wise, have made good use of the Favours,
 and Graces offer'd them at this Time of their Redemption, when
 others have remain'd obstinate in their Blindness, and refus'd to believe
 in Christ.

§. 21. *Wo be to thee Corozain &c.* These 4. verses shew us how dangerous it is to resist the divine Graces, and not to make good Use of those favourable opportunities, which the divine Providence hath placed us in, of working our salvation, and of improving our selves in virtue and sanctity.

Ÿ. 25. *Jesus said &c.* Lit. *Jesus answering said*, where we may take notice, that *answering*, in the Stile of the Scripture, is often put, when it is no answer to any thing that was said before. — *I confess to thee*, Signifies no more than I praise thee, or give thee thanks &c.

[a] ὧ. 3. Qui venturus es ὁ ἐρχόμενος, qui venit, who cometh.

(b) Ὁ ὁ. 5. *Pauperes Evangelizantur*, πτωχοὶ εὐαγγελίζονται. In the Prophet *Isaias* εὐαγγελίζεσθαι πτωχοῖς ἐπέταλλέ με.



CHAP. XII.

11. **A**T that Time Jesus went thrô the Corn-fields on the Sabbath day; and his Disciples being hungry, began to pluck the Ears of Corn, and eat *them*.

2. Which the Pharisees seeing, said to him: behold

thy Disciples do, what it is not lawful to do on the Sabbath Days.

3. But he said to them: have you not read what David did, when he was hungry, and they that were with him?

4. How he enter'd into the House of God, and eat the Loaves placed *there*, which it was not lawful for him to eat, nor for them that were with him, but only for the Priests?

5. Or have you not read in the Law, that the Priests on the Sabbath-days, violate the Sabbath in the Temple, and are blameless?

6. But I say to you there is *one* here greater than the Temple.

7. And if you knew what this meaneth, I will have mercy, and not Sacrifice, you would never have condemn'd the Innocent.

8. For the son of man is Lord even of the Sabbath.

9. And after he had pass'd from thence, he came into their Synagogue.

10. And behold a man who had a Hand withered, and they ask'd him: if it were lawful to heal on the Sabbath-days, to the End that they might accuse him?

11. But he said to them? which man among you, who hath one sheep, if it fall into a ditch on the Sabbath day, will he not lay hold of it, and lift it up?

12. How much better is a man than a sheep? It is lawful therefore to do good on Sabbath-days.

13. Then he saith to the man; stretch out thy Hand, and he stretch'd it out: and it was restored sound like the other.

14. Now the Pharisees going out, held a consultation against him, how they might destroy him.

15. But Jesus knowing it, retired from thence: and many follow'd him, and he heal'd them all.

16. And he charged them not to make him known.

17. That it might be fulfill'd what was spoken by *Isaias* the Prophet, saying:

18. Behold my servant, whom I have chosen, my beloved, in whom I am well pleas'd: I will put my

Spirit in him, and he shall declare Judgement to the Gentils.

19. He shall not wrangle, or make a Noise, nor shall any one in the streets hear his voice:

20. A shattered Reed he shall not break, and smocking flax he shall not extinguish, till he send forth Judgement unto victory.

21. And in his Name shall the Gentils Hope.

22. Then was brought to him a Man Blind, and dumb, possessed with a devil, and he cur'd him so that he spoke, and saw.

23. And the People were astonish'd, and said: Is not this the Son of David?

24. Which the Pharisees hearing, said: this man doth not cast out Devils, but by Beelzebub the Prince of the Devils.

25. And Jesus knowing their Thoughts, said to them: Every Kingdom divided against it self, shall be made desolate: and every City, or House divided against it self, shall not stand.

26. And if Satan cast out Satan, he is divided against himself: how then shall his Kingdom stand?

27. And if by Beelzebub I cast out Devils, by whom do your Children cast them out? therefore they shall be your Judges.

28. But if I cast out Devils by the Spirit of God; therefore is the Kingdom of God come upon you.

29. And how can any one enter into the House of a strong Man, and plunder his Goods, unless he first bind the strong Man? and then he shall plunder his House.

30. He that is not with me, is against me: and he that gathereth not with me, scattereth.

31. Wherefore I say to you, that every Sin and Blasphemy shall be forgiven men, but Blasphemy of the Spirit shall not be forgiven.

23. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be

forgiven him , neither in this world , nor in the world to come.

33. Either make the Tree good , and it's fruit good ; or make the Tree bad , and it's fruit bad : for the Tree is known by the Fruit.

34. Ye Brood of Vipers , how can you speak good things , being evil your selves ? For out of the Abundance of the Heart , the mouth speaketh.

35. A good man out of a good Treasure bringeth forth good things ; and an evil man , out of an evil Treasure , bringeth forth evil things. •

36. But I say to you , that of every idle word men shall speak , they shall render an Account at the Day of Judgment.

37. For by thy words shalt thou be justified , and by thy words shalt thou be condemn'd.

38. Then some of the Scribes and Pharisees said to him : Master , we would see a sign from thee.

39. Who answer'd , and said to them : an evil , and an adulterous Race seeketh for a sign : and no sign shall be given them , but the sign of the Prophet Jonas.

40. For as Jonas was three Days , and three Nights in the Belly of the Whale , so shall the Son of man be three Days , and three Nights , in the Heart of the Earth.

41. The men of Ninive shall rise in Judgment with this Race of People , and condemn them , because they did penance at the Preaching of Jonas , and behold more than Jonas here.

42. The Queen of the South shall rise in Judgment with this Race , and shall condemn it : because she came from the remote parts of the Earth to hear the wisdom of Salomon , and behold more than Salomon here.

43. When an unclean Spirit is gone out of a man , he walketh thro' dry Places , seeking rest , and findeth it not.

44. Then he saith : I will return into my House , from whence I came : and coming he findeth it empty , swept , and adorn'd.

45. Then he goeth , and taketh with him seven other
Spirits,

Spirits more wicked than himself, and entering in they dwell there: and the last *state* of that man becomes worse than the first; so shall it be to this most wicked Race of People.

46. While he was yet speaking to the People, his Mother, and his Brethren stood without, desiring to speak with him. •

47. And some one said to him: behold thy Mother, and thy Brethren stand without seeking after thee.

48. And he replied to him that spoke to him: who is my Mother, and who are my Brethren?

49. And stretching out his Hand towards his disciples, he said: behold my Mother, and my Brethren.

50. For whosoever shall do the will of my Father, who is in Heaven, he is my Brother, my Sister, and my Mother.

ANNOTATIONS.

Y. 2. *What it is not lawful to do on the sabbath-Days* The Pharisees blame not the Disciples for plucking the Ears of Corn, as they pass'd by (this being allow'd, Deut. 23. 25.) but for doing it on a Sabbath-Day, as if it had been a breach of the Sabbath.

Y. 3. *What David &c.* Christ shews them, that the Law need not always be taken according to the bare Letter — *Into the House of God*, i. e. where the Tabernacle was then kept: not into the Temple, which at that time was not built. — *And eat the Loaves, which had been placed before the Lord.* Christ Speaks of those Loaves, which were order'd to be plac'd on a Table within the Tabernacle, and chang'd from Time to Time. This Translation seems as literal, as may be, and more intelligible, than *Loaves of Proposition* or, *Shew-bread*.

Y. 18. *The son of man is master even of the Sabbath.* They who by the *son of man*, understand Christ, would have the sense to be, that he being Lord, and master of the Sabbath, could dispense with that Law. But if by the *son of man*, be meant every man, the sense is, that in Cases of necessity, every man may do, what otherwise ought not to be done on the Sabbath Day, This 2^d Exposition seems more conformable to the words in S. Mark. 2. 28. where it is said, that the *Sabbath was made for man, and not man for the Sabbath*, to signify, that a greater Regard must be had to the Saving a man's Life, than to the prohibition that forbids servil works on the Sabbath-day.

Y. 18. *Behold my servant &c.* The words are out of the Prophet Isaiah 41. Y. 1. And it is observed that the Jews before the coming of Jesus,

used to expound them of their Messias. — *He will not wrangle.* These words are not in the Prophet, neither in the Hebrew, nor in the LXX. S. Matthew adds them to express the sense of the Prophet. — *A shattered Reed he will not break, &c.* These were proverbial sayings among the Jews, which express the Mildness, Patience, and Mercies of Christ. — *Till he send forth Judgment unto Victory, or till he make Judgment Victorious:* i, e, till by his Death, and Resurrection, he make the Gospel triumph over all his Enemies. ●

¶ 27. *Your children &c.* Some by their Children understand *Exorcists*, that were among the Jews, that sometimes cast out Devils: but it is more commonly taken for Christ's disciples, and Apostles, who were of the Jewish nation, to whom he had given power to cast out Devils: as if he had said: If you allow them to cast out Devils by divine Power, why do not you also believe this of me their master?

¶ 30. *He that is not with me, is against me.* Christ elsewhere applyeth the reverse, *he that is not against you, is for you*, Luke 9. 50. Both are true, as they are differently applied.

¶ 31. *The Blasphemy (b) of the Spirit*, or against the Spirit, and the H. Ghost. S. Augustin takes notice, that this is one of the most difficult places in the Scriptures. According to the common Exposition, here is not meant a sin committed by speaking directly against the 3^d. Person of the Blessed Trinity, the Holy Ghost, but that sin by which the Obstinate Jews wilfully oppos'd Christ, and attributed those miracles to Beelzebub, which he perform'd by the Spirit God, of which they could not be ignorant, but by a wilful Blindness.

¶ 32. *Against the son of man, it shall be forgiven him*, i, e, they who for want of sufficient Instruction, were invincibly ignorant, that Christ was God, might more easily be brought to the true knowledge and Faith of Christ, and so receive a forgiveness of their sins: But if *he that shall speak against the Holy Ghost*, i, e, against the Spirit of God in Christ, and shall oppose the known truth, by attributing to the devil, that doctrine, and those miracles, which evidently were from the Spirit, and the Hand of God, that sin shall never be forgiven him.

But how is this consistent with the Catholick Doctrine and Belief, that there is no sin any man commits, of which he may not find Pardon in this Life? To this I answer, that in what manner soever we expound this Place, it is an undoubted point of Christian Faith, that there is no sin which our merciful God is not ready to pardon: no sin, for the Remission of which, God hath not left a power in his Church, as it is clearly proved by those words, *whose sins you shall forgive, they are forgiven them &c.* S. Chrys. therefore expounds these words, *shall not be forgiven them*, to imply no more, than shall scarce, or seldom be forgiven: that is, it is very hard for such sinners to return to God, by a true, and sincere Repentance, and Conversion: so that this sentence is like to that Matt. 19. 26. where Christ seems to call it an impossible thing for a rich man to be saved. In the same place S. Chrys. tells us, that some of those, who had blasphemed against the Holy Ghost, re-

pented, and had their sins forgiven them. — S. Augustin by this Blasphemy against the Spirit, understands the sin of *final Impenitence*, by which an obstinate sinner refuseth to be converted: and therefore lives, and dies harden'd in his sins.

Ψ. 35. *Either make the Tree good &c.* This is connected with what had been said of their attributing his works to Beelzebub. He condemns them for blaspheming him on all Occasions, when at the same time they were not able to find fault with his life, and Doctrine. Christ therefore tells them that the Tree is known by its fruit: and that if they cannot blame his Actions, and his doctrine, they ought to allow him to be good, to be like the good Tree: and that if they continue to blame him, they ought consequently to condemn his doctrine, yet this they were not able to do.

Ψ. 36. *Of every Idle word (c)* By Idle words S. Hierom &c. expound words that are neither profitable to the speaker, nor the Hearer, but S. Chrys. says, false, and abusive language.

Ψ. 39. *An adulterous Race or Generation*, degenerated from their Father Abraham.

Ψ. 40. *In the Belly of the whale.* (d) The word signifies a great Fish, and was not perhaps that which we commonly call a whale. In the Prophet Jonas, it is call'd a great Fish. — *Three days and three nights*, not three whole days, and three nights, but part of three natural days, from which in common computation, the nights used not to be separated. We have an Instance of this Esther 4. 16. where the Jews were order'd to fast with her *three days, and three nights*: and yet c. 5. Ψ. 1. Esther after part of three days, went to the King. *In the Heart of the Earth*, By which is signified Christ's descent into Hell, as S. Paul says Ephes 4. 9. that he descended into the *inferiour Parts of the Earth*, and this cannot be understood of the Grave only.

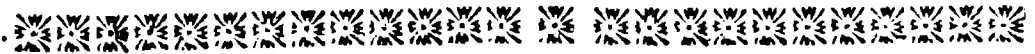
Ψ. 46. His mother, and Brethren, i, e, his Mother, and Relations.

(a) Ψ. 3. *Panes Propositionis.* τὰς ἄρτας τῆς προτάσεως. They are also elsewhere call'd, *panes faciales*, ἄρτας ἐνοπίης; Deut. 25. 30. and *faciei*, τὰ πρόσωπα. 2. Esdr. 10. 33.

(b) Ψ. 31. *Spiritus blasphemia*, ἡ δὲ τῷ πνεύματι βλασφημία. S. Aug. Sermon. 71. de verbis Evang. Matt. c. 5. p. 388. tom. 5. Says of this Place: *Fortè in omnibus Scripturis Sanctis, nulla major questio, nulla difficilior.* And again c. 12. pag. 394. He gives this Interpretation: *ipsa ergo impœnitentia, est Spiritus blasphemia.* See also S. Hierom on this Place. S. Chrysostom's Exposition is more easy, when he thinks the sense is, that such a sin shall scarce be forgiven. ὑπὲρ πάσης αὐτῇ ἡ ἀμαρτία ἀσύγνωτος. ὁμ. μα. p. 274.

(c) Ψ. 36. *De omni verbo otioso*, πᾶν ῥῆμα ἀργόν, some MSS, have πονηρόν. S. Hierom says, *Otiosum verbum est, quod sine utilitate & loquentis dicitur, & audientis, In like manner S. Greg. hom. 6. in Evang. S. Bern. &c.* But S. Chrys. adds τὸ ψευδὲς, τὸ συκοφαντικὸν ἔχειν. — (d) Ψ. 40. *In ventre Ceti*, τῷ κήτει. By Cete, is sig-

nify'd any very great Fish , and so it is said in the Prophet Jonas to have been piscem grandem.



CH A P. XIII.

1. **O**N that Day Jesus going out of the House ,
sat by the sea-side.

2. And a great Concours of People gathered together
about him , so that going into a Boat , he sat , and
the whole multitude stood on the shoar ,

3. And he spoke to them many things in parables ,
saying : Behold the Sower went forth to sow.

4. And as he was sowing , some *seeds* fell by the
way-side , and the Birds of the Air came , and eat
them up.

5. Other some fell upon stony Ground , where they
had not much Soil : and these presently shot up , be-
cause they had not a Deepness of Soil.

6. But when the sun was risen , they were scorch'd :
and not having Root , they withered.

7. Other some fell among Thorns , and the Thorns
growing up , choak'd them.

8. But other some fell upon good Ground : and
brought forth Fruit , some a hundred-fold , some sixty ,
some thirty.

9. He that has Ears to hear , let him hear.

10. And the disciples came , and said to him : why
do'st thou speak to them in Parables ?

11. He answering , said to them : because to you it
is given to know the Mysteries of the Kingdom of Hea-
ven : but to them it is not given.

12. For to him that hath shall be given , and he
shall abound : but whosoever hath not , from him shall
be taken even that which he hath.

13. Therefore do I speak to them in Parables : be-
cause seeing they see not , and hearing they hear not ,
neither do they understand.

14. And in them is fulfill'd the Prophecy of *Isaias* , saying : hearing you shall hear , and shall not understand : and seeing you shall see , and not see.

15. For the Heart of this People is become Stupid , and their Ears dull of hearing , and they have shut their Eyes : lest at any time they shou'd see with their Eyes , and hear with their Ears , and understand in their Heart , and be converted , and I shoud heal them.

16. But happy are your Eyes , because they see , and your Ears , because they hear.

17. For Amen I say to you , that many Prophets , and just men have desired to see the things that you see , and have not seen them , and to hear the things that you hear , and have not heard them.

18. Hear you therefore the Parable of the Sower.

19. Whosoever heareth the word of the Kingdom , and doth not understand it , the evil *Spirit* cometh , and snatcheth away that which was sown in his Heart : this is he who receiv'd the seed by the way side.

20. And he who receiv'd the seed upon stony Ground , this is he who heareth the word , and presently taketh it with Joy :

21. But having no root in himself , he continues but for a while. But when Tribulation and Persecution cometh , on the account of the word , he is forthwith scandaliz'd.

22. And he who receiv'd the seed among Thorns , is he who heareth the word , and the Cares of this world , and the Deceitfulness of Riches choak the word , and it is rendred fruitless.

23. But he who hath receiv'd the seed into good Ground , is he that heareth , and understandeth the word , and bringeth forth Fruit , and yieldeth some a hundred fold , some sixty , some thirty.

24. Another Parable he propos'd to them , saying : the Kingdom of Heaven is like to a man , that sowed good seed in his Field :

25. But while people slept , his Enemy came , and sowed Tares upon the wheat , and went his ways.

26. Now when the Blade had sprung up, and brought forth Fruit, then appear'd also the Tares.

27. The servants then of the master of the House came, and said to him : master, did'st thou not sow good seed in thy Field, whence therefore hath it tares ?

28. He reply'd : an Enemy hath done this. And the servants said to him : wilt thou, that we go, and gather them up together ?

29. And he answer'd, no : lest perhaps by gathering the Tares, you root out the wheat with them.

30. Let them both grow till the Harvest : and at the Harvest-time, I will say to the Reapers : gather together first the Tares, and bind them into Bundles to burn, but the wheat gather into my Barn.

31. He propos'd to them another Parable, saying : the Kingdom of Heaven is like to a Grain of Mustard seed, which a man took, and sowed in his Field :

32. Which indeed is the least of all Seeds, but when it is grown up, it is greater than all Herbs, and becomes a Tree, so that the Birds of the Air come, and rest in it's Branches.

33. Another Parable he spoke to them, saying : the Kingdom of Heaven is like to Leaven, which a woman took, and put into three * Measures of Meal, till the whole was leaven'd.

34. All these things Jesus spoke in Parables to the People : and he spoke not to them without Parables.

35. That what was said by the Prophet, might be fulfill'd : " I will open my Mouth in Parables, I will utter things hidden from the Foundation of the world. "

36. Then having Dismiss'd the multitudes, he came into a House : and his Disciples came to him saying : expound to us the Parable of the Tares of the Field.

37. Who answer'd, and said to them : he that soweth the good seed, is the Son of man.

38. The Field is the World : and the good seed are the Children of the Kingdom : but the Tares are the Children of the wicked one.

* This measure was call'd *Satum*.

39. The Enemy that sow'd them , is the Devil : and the Harvest , is the End of the world ; the Reapers , are the Angels.

40. As Tares therefore are gathered up together, and burnt in the Fire , so shall it be at the End of the world.

41. The Son of man shall send his Angels , and they shall gather up out of his Kingdom all Scandals , and those that are guilty of Iniquity :

42. And they shall Cast them into the Furnace of Fire. There shall be weeping , and gnashing of Teeth.

43. Then shall the Just shine like the Sun in the Kingdom of their Father. He that hath Ears to hear , let him hear.

44. The Kingdom of Heaven is like to a Treasure hidden in a Field , which when a man hath found , he concealeth , and for joy goeth , and telleth all that he hath , and buyeth that Field.

45. Again the Kingdom of Heaven is like to a Merchant-man searching for good Pearls :

46. Who having found one precious Pearl , went , and sold all he had , and bought it.

47. Again the Kingdom of Heaven is like to a Net cast into the Sea , and drawing all sorts of Fish.

48. Which they drew out when it was fill'd , and sitting on the shoar , chose out the good into vessels , but the bad they cast away.

49. So shall it be at the End of the World : The Angels shall go forth , and shall separate the bad from among the Just ,

50. And them they shall cast into the Furnace of Fire : where there shall be weeping , and gnashing of Teeth.

51. Have you understood all these things? they reply, yes.

52. He saith to them : Therefore every Scribe , instructed in the Kingdom of Heaven , is like to a master of a House , who bringeth out of his Treasure things new , and old.

53. And it came to pass , when Jesus had finish'd these Parables , he departed from thence.

54. And coming into his own Country , he taught

them in their Synagogues , in so much that they were astonished , and said : whence hath this man wisdom , and miracles ?

55. Is not he the Son of a Carpenter ? Is not his Mother call'd Mary , and his Brothers James , and Joseph , and Simon , and Jude ?

56. And his Sisters are they not all with us ? Whence therefore hath he all these things ?

57. And they were scandaliz'd in regard of him. But Jesus said to them. A Prophet is not without Honour , excepting in his own Country , and in his own House.

58. And he wrought not many Miracles there , because of their Incredulity.

A N N O T A T I O N S.

Y. 11. *To them it is not given*, i, e, to such as are unworthy , and by hardning their Hearts , have made themselves unworthy.

Y. 12. *Whosoever hath not , from him shall be taken away*, even *that which he hath*. We read again Matth. 25. 29. *That which he seems to have , shall be taken from him*. And in S. Luke c. 8. 16. *That which he thinks he hath*. One passage helps to expound another : so that each of these Texts with a little Reflection , will be found true : and such a Truth , as ought to be a subject of Fear and Apprehension to all that are negligent , and indolent in the Service of God. For as S. Aug. observes , they who have receiv'd Graces , and Favours from God , and have not made good use , and profited by them , they may be said *not to have them*, altho' they are not yet taken from them. And why ? but because they make no more use of them , than if they had them not. See the Parables , of the Talents , Matt. 25. and Luke 19.

Y. 13. *Because seeing they see not* &c. , i, e , they see not as they might , and ought to do , by shutting their Eyes against the Lights given them. *Therefore do I speak to them in Parables : because seeing they see not* , &c. This Passage , by which the Prophet Isaias 6. 9. was order'd to foretell the obstinate Blindness of the Jews in refusing to receive , and believe in their Messias , is cited six times in the New Testament : towit here in S. Matthew , also mar. 4. 14. Luke 8. 10. Jo. 12. 40. Acts. 28. 26. and Rom. 11. 8. In all these places , we must detest the false Interpretation of those , who not without Heresy , and Blasphemy , would have God to be the author , and cause of sin. When it is said Isaias 6. 9. *blind the heart of this People* , &c. The Prophet is only commanded to foretell their Blindness, of which by their wilful Obstinacy , they were the true cause. And when we read in S. Mark , that *to those that are without all things are done in Parables* , that *seeing they may see , and not see* , &c. The word *that* ,

do's not signify the *cause*, nor the *End*, but only the *Event*, and the *Consequence* of what would happen by the wilful blindness of the Jews, and by the just *permission* of God. S. Matthew here expounds to us the words of the Prophet, by which it clearly appears, that they were the cause of their own Blindness; and that by their Obstinacy, they had made themselves unworthy of particular Lights from God. *The Heart of this People. (Ψ. 15.) is become Stupid... And they have shut their Eyes, &c.* The Jews therefore shut their own Eyes, harden'd their own Hearts, which God only permitted. See Rom. 9. 18. &c.

Ψ. 19. *This is he who receiv'd the seed.* Lit. *who was sown.* The seed is said to be sown, and so is also the Field. Now here different Persons, are compared to Different Soils, some of which receive the word of God, with good Dispositions, some otherwise.

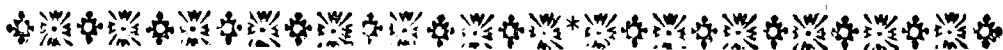
Ψ. 32. *The least of Seeds.* That is, it is one of the least Seeds, but in hot Countries, it is observ'd to grow to a considerable height, and to become a Bush, or a little Tree.

Ψ. 33. *Into three Measures.* *Sata*, the word here used, was a particular Hebrew-Measure, which Corresponds not to any particular measure that we make use of, and therefore I have put *measures*, as it is in other English Translations. See Walton de Ponderibus & mensuris before his first Tome. page 42.

Ψ. 52. *Every Scribe*, i, e, master, or Teacher.

Ψ. 55. *The Son of a Carpenter*, (a) I find Carpenter in all Translations, tho' the Greek word signifies in general a workman or Craftsman. The Latin is also a general word, which of it self, signifies no more a Carpenter, than a *Smith*. But the common Belief of the Faithful is, that S. Joseph was a Carpenter, which may be confirm'd by what Theodoret relates l. 3. Hist. c. 18. of one Libanius under Julian the Apostat, who asking Scornfully of a Holy man what the Carpenters Son was doing at that Time? The Holy man made him this Smart reply, that he was making a Coffin for Julian, who was kill'd not long after.

(a) Ψ. 55. *Fabri filius.* τῷ τέκτονι, artificis. S. Hilary Can. or cap. 14. in Matt p. 678. Ed. Ben. thought that S. Joseph wrought with Fire, and Iron. We find in a manner the Same in S. Amb. L. 3. In Luc. in initio p. 52. See also S. Chrysologus Serm. 48. S. Justin Dialogo cum Tryphone p. 69. Says Christ made aratra and Jugo. And in the G. Edit. Parisiis an. 1551. pag. 93. ἄροτρα καὶ ζύγα. Theodoret l. 3. Hist. c. 18. p. 656. Sandalipam fabricat, γλωσσόχορον... κατασκευάζει.



CH A P. X I V.

I. **A**T that Time Herod the Tetrarch heard of the Fame of Jesus:

2. And said to his Servants : this is John the Baptist : he is risen from the dead , and therefore mighty works have their Efficacy in him.

3. For Herod seized John , and bound him , and cast him into Prison , by reason of Herodias his Brother's Wife.

4. For John said to him : It is not lawful for thee to have her.

5. And being willing to put him to death , he fear'd the People , because they look'd upon him as a Prophet.

6. Now on Herod's Birth-day the Daughter of Herodias danced before the Company , and pleas'd Herod.

7. Whereupon he promis'd with an Oath to give her , whatsoever she shou'd ask of him.

8. But she being before instructed by her Mother , give me , said she , here in a Dish the Head of John the Baptist.

9. And the King was struck with Sorrow : nevertheless , on the account of his Oath , and of those that were at Table with him , he commanded it to be given.

10. And he sent , and beheaded John in Prison.

11. And his Head was brought in a Dish , and given to the Girl , and she brought it to her Mother.

12. And his Disciples coming , took up the Body : and buried it : and went , and told Jesus.

13. Which when Jesus had heard , he departed from thence in a Boat into a Desert place out of the way : and the People hearing of it , follow'd him on foot out of the cities.

14. And coming out of the Boat , he saw a great multitude , and he took pity of them , and healed their Sick.

15. Now the Evening being come , his Disciples came to him , saying : This is a desert Place , and the Hour is now past , dismiss the multitudes , that going into the Towns , they may buy themselves victuals.

16. Jesus replied : they need not go : do you give them to eat.

17. They answer'd : we have not here , but five Loaves , and two Fishes .

18. He saith to them : bring them hither to me .

19. And when he had Commanded the Multitude to place themselves on the Grass , having taken the five Loaves , and two Fishes , and looking up to Heaven , he blessed , and broke , and gave the Loaves to his Disciples , and the Disciples to the People .

20. And they all eat , and were fill'd : and they took up the remainder , twelve Baskets full of Fragments .

21. Now the Number of those that eat , were five thousand Men , besides women , and Children .

22. And forth with Jesus oblig'd his Disciples to go on board the Boat , and to cross over the water before him , while he dismiss'd the People .

23. And when the People was sent away , he went alone up to a Mountain to pray : and when the Night was come , he was there alone .

24. But the Boat was toss'd by the waves in the midst of the Sea : for the wind was contrary .

25. And during the fourth Watch of the Night , he came to them walking upon the Sea .

26. And they seeing him walking upon the Sea , were frightned , saying : it is an Apparition , and they shouted out for Fear .

27. And presently Jesus spoke to them ; and said : have a good Heart , It is I , fear not .

28. And Peter answering said : Lord if it be thou , bid me come to thee upon the water .

29. And he said ; come . Now Peter going down out of the Boat , walk'd upon the water to go to Jesus .

30. But seeing a boistrous wind , he was afraid : and when he began to sink , he cried out , saying : Lord , save me .

31. And Jesus presently stretching forth his Hand catch'd hold on him : and said : o thou of little Faith , why did'st thou doubt ?

32. And when they had entred into the Boat , the wind ceased .

33. Now they who were in the Boat, came, and ador'd him, saying; thou art truly the Son of God.

34 And when they had pass'd over the water, they came to the Land of Genesar.

35. And when the men of that Place knew him, they sent into all the Country about, and brought to him all that were infirm.

36. Begging of him, that they might touch the Hem of his Garment, and as many as touch'd it, were healed.

ANNOTATIONS.

ψ. 2. *Mighty works have their efficacy, (a) or work in him.*

ψ. 3. *On the account of Herodias his Brother's wife.* In the common Greek copies, we read his Brother Philip's Wife, as it is in the Latin in S. Mark. 6. 17.

ψ. 9. *On the account of his Oath,* which could not bind him, being unjust.

ψ. 15. *Now the Evening being come.* [b] To understand this, and other Places, we may take notice that the Hebrews counted two Evenings; the first began, when the sun was declining about 3. in the Afternoon: and such was the Evening here mention'd. The second Evening was after sunset, or the Night-time, as it is taken here in this Chap. ψ. 23.

ψ. 19. *Commanded the People to place themselves.* Lit. *To lie down,* as it was then the Custom of the Jews, and of other nations at Meat. Others with a regard to our Custom, translate, *to sit down.* See Mark 6. and John 16. &c. — *He blest'd,* S. Luke 9. 16. says, *He blest'd them.* St. John, 16. 11. Says *when he had given thanks:* some take this *Blessing* and *giving thanks,* for the same: but *blessing them* must be referr'd to the Loaves, and *giving thanks,* must be to God. The Loaves miraculously increas'd partly in the Hands of Christ, when he broke them, partly in the Hands of the Disciples, when they distributed them about.

ψ. 25. *During the 4th. Watch of the Night.* The Jews under the Romans, divided the Night, or the Time from sunset to sunrise, into four Watches, each of them lasting for three Hours, And the Hours were longer or shorter, according as the Nights were at different Seasons of the year. At the Equinox, the first watch was from six in the Evening till nine; the 2^d. from 9. till 12. the 3^d. from 12, till three in the morning; and the 4th from three till six, or till sunrise.

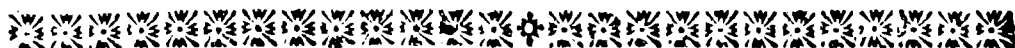
ψ. 32. When they had entred into the Boat. S. Mark 6. 51, tells us Christ went up with S. Peter into the Boat. Nor is this denied by S. John 6. 21, when he says, *they would take him into the Boat, and the Boat was presently at the Shoar.* They not only would, but did also take him into the Boat, which was presently at the shoar,

(a) ψ. 2. *Operantur in eo, ἀνεργεῖται ἐν αὐτῷ, which shew's that ope-*

tantur is taken actively, not passively, as in some places.

(b) Ὑ. 15. *Vespere facto, ὀψίας γενομένης. See Matt. 26. 20.*

(c) Ὑ. 19. *Benedixit. S. Luke 9. 16. benedixit illis, εὐλόγησε αὐτοὺς, which is not the same, as εὐχαριστεῖν.*



C H A P. X V.

1. **T**Hen came to him from Jerusalem Scribes and Pharisees, saying :

2. Why do thy Disciples transgress the tradition of the Elders? for they do not wash their Hands, when they eat Bread.

3. But he answer'd, and said to them: and why do you transgress the Commandement of God on the account of your Tradition? for God said :

4. Honour thy Father, and thy Mother: and he that shall curse his Father, or Mother, let him be punish'd with death.

5. But you say: Whosoever shall say to his Father, or Mother; What ever Gift is from me, shall profit thee:

6. And he shall not honour his Father, or his mother: and so you have made void the Precept of God, on the account of your Tradition.

7. Hypocrites well did Isaias prophesy of you saying :

8. This People honoureth me with their Lips, but their Heart is far from me.

9. And in vain do they worship me, teaching the Doctrines and Precepts of men.

10. And having call'd the People to him, he said to them: hear and understand.

11. What entreth into the mouth, doth not defile a Man, but what proceedeth out of the mouth, that defileth a man.

12. Then his Disciples coming said to him: dost thou know that the Pharisees hearing this word, are Scandaliz'd?

13. But he answer'd and said: Every Plantation,

which my heavenly Father hath not planted, shall be rooted out.

14. Let them alone, they are blind; and Guides of the blind: and if the blind lead the blind, they both fall into the pit.

15. And Peter answering said to him: explain to us this Parable.

16. And he said: are you also yet without understanding?

17. Do you not perceive that whatsoever entereth by the Mouth, goeth into the Belly, and is cast out into the Privy?

18. But the things which proceed out of the Mouth, come from the Heart, and those defile a Man.

19. For from the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.

20. These are the things that defile a Man. But to eat with unwash'd Hands, defileth not a man.

21. And Jesus departing from thence, retired into the Confines of Tyre and Sidon.

22. And behold a Chananean woman coming out of those Parts, Cried out, saying to him: have mercy on me O Lord thou Son of David: my Daughter is sadly tormented by the Devil.

23. Who answer'd her not a word. And the Disciples came, and begg'd of him saying: send her away: for she crieth after us.

24. And he answer'd, and said: I am not sent but to the lost Sheep of the House of Israel.

25. But she came, and adored him, saying; Lord, help me.

26. Who replied: It is not fit to take the Children's Bread, and cast it to Dogs.

27. But she said: Yes Lord: for even little Dogs eat of the Crumbs which fall from their Master's Table.

→ 28. Then Jesus answer'd and said to her: O woman great is thy Faith: be it done to thee as thou

desirest. And her Daughter was cured from that Hour.

29. Now when Jesus had pass'd from thence , he came near to the Sea of Galilee : and going up to a Mountain , he sat there.

30. And great multitudes flock'd to him , having with them the Dumb , the Blind , the Lame , the maimed , and many others ; and they cast them down at his feet , and he healed them :

31. In so much that the People wonder'd , seeing the Dumb speak , the lame walk , and the blind see : and they glorified the God of Israel.

32. And Jesus calling together his Disciples , said : I have Compassion on the Multitude : for they now continue with me three Days, and have nothing to eat ; and send them away fasting I will not , lest they faint in the way.

33. And his Disciples say to him : whence then can we get so much Bread in the wilderness to fill so great a multitude ?

34. And Jesus saith to them : how many Loaves have you ? They reply : seven , and a few little Fishes.

35. And he commanded the People to place themselves on the Ground.

36. And taking the seven Loaves , and the Fishes , and giving thanks , he broke , and gave them to his Disciples , and the Disciples gave to the People.

37. And they all eat , and were fill'd. And of what remain'd over and above of Fragments , they took seven Baskets full.

38. Now they that eat , were four thousand Men , besides Children and women.

39. And having dismiss'd the multitude , he went up into the Boat , and came into the Territories of Magadan.

A N N O T A T I O N S.

§. 2. *The Tradition of the Elders.* They do not say the written Law , which did not prescribe these washings of Hands , Cups , Pots , Beds , These Traditions came only from the Doctors of their Law , who are call'd *Elders*, which is a name of Dignity , as was that of *Senator* among the

Romans, and so are in English, the names of *Major, Aldermen &c.* See Acts. 5. 6. &c.

¶ 5. 6. *Whatsoever Gift is from me, shall profit thee.* This Gift is call'd *Corban* Mar. 7. 11. Now as to the sense of this obscure place, I shall mention two Expositions, that seem preferable to Others. The first is, as if a son said to his Father, or Mother: whatsoever was mine (with which indeed I might have assisted you my Parents) I have given, i. e. promised to give to the Temple; and being to keep this Promise, I need not, or I cannot now assist you. The 2d. Interpretation is, as if the son said to his Father or Mother; whatsoever Gift I have made to God *will be profitable to you*, as well as to me: or: *let it be profitable to you* (which is more according to the Greek Text, both here, and in S. Mark] and therefore I am no further oblig'd to assist you.

— *And he shall not honour*, that is is, assist *his Father or mother*. It is doubtful whether these may not be the words of the Pharisees, but they rather seem the words of Our Saviour Christ, especially seeing that in S. Mark, Christ himself adds: *and further you do not permit them to do any thing for their Father, or mother: and thus you have made void the Precept of God.*

¶ 9. *Teaching the Doctrines, and Precepts of Men.* It is evident that Christ here speaks of such Doctrines, Precepts, or Traditions, as were contrary to the Law of God, or of Nature: or such at least, as were vain, and frivolous. No one therefore can from hence conclude, that all Traditions, or Doctrines deliver'd from one Age to another, that have been constantly taught, and deliver'd in the Catholick Church, to which Christ promised the assistance of the Spirit of Truth, are to be rejected as void of Authority. Christ himself Deliver'd his Doctrine by Preaching to his Disciples, with whom he promised to be to *the End of the world*; the Disciples by teaching and preaching delivered them to others: none of them wrote till many years after Christian Religion was founded: and S. Paul in one of his first Epistles about 20 years after Christ's Ascension, tells the Thessalonians 1. Thess. 1. 8. that *their Faith was spread in every place*, so that is *was not necessary for him to add any thing*. And again orders them to *stand fast, and hold the Traditions, which they had been taught, whether by word of mouth, or by Epistles*. 2. Thess. 2. 14. But of this more hereafter.

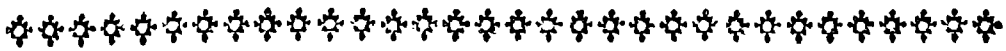
— It is again groundless to pretend from hence, that the Precepts, of the Church in matters of Discipline are not binding and obligatory; for Christ himself hath commanded all to hear and Obey the Church, and it's lawful Pastors. These indeed may be call'd Precepts of men, but they are Precepts of men, invested with Power, and Authority from God, and of whom Christ himself said Luc. 10. 16. *He that hears you, hears me, and he that despiseth you, despiseth me.*

¶ 11. *What entreth into the Mouth, &c.* We must heartily pity, and pray to God for those, who blindly pretend from hence, that to eat any kind of meats, or as often as a man pleaseth on Fasting Days, *can defile no man*. It is very true, that the Meats, (which are not bad of themselves, as the Manicheans pretended) defile

not a man : but it is a *Disobedience*, and *Contempt* of the Laws of the Church , which on such Occasions , defile the Consciences of the Transgressors. If a man make himself drunk , and bringeth this same Plea , *that what enters by the mouth , defileth no man* : is not the Answer obvious , that it is not the wine (as if it were bad of it's own nature , according to the said Manicheans) but the Intemperance , contrary to the Law of God , that defileth a man ; and for this Reason S. Paul says 1. Cor. 6. 10. *Drunkards shall not possess the Kingdom of God.*

Ÿ. 26. *And cast it to Dogs , i , e , to Gentils , sometimes so call'd by the Jews.*

[a] Ÿ. 5. *Mark. 7. 11. Quodcumque ex me , tibi profuerit. In the G. both in S. Matthew , and S. Mark. ὃ ἅν ἐξ ἐμοῦ , ὠφελήσῃς , tibi profit.*



C H A P. X V I.

1. **N**OW the Pharisees and Sadducees came to him to try him : and they desired him to shew them a sign from Heaven.

2. But he answering said to them : when it is the Evening you say : it will be fair weather , for the Sky is red.

3. And in the Morning , to day *will be* a storm , for the sky is *both* red , and lowring.

4. You know then how to discern the Appearances of the Heavens , and can you not know the signs of the Times ? A perverse and Adulterous Race demands a sign : and no sign shall be given them , but the sign of Jonas the Prophet : and leaving them , he went away.

5. And when his Disciples had pass'd over the water , they forgot to take Bread.

6. And he said to them : take heed and beware of the Leaven of the Pharisees , and of the Sadducees.

7. And they thought within themselves , saying : because we have not taken Bread.

8. And Jesus knowing *it* said : why do you think with your selves , ô you of little Faith , because you have not bread ?

9. Do you not yet understand , nor remember the five Loaves among five thousand men , and how many Baskets you took up ?

10. Nor the seven Loaves among four thousand men , and how many Baskets you took away ?

11. Why do you not understand , that it was not concerning bread that I said to you , beware of the Leaven of the Pharisees , and Sadducees.

12. Then they perceiv'd , that he did not say it , that they might beware of the Leaven of Bread , but of the Doctrine of the Pharisees , and of the Sadducees.

13. Now Jesus came into the Confines of Cesarea Philippi : and he ask'd his Disciples , saying : whom do men say that the Son of man is ?

14. And they replied : some *say* John the Baptist : others Elias : others Jeremy , or one of the Prophets.

15. Jesus saith to them : but whom do you say that I am ?

16. Simon Peter answering said : Thou art the Christ , the Son of the living God.

17. And Jesus answered , and said to him : happy art thou Simon Bar-jona , because Flesh and Blood hath not revealed *it* to thee , but my Father , who is in Heaven.

18. And I say to thee , that thou art Peter , * and upon this Rock I will build my Church , and the Gates of Hell shall not prevail against it.

19. And to thee I will give the Keys of the Kingdom of Heaven , and whatsoever thou shalt bind on Earth , shall be bound in Heaven ; and whatsoever thou shalt loose on Earth , shall be loosed also in Heaven.

20. Then he charged his Disciples , not to tell any one that he was Jesus the Christ.

21. From that Time Jesus began to shew to his Disciples , that he must go to Jerusalem , and suffer many things from the Elders , and from the Scribes , and Chief Priests , and be put to Death , and the third Day rise again.

22. And Peter taking him aside , began to expostu-

* a Rock.

late with him , saying : Lord , far be it from thee : this shall not happen to thee.

23. Who turning , said to Peter : Go after me Satan : thou art a Scandal to me , because thou do'st not relish the things that are of God , but the things that are of men.

24. Then Jesus said to his Disciples : if any one will come after me , let him deny himself , and take up his Cross , and follow me.

25. For whosoever would save his Life , shall lose it : and whosoever shall lose his Life for my sake , shall find it.

26. For what doth it avail a man , if he gain the whole world , and incur the loss of his own Soul ? Or what shall a man give in Exchange for his Soul ?

27. For the Son of man shall come in the Glory of his Father with his Angels : and then he will reward every one according to his works.

28. Amen I say to you , there are some standing here , who shall not taste Death , till they see the Son of man coming in his Kingdom.

A N N O T A T I O N S .

¶ 4. *And can you not discern the signs of Times ?* i , e , of the present Time , by which you might know the coming of me your Messias , when the Scepter hath fail'd in the Tribe of Juda , when the 70. Weeks of Daniel are expired ; when you see those Miracles wrought before your Eyes , which were prophes'd of your Messias.

¶ 16. *Thou art the [a] Christ , the Son of the living God* , not by Grace only , or by Adoption , as Saints are the Sons of God , but by Nature , and from all Eternity , the true Son of the living God.

¶ 18. *Thou art Peter (a Rock) and upon this Rock , &c.* i , e , upon thee , according to the literal , and general Exposition of the ancient Fathers , *will I build my Church.* — It is true S. Aug. in one or two places , thus expounds these words , *and upon this Rock* , i , e , upon my self : or upon *this Rock , which Peter hath confess'd* : yet he owns that he had also given the other Interpretation , by which Peter himself was the Rock. Some Fathers also have expounded it , *upon the Faith* , which Peter confess'd , but then they take not Faith , as separated from the Person of Peter , but on Peter , as holding the true Faith. — No one question's but that Christ himself is the great Foundation-Stone , the Chief Corner-Stone , as S. Paul tells the Ephesians

c. 2. *ψ. 20.* But 'tis also certain, that all the Apostles, may be call'd Foundation-Stones of the Church as represented Apoc. 21. 14. In the mean time S. Peter (call'd therefore *Cephas*, a Rock) was the first, and Chief Foundation-Stone among the Apostles, on whom Christ promised to build his Church.

ψ. 19. *To thee will I give the Keys*, &c. This is another metaphor expressing the Supream Power, and Prerogative of the Prince of the Apostles. The Keys of a City, or of it's Gates, are presented, or given to the Person, that hath the Chief Power. We also own a power of the Keys, given to the other Apostles, but with a subordination to S. Peter, and to his Successor, as Head of the Catholick Church. — *And whatsoever thou shalt bind*, &c. All the Apostles, and their Successors, partake also of this Power of *binding* and *loosing*, but with a due Subordination to one Head, invested with the Supream Power.

ψ. 21. *From that Time*, &c. Now when the Apostles firmly believed, that Jesus was the Messias, and the true Son of God, he saw it necessary to let them know, he was to die an infamous Death on the Cross, that they might be disposed to believe that Mystery.

ψ. 22. *Peter taking him aside*, out of a tender Love, respect, and zeal for his Honour, began to expostulate with him, and as it were to *reprehend him*, (c) saying, Lord far be it from thee, God forbid, &c.

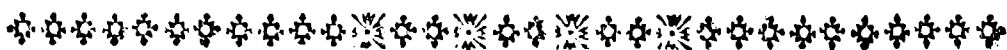
ψ. 13. *Go after me Satan.* The words may signify, begone from me, but out of respect due to the Expositions of the ancient Fathers, who would have these words to signify, *come after me*, or *follow me*, I have put with the Rhems-Translation, *go after me.* — *Satan* is the same, as an Adversary: and Peter thro' a mistaken zeal, became an Adversary to the Designs of Christ, and the manner of our Redemption.

ψ. 25. 26. *He that would save his Life.* Literally, *his soul*. In the style of the Scriptures, the word *soul*, is sometimes put for the Life of the Body, sometimes for the whole man. — *ψ. 26.* *And incur the loss of his soul.* Christ seems in these words to pass from the Life of the Body, to that of the Soul.

ψ. 28. *Till they see the son of Man coming in his Kingdom.* Some expound this, as fulfill'd at his Transfiguration, which follows in the next Chapter. Others understand it of the Glory of Christ, and of his Church, after his Resurrection, and Ascension, when he shou'd be owned for Redecmer of the world: and this state of the Christian Church, might be call'd the Kingdom of Christ.

(a) *ψ. 16.* *Tu es Christus, Filius Dei vivi.* ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ. Where the Greek Articles seem significant. — (b) *ψ. 8.* S. Aug. Serm. 13. de Verbis Divini, In the new Edit. Serm. 76. t. 5. pag. 415. expounds these words, *super hanc Petram*, i. e. *super hanc Petram, quam confessus es, super meipsum.* See also tract. 24. in Joan. t. 3. p. 822. But he elsewhere gave the common Interpretation as he says l. 1. Retrac. and in Psal. 69. *Petrus, qui paulò ante Christum confessus erat filium Dei, & in illa Confessione appellatus erat*

Petra, super quam fabricatur Ecclesia, &c. See S. Hierom on this place l. 3. p. 97. *edificabo* (inquit Christus) super te Ecclesiam meam. S. Chrys. hom 55. in Matt. &c. — (c) Ψ . 22. *Increpare* $\epsilon\pi\iota\tau\iota\mu\alpha\tilde{\nu}$ by saying, *absit a te Domine*, $\epsilon\lambda\epsilon\acute{\omega}\varsigma\ \sigma\omicron\iota$, *propitius sit tibi Deus* &c. — (d) Ψ . 23. *Vade post me*, $\upsilon\pi\alpha\gamma\epsilon\ \acute{\omicron}\pi\iota\sigma\omega\ \mu\epsilon$.



C H A P. XVII.

1. **A**ND six Days after Jesus taketh to him Peter, and James, and John his Brother, and leadech them up to a high mountain apart:

2. And he was transfigured before them: And his face shined as the Sun, and his Garments became white as Snow.

3. And behold there appear'd to them Moyſes, and Elias talking with him.

4. And Peter said to Jesus: Lord it is good for us to be here: If thou wilt, let us make here three Tabernacles, one for thee, one for Moyſes, and one for Elias.

5. While he was yet speaking, behold a bright Cloud overshadowed them; and behold a voice out of the Cloud, saying: this is my beloved Son, in whom I am well pleas'd: hear ye him.

6. And the Disciples hearing it, fell on their Faces, and were very much affraid.

7. And Jesus came, and touch'd them, and said to them: rise and fear not.

8. And looking up, they saw no one but Jesus alone.

9. And as they were going down from the Mountain, Jesus charg'd them, saying: tell the Vision to no one, till the Son of man rise from the Dead.

10. And the Disciples put this Question to him, saying: why then do the Scribes say that Elias must first come?

11. He replied, Elias is indeed to come, and will restore all things.

12. But I say to you that Elias is already come, and they knew him not, but did with him whatsoever they pleas'd. So is the Son of man to suffer from them.

13. Then the Disciples understood, that he had spoke to them of John the Baptist.

14. And when he was come to the Multitude, there came to him a Man casting himself on his knees before him, saying: Lord take compassion on my Son, for he is a Lunatick, and suffers grievously: for he often falls into the Fire, and frequently into the water.

15. And I brought him to thy Disciples, and they could not cure him.

16. Jesus answering, said: ô incredulous, and perverse Race, how long shall I be with you? how long shall I suffer you? bring him hither to me.

17. And Jesus rebuked him, and the Devil went out of him, and the Boy was cur'd from that very hour.

18. Then the Disciples came to Jesus in private, and said: why could not we cast him out?

19. Jesus said to them: because of your Incredulity. Amen I say to you, if you have Faith, as a Grain of mustard seed, you shall say to this mountain, pass from hence thither, and it shall pass, and nothing shall be impossible to you.

20. But this Kind is not cast out but by Prayer, and Fasting.

21. And when they were conversing together in Galilee, Jesus said to them: the Son of man, shall be deliver'd into the Hands of men:

22. And they shall kill him, and the third Day he shall rise again. And they were troubled exceedingly.

23. And when they were come to Capharnaum; they who received the *Tribute-Money* (call'd *Didrachma*) came to Peter, and said to him: your master doth he not pay the Tribute-money?

24. He said: yes. And when he was come into the

House, Jesus prevented him saying: what thinkest thou Simon? The Kings of the Earth of whom do they take Tribute, or Tax? of their own Children, or of Strangers?

25. And he said: of Strangers. Jesus answer'd: the Children then are free.

26. However that we may not Scandalize them, go to the Sea, and cast in a hook, and take the Fish that first cometh up, and having open'd it's mouth, thou shalt find a stater, * take that, and give it to them for me, and thee.

* In value two Didrachmas.

A N N O T A T I O N S.

Ÿ. 10. 12. *Elias is indeed to come...* and I say to you, *Elias is already come.* i, e, the Prophet Elias will come again in person before my second coming to Judgment, and will *reestablish all things*, by the Conversion of the Jews to the Christian Faith, according to the common opinion. But John the Baptist, who was Elias in Spirit, is already come. See Matt. 11. 14.

Ÿ. 19. *If you have Faith as a Grain of Mustard seed.* Christ insinuates to his Apostles, as if they had not yet Faith enough to work great Miracles, which require a firm Faith, join'd with a lively Confidence in God. The mustard seed is brought in with an allusion to it's hot, and active qualities.

Ÿ. 22. *They were troubl'd exceedingly*, not being able to comprehend the mystery of Christ's sufferings, and Death, which was so opposit to the Notions they had of the glorious Kingdom of the Messiah.

Ÿ. 23. *Who receiv'd the Tribute-money*, in value about 15. pence our money. Lit; *the Didrachma*, τὰ δίδραχμα. — 26. A stater, or shekel was equivalent to two Didrachmas, or 4. Drachmas, and was the Tribute to be paid for two Persons.



CHAP. XVIII.

1. **A**T that same hour the Disciples came to Jesus saying: who thinkest thou, is the greatest in the Kingdom of Heaven?

2. And Jesus calling to him a little Child, set him in the mid'st of them,

3. And said: Amen I say to you, unless you be con-

verted, and become as little Children, you shall not enter into the Kingdom of Heaven.

4. Whosoever therefore shall humble himself like this little Child, he is the greatest in the Kingdom of Heaven.

5. And Whosoever shall receive one such a little one in my Name, receiveth me.

6. But whosoever shall Scandalize one of these little ones, who believe in me, it were better for him that a millstone, such as is turn'd by an Ass, were hung at his neck, and that he were drowned in the Depth of the Sea.

7. Wo to the world because of Scandals. It is indeed necessary that Scandals come: nevertheless wo to that man, by whom Scandal doth come.

8. And if thy Hand, or thy Foot Scandalize thee, cut it off, and cast it from thee: It is better for thee to enter into Life disabled, or lame, than having two Hands, or two Feet to be cast into Everlasting Fire.

9. And if thy Eye Scandalize thee, pluck it out, and cast it from thee: It is better for thee to enter into Life with one Eye, than having two Eyes to be cast into Hell Fire.

10. See you do not contemn one of these little ones: for I say to you, that their Angels in Heaven always behold the Face of my Father, who is in Heaven.

11. For the Son of man is come to save that which was lost.

12. What think you? If a man have a hundred sheep, and one of them shou'd go astray, doth he not leave the ninety nine in the Mountains, and goeth to seek, that which is gone astray?

13. And if it happen that he find it; Amen I say to you, that he rejoyceth more over that, than over the ninety nine, that went not astray.

14. In like manner it is not the will of your Father who is in Heaven, that any one of these little ones shou'd perish.

15. And if thy Brother hath sinn'd against thee, go,

and reprehend him betwixt thee , and him alone : if he hear thee , thou shalt have gain'd thy Brother.

16. But if he will not hear thee , take with thee one or two more , that in the mouth of two , or three witnesses every word may stand good.

17. But if he will not hear them , tell it to the Church : and if he will not hear the Church , let him be to thee as a Heathen , and a Publican.

18. Amen I say to you , whatsoever you shall bind upon Earth , shall be bound in Heaven : and whatsoever you shall loose upon Earth , shall be also loosed in Heaven.

19. Again I say to you , that if two of you agree together on Earth , about any one thing they shall ask , it shall be granted them by my Father , who is in Heaven.

20. For where two , or three are gathered together in my Name , there am I in the midst of them.

21. Then Peter coming to him , said : Lord how often shall my Brother sin against me , and I forgive him ? To seven times ?

22. Jesus saith to him : I say not to thee to seven times , but to seventy times seven.

23. The Kingdom of Heaven therefore is like to a King , who had a mind to call his servants to an account.

24. And when he began to make an account , there was presented to him one , who ow'd him ten thousand Talents.

25. And when he had not wherewith to pay , his Lord commanded that he shou'd be sold , and his Wife , and Children , and all that he had , and Payment to be made.

26. But that Servant falling down *at his feet* , begg'd of him , saying : have Patience with me , and I will pay thee all.

27. And the Lord of that servant , moved with Compassion , dismiss'd him , and forgave him the Debt.

28. But when that servant was gone forth he found one of his Fellow-servants , who owed him a hundred *Roman*

pence, * and laying hold on him he throttled him, saying: pay what thou owest.

29. And his Fellow-Servant falling down at his Feet, begg'd of him, saying: have patience with me, and I will pay thee all,

30. And he would not: But went, and cast him into Prison, till he shou'd pay the Debt.

31. Now his Fellow-servants seeing what pass'd, were exceedingly troubled: and they came, and told their Lord, all that had happen'd.

32. Then his Lord call'd him, and said to him: wicked servant, I forgave thee all the Debt, because thou did'st desire it of me:

33. Ought not thou then to have had compassion on thy Fellow-servant, as I had Compassion on thee?

34. And his Lord being angry, deliver'd him over to the Torturers, till he paid the whole Debt.

35. So shall my Heavenly Father do to you, unless every one of you forgive his Brother from your Heart.

A N N O T A T I O N S.

ψ. 1. *Who is the greatest in the Kingdom of Heaven?* The Apostles not yet perfect in Faith, nor in the school of Christ, had been disputing one with another, which of them seem'd the greatest, and to deserve the highest preferment in the temporal Kingdom of Christ. See Mar. 9. 33. and Luc. 9. 46.

ψ. 3. *You shall not enter* &c. i, e, you shall have no place in my Kingdom of Glory in Heaven, where none shall find admittance, but they that are truly humble.

ψ. 5. *He that shall receive.* To receive in the style of the Scriptures, is to honour and favour, to be charitable, and kind to any one.

ψ. 6. *But whosoever shall scandalize*, shall by their evil Doctrine, or Example, draw others into sinful ways. The words *scandalize*, and *scandal*, being sufficiently understood, and authoriz'd by use, both in English and French, might I thought be retain'd. The words *offend*, and *offences* in the Prot. Translation, do not express sufficiently the sense.

ψ. 7. *It is necessary*, not absolutely, but the weakness, and wickedness of the world considered, *that scandals shou'd happen*.

ψ. 8. *If thy Hand ... Foot ... Eye.* These comparisons are to make us sensible, that we must quit and renounce, what's most dear to us, sooner than remain in the Occasions of offending God.

ψ. 10. *Their Angels.* The Jews also believ'd that men had their
* a coin call'd a denarius

good Angels, or Angels appointed to be their Guardians. See Gen. 48. 16.

Ÿ. 12. *If a man have a hundred sheep.* This is to shew the Goodness, and mercy of God towards sinners. By the *one sheep*, some understand all mankind, and by the 99. the Angels in Heaven.

Ÿ. 17. *Tell it to the Church.* This not only shews the order of fraternal Correction, but also every man's Duty in submitting to the Judgment of the Church.

Ÿ. 18. *Whatsoever you shall bind.* &c. The Power of *binding* and *loosing*, which in a more eminent manner was promised to S. Peter, is here promised to the other Apostles, and their successors, Bishops, and Priests.

Ÿ. 22. *To seventy times seven* i, e, 490. Times: but 'tis put by way of an unlimited number, to signify we must pardon private Injuries, tho never so often done to us.

Ÿ. 24. *Ten thousand Talents.* It is put as an Example for an immense sum. It is not certainly agreed what was the value of a Talent. A Talent of Gold is said to be 4900^l. of Silver, 375^l. see Waltons Prologomena Dr. Harris's Lexicon, &c.

Ÿ. 28. *A hundred Roman Pence.* To translate *Denarius*, a Penny without any addition, gives the English Reader a false notion, and looks oddly. Each piece call'd a Denarius, was about 7^d. half-penny of our money.

Ÿ. 35. *So will my Heavenly Father do to you.* In this Parable the master is said to have remitted the debt, and yet afterwards to have punish'd the servant for it. God doth not in this manner with us. But we may here observe, once for all, that in Parables, diverse things are only ornamental to the Parable it self; and a caution, and restriction is to be used in applying them.



CHAP. XIX.

1. **N**OW it came to pass, when Jesus had finish'd these Discourses, he departed from Galilee, and came into the Confines of Judea beyond the River Jordan.

2. And great multitudes follow'd him, and he cured them there.

3. And the Pharisees came to him trying him, and saying: Is it lawful for a man to dismiss his wife for any cause whatsoever?

4. Who answering, said to them: have you not read that he who made man from the Beginning, made them a male, and a female, and said:

5. For this cause a man shall leave his Father, and

mother, and adhere to his Wife, and they two shall be one Flesh.

6. Therefore now they are not two, but one Flesh. What therefore God hath join'd, let not man separate.

7. They say to him : why therefore did Moyſes command to give a Bill of Divorce, and diſmiſs her ?

8. He ſaith to them : that Moyſes on the account of the hardneſs of your Hearts, permitted you to diſmiſs your Wives : but from the beginning it was not ſo.

9. And I ſay to you, that whoſoever ſhall diſmiſs his wife, unleſs it be for Adultery, and ſhall marry another, committeth Adultery ; and he that ſhall marry her that is diſmiſſed, committeth Adultery.

10. His Diſciples ſay to him : if ſuch be the Caſe of a man with his Wife, it is not convenient to marry.

11. Who ſaid to them : all take not this word, but they, to whom it is given.

12. For there are Eunuchs, who have been born ſo from their mother's womb : and there are Eunuchs who have been made ſo by men : and there are Eunuchs, who have made themſelves Eunuchs for the Kingdom, of Heaven. He that can take it, let him take it.

13. Then were little Children preſented to him, that he might lay his Hands upon them, and pray. But the Diſciples rebuked them.

14. And Jeſus ſaid to them : ſuffer the little ones, and forbid them not to come to me : for to ſuch be- longeth the Kingdom of Heaven.

15. And when he had laid his hands upon them, he went from thence.

16. And behold one came, and ſaid to him : good maſter, what good muſt I do to obtain Life everlaſting ?

17. Who replied : why doſt thou talk of good ? there is but one good, to wit God. But if thou wilt enter into Life, keep the Commandments.

18. He ſaith to him : which ? and Jeſus ſaid : thou ſhalt not murder : thou ſhalt not commit Adultery : thou ſhalt not Steal : thou ſhalt not bear falſe witneſs :

19. Honour thy Father , and thy Mother : and , thou shalt love thy Neighbour as thyself.

20. The young man saith : I have kept all these from my youth , what is yet wanting to me ?

21. Jesus said to him : if thou wilt be perfect , go , sell what thou hast , and give to the poor , and thou shalt have Treasure in Heaven : and come , and follow me.

22. But when the young Man had heard this word , he went melancholy away , for he had great Possessions.

23. And Jesus said to his Disciples : Amen I say unto you , that a rich man shall hardly enter into the Kingdom of Heaven.

24. And again I tell you : It is easier for a Camel to pass thro' the Eye of a Needle , than for a rich man to enter into the Kingdom of Heaven.

25. Now the Disciples having heard these things , wonder'd very much , and said : who then can be saved ?

26. And Jesus looking , said to them : this is impossible with men : but with God all things are possible.

27. Then Peter said to him : behold we have left all things , and have follow'd thee : what then shall we have ?

28. And Jesus said to them : Amen I say to you , that you , that have follow'd me ; at the Regeneration when the Son of man shall sit on the seat of his majesty , you shall also sit upon twelve seats , judging the twelve Tribes of Israel.

29. And every one , that shall have left his house , or Brethren , or Sisters , or Father , or Mother , or Wife , or Children , or Lands for my name's sake , shall receive a hundred fold , and possess life everlasting.

30. And many that are first , shall be last , and the last , shall be first.

A N N O T A T I O N S.

℣. 3. *To dismiss his Wife for every cause* , (a) or upon every occasion. They did not doubt of it , if the cause was considerable.

ψ. 5. *These two shall be one Flesh.* [b] I translate thus with submission to better Judges, yet the sense may be, by a kind of Hebraism, they shall be esteem'd as one person.

ψ. 8. *Moyſes becauſe of the Hardneſs of your Heart, permitted you &c.* Whether this was permitted in the old Law, ſo that the man, who was divorced from his wife, could marry another woman, is diſputed. Some think this ſecond marriage was ſtill unlawful, tho' tolerated, and not puniſhed. At leaſt in the new Law, a Divorce upon juſt cauſes may be ſometimes permitted, but this do's not make it lawful for the man, or woman ſo ſeparated, to marry another.

ψ. 11. *All take not (c) or receive not this word.* To tranſlate all cannot take, or cannot receive this word, is neither conformable to the Latin, nor G. Text. To be able to live ſingly, and chaſtely is given to every one that asketh, and prayeth for the Grace of God to enable him to live ſo.

ψ. 12. *There are Eunuchs, who have made themſelves Eunuchs.* It is not to be taken in the Literal ſenſe, but of ſuch, who have taken a firm, and commendable Reſolution of leading a ſingle Life — *He that can take it, let him take it*: Some think that *to take* in this, and the foregoing verſe, is to *underſtand*, and ſo will have the ſenſe to be, he that can underſtand, what I have ſaid of different Eunuchs, *let him underſtand it*, as when Chriſt ſaid elſewhere, *he that hath Ears to hear, let him hear*. But others expound it as an Admonition to men, and women, not to engage themſelves in a vow of living a ſingle Life, unleſs after a ſerious Deliberation, they have good Grounds to think they can duly comply with this vow: otherwiſe let them not make it. Thus, S. Hierom on this place, and S. Chryſ. where they both expreſſly take notice, that this Grace is granted to every one, that asketh, and beggeth for it by Prayer.

ψ. 13. *That he might lay his Hands on them.* It was the Cuſtom to preſent Children to men reputed Holy, as it is now the Cuſtom for Biſhops, and Prieſts, to pray, and give a Bleſſing to others.

ψ. 16. *Behold one came.* S. Luke 18. 18. calls him a Prince or Lord. Some conjecture this young Man, came only in a diſſembling way to try, or tempt our Saviour, as the Pharifees ſometimes did, and without any deſign to follow his Advice; but by all the Circumſtances related of him, by the Evangeliſts, particularly, when S. Mark. c. 10. 22. tells us *he went away ſad*, he ſeems to have come with ſincerity, but without reſolutions ſtrong enough to leave his worldly goods, and Poſſeſſions.

ψ. 17. *Why doſt thou mention good?* In the ordinary G. Copies, *why doſt thou call me good?* — *There is but one good*, towit, God, or as in S. Mark, and S. Luke, *None is good, but only God, or God alone*. The ſenſe is, that only God is good *neceſſarily*, and by his own Nature. The Arians bring this place to ſhew, that Chriſt is not truly, and properly God: but by this way of ſpeaking, Chriſt do's not deny that he is good, even by his nature, and conſequently God; but ſeems to ſpeak in this manner, to make the man know who he was.

Ÿ. 21. *If thou wilt be perfect.* This shews there is a Difference betwixt things, that are of *precept*, and those that are of *counsel only*, which they aim at, that aspire to the greatest Perfection.

Ÿ. 24. *It is easier for a Camel &c.* This might be a Common saying to signify any thing impossible, or very hard. Some by a *Camel* would have to be meant a *Cable*, or Ship-rope, but that is differently writ in Greek, and here is commonly understood a true *Camel*.

Ÿ. 28. *You shall sit on twelve Seats*, or Thrones, meaning at the general resurrection, when Christ will appear on the Throne of his majesty, with his Heavenly Court, and with his Elect, shall condemn the wicked world.

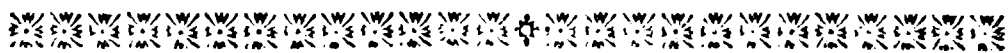
Ÿ. 29. *Shall receive a hundred-fold.* In S. Mark we read a hundred fold now in this Time, and in the world to come, Life everlasting. Which hundred fold, is to be understood of the Blessings in this Life, of interior Consolations, of the Peace of a good Conscience, and in general, of Spiritual Gifts, and Graces, which are much more valuable, than all Temporal goods. And besides these Spiritual Graces in this world, he shall have everlasting Glory in the world to come.

(a) Ÿ. 3. *Quaecunque ex causa*, κατὰ πᾶσαν αἰτίαν, *ex qualibet causa.*

(b) Ÿ. 5. *Erunt duo in carne unâ*, δύο εἰς σάρκα μίαν, *in carnem unam*, as Gen. 2. 7. *factus est homo in animam viventem.* See Maldon.

(c) Ÿ. 11. *Non omnes capiunt*, ἔ πάντες χωρεῖσι. Maldonat will needs have χωρεῖν to signify intelligere, as it do's sometimes. But S. Hier. on this place, unusquisque consideret vires suas, &c. And S. Chrys. hom. 63. ut singulare esse certamen perdisca. The said S. Hier. adds. Sed his datum est, qui petierunt; qui voluerunt, qui ut acciperent, laboraverunt. And S. Chrys. His enim datum est, qui spontè id eligunt. δέδοται γὰρ ἐκείνοις τοῖς βελομένοις Ed. Sav. p. 397.

[d] Ÿ. 17. *Quid me interrogas de bono?* ἐρωτᾷς περὶ ἀγαθῶ; In the Common G. Copies τί με λέγεις ἀγαθόν. — [e] Ÿ. 24. *Camelum*, κάμηλον, which is observed to be different from κάμιλος, a Cable, or ship-rope. See Mr. Lezh *Critica Sacra*.



C H A P. XX.

1. **T**He Kingdom of Heaven is like to Master of a Family, who went forth early in the morning to hire Workmen into his Vineyard.

2. And having agree'd with the workmen for a *Roman* * penny a Day, he sent them into his Vineyard.

* a denarius

3. And going out about the third Hour, he saw others standing in the Market-place idle,

4. And he said to them : go you also into my Vineyard, and I will give you what shall be just.

5. And they went *away*. And again going out about the sixth, and the ninth hour, he did in like manner.

6. He went out also about the eleventh hour, and found others standing, and said to them : why stand you here all day idle ?

7. They reply : because no one hath hired us. He said to them ; go you also into my Vineyard.

8. And when it was Evening, the Lord of the Vineyard said to his Steward : call the workmen, and pay them their hire, beginning with the last, and so on to the first.

9. When they came therefore, who had come about the eleventh hour, they received every one *a Roman penny*.

10. The first also coming, imagined they were to receive more : but they received also a penny a piece.

11. And receiving it, they murmur'd against the Master of the house,

12. Saying : These last have work'd *but* one hour, and thou hast made them equal to us, who have born the *whole* day, and the heats.

13. But he answering said to one of them : Friend, I do thee no wrong : didst thou not agree with me for a penny ?

14. Take what is thine, and go thy way. It is my will to give to *this* last, even as to thee.

15. Is it not lawful for me to do as I will ? Is thy Eye evil, because I am good ?

16. So shall the last be first, and the first Last. For many are call'd, but few are chosen.

17. And Jesus going up to Jerusalem, took the twelve Disciples aside, and said to them :

18. Behold we go up to Jerusalem, and the Son of man shall be deliver'd to the Chief Priests, and to the
Scribes,

Scribes, and they shall condemn him to Death,

19. And shall deliver him over to the Gentils, to be mocked, and to be Scourged, and to be Crucified, and the third day he shall rise again.

20. Then came to him the Mother of the Sons of Zebedee with her Sons, adoring him, and asking some thing of him.

21. Who said to her : what Desirest thou ? She saith to him : command that these my two Sons, may sit, one at thy right Hand, the other at thy left in thy Kingdom.

22. But Jesus answer'd and said : you know not what you ask. Can you drink the cup, which I am to drink ? they say to him : we can.

23. He replieth : my Cup indeed you shall drink : but to sit at my right or left hand, is not mine to give to you, but to those, for whom it is prepared by my Father.

24. And the ten hearing *it*, were moved with Indignation at the two Brothers.

25. But Jesus call'd them to him, and said : you know that the Princes of Nations lord it over them : and they who are greater, exercise Power over them.

26. It shall not be so among you : but whosoever would be greater among you, let him be your minister.

27. And he who would be the first among you, shall be your servant.

28. As the Son of man came not to be served, but to serve, and give his Life a Ransom for many.

29. Now when they were going out from Jericho, a great multitude follow'd him :

30. And behold two blind men, who were sitting by the way-side, heard that Jesus pass'd by : and they cried out, saying : Lord, Son of David, have mercy on us.

31. And the People rebuk'd them, that they should hold their Peace. But they cried out the more, Lord son of David, have mercy on us.

32. And Jesus stood still, and call'd them, and said : what would you have me to do for you ?

33. They say to him : Lord , that our Eyes may be open'd.

34. And Jesus taking Compassion on them , touch'd their Eyes. And presently they receiv'd their sight , and follow'd him.

A N N O T A T I O N S.

ψ. 1. *The Kingdom of Heaven* , i , e , the Church of Christ.

ψ. 2. *For a Roman Penny* ; a Denarius , in our Money 7d $\frac{1}{2}$.

ψ. 3. *About the 3d Hour*. As the Jews divided their Nights into 4. watches , each watch comprehending three Hours (see the Notes on c. 14. ψ. 25. p. 60.) so they divided their days into four greater Hours , from sunrise to sunset , and each of these Great Hours , contain'd three lesser Hours ; so that the whole Day from Sun-rise to sunset , consisted of 12. Hours , as also did the Night. The first of the Great Hours , (comprehending the three first lesser Hours) contain'd half of the space betwixt the Rising of the Sun , and mid-Day ; and the End of this Time , was call'd the *Third Hour*. The next Great Hour , was from that Time till mid-Day , call'd the *Sixth Hour*. The following Great Hour contain'd half of the Time betwixt noon , and the setting of the Sun , the End of which , was call'd the *Ninth Hour*. The 4th Great Hour , comprehended the last three lesser Hours remaining till Sunset , so that at the end of the *Eleventh Hour*, mention'd here ψ. 6. began the last lesser Hour of the twelve Hours of the Day ; of which our Saviour said , Jo. 11. 9. *are there not twelve Hours in the Day ?*

As to the moral sense of the Parable , by the *Day* , is commonly expounded all the Time , from the *Creation* to the End of the world. and so the third Hour is reckon'd from *Adam* to *Noe* : the 6th from *Noe* to *Abraham* : the 9th from *Abraham* to *Moyse* : and from the Ninth to the Eleventh , was from *Moyse* till *Christ's* coming : and the Time from *Christ* to the *End of the world* , is the 12th Hour , of which S. John says , 1. Jo. 2. 18. *my children it is the last Hour*. Other Interpreters by the *Day* understand *Human Life* : and by the different Hours , *Infancy* , *youth* , *the age of manhood* , *old Age* , and the last Hour man's *decrepitate Age*. God is Master , and Disposer of all , who by his Grace , calls some sooner , some later : *The Market Place* , in which men are so often found idle , as to the great Concern of their Eternal Salvation , is the *world*. The Design of this Parable , was to shew that the Gentils , tho' call'd later than the Jews , should be made Partakers of the Promises made to the Jews ; this is also the meaning of the 16 Verse , where it is said : *the last shall be the first , and the first last*.

ψ. 7. *No one hath hired us*. S. Chrys. again puts us in mind , that in Parables all the parts are not significant , but some things to be taken as mere Ornaments of Parabolical Discourses , as here *murmurings* , which cannot be found in Heaven : nor can men pretend they are not

hired into God's service; God hath given lights, call'd, hired, and promis'd Heaven to all. — The Rewards in Heaven are also different. And they who are last call'd, if they labour with greater Fervour, may deserve a greater reward, than others call'd before them.

Ψ. 19. *The third Day he shall rise again.* We may take notice, that as often as Christ mention'd his sufferings, and Death, he also joind his Resurrection, that they might take notice, and not lose their Faith.

Ψ. 21. *Say (command) that these two Sons of mine &c.* In S. Mark 10. 35. we find that the Sons themselves made this Petition: Both the Sons, and their mother might make it; at least the Sons may be said to have done, what they got their mother to desire for them: and therefore Christ directed his answer to them: *you know not what you ask.* You think (says S. Chryl.) of temporal Preferments, of Honours, and Crowns, when you shou'd be preparing your selves for conflicts and Battles.

Ψ. 22. *The Cup.* It is a Metaphor signifying Christ's sufferings, and Death. See Psalm. 10. 7. Psal. 74. 9. Isay 51. 17. The Apostles replied: *we can drink thy Cup.* Their Answer shew'd their Readiness, but want of Humility.

Ψ. 23. *my cup indeed you shall drink.* S. James was the first Apostle, that suffer'd Martyrdom at Jerusalem, Acts 12. 2. And S. John at Rome was put into a Caldron of boiling Oil, and banish'd into Patmos. — *It is not mine to give to you.* (a) The Arians objected these words against Christ's divinity. S. Aug: answers that the words are true if taken of Christ, as he was man. The easier Answer is, that it was not *his* to give to *them*, while they were in those Dispositions of Pride, and Ambition. *It is not mine to give to you:* So that the Distinction made, is not betwixt the Father, and his Eternal son, as if the Father could give, what the Son could not, but betwixt persons worthy, and not worthy of such a Favour. — It is true the words *to you*, are now wanting in the G. MSS. and must have been wanting in some of them in the 4th. or at least 5th. Century, since we find them not in S. Chrysostom, S. Aug. also in one place omits them, but sometimes lays great Stress upon them: Christ's meaning being no more, than that heaven was not *his* to give to *them*, that is, to the Proud &c. S. Amb. reads them: and what is still of greater weight, S. Hierom hath them in the Text of the New Testament, which he corrected from the best G. MSS.

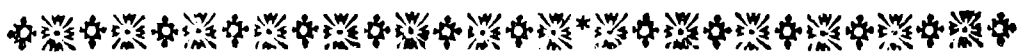
Ψ. 24. *The ten ... were mov'd with Indignation against the two Brothers*, who had petition'd for the First, and Chief Places.

Ψ. 25. *Princes of Nations rule over them.* Tyrannize over those that are under them, by arbitrary and violent Proceedings.

Ψ. 28. *A Redemption for many* i, e, for all, as it is sometimes the style of the Scriptures. see S. Paul. 1. Tim. 2. 6.

Ψ. 30. *Two blind men.* S. Mark 10. 46. when he seems to relate the same Passage, mentions but one, call'd *Bartimeus*: perhaps because he was the more famous of the two.

G. ὁ κ' ἔστιν ἡμῶν δῶνα. It is so also in S. Chrysf. in S. Cyril in *Thesaurō Affertione* 26. Tom. 5. p. 243. where he answers this Objection of the Arians. Nor is ὁμῶν in the G. text of S. Epiphan. *har.* 69. p. 742. tho' it be put there in the Latin Translation. S. Aug. has not vobis. l. 1. de Trin. c. 12. p. 765. G. tom. 8. But in *Psal.* 103. tom. 4. p. 1157. he says : Quid est non est meum dare vobis ? non est meum dare superbis. S. Amb. l. 5. de Fide tom. 4. c. 3. p. 147. Non dixit non est meum dare , sed non est meum dare vobis , hoc est , non sibi potestatem deesse asserens , sed meritum creaturis. Besides the Fathers who did not read vobis in the Text , shew by their Expositions , that they took the sense to be the same , and no ways favourable to the Arians. See S. Aug. l. 1. de Trin. p. 766. A. non est meum dare , ac si diceretur , non est humana potestatis hoc dare , ut per illud intelligatur hoc dare , per quod Deus est equalis Patri , &c. See S. Chrysf. hom. 66. S. Cyril in *Thesaurō assert.* 26. p. 243. S. Epiphan. *har.* 69. page. 782. &c.



C H A P. XXI.

1. **N**OW when they drew near to Jerusalem , and were come to Bethphage to the Mountain of Olives , then Jesus sent two Disciples ,

2. Saying to them : go into the Town which is over against you , and immediately you shall find an Ass tied , and a Colt with her : loose them , and bring them to me :

3. And if any one say any thing to you : answer that the Lord stands in need of them : and presently he will let them go.

4. All this was done that it might be fulfill'd which was spoken by the Prophet , saying :

5. Tell the Daughter of Sion : behold thy King cometh to thee meek , sitting upon an Ass , and upon a Colt , the Fole of her that is used to the Yoke.

6. And the Disciples going did as Jesus commanded them.

7. And they brought the Ass , and the Colt ; and laid their Garments upon them : and they set him thereon.

8. And a very great multitude spread their Garments in the way : Others cut down Boughs from the Trees , and strow'd them in the way.

9. And the People that went before , and that follow'd , cried out , and said : Hosanna to the Son of David : blessed *be* he , who cometh in the Name of the Lord : Hosanna in the highest.

10. And when he had entred Jerusalem , the whole City was alarm'd , saying : who is this ?

11. And the People answer'd : this is Jesus the Prophet from Nazareth in Galilee.

12. And Jesus entred into the Temple of God , and cast out all who were selling , and buying in the Temple , and overthrew the Tables of the Money-changers , and the Chairs of such as sold Pigeons.

13. Saying to them : It is written : my House shall be call'd the House of Prayer , but you have made it a Den of Thieves.

14. And the blind , and the lame came to him in the Temple , and he cured them.

15. Now the chief Priests , and the Scribes seeing the wonderful things that he did , and the Children crying out in the Temple , and , saying : Hosanna to the Son of David , were moved with Indignation.

16. And they said to him : hearest thou what these say ? Jesus replied : Yes ; have you never read , " that out of the mouth of Infants , and sucking Babes thou hast perfected Praise ? "

17. And leaving them , he went forth out of the City to Bethania : and remained there.

18. And in the morning returning to the City , he was hungry.

19. And seeing a Fig-tree by the way-side , he came to it : and he found nothing on it but leaves only : and said to it : Let no Fruit grow on thee hence forward for ever : and presently the Fig-tree withered.

20. And the Disciples seeing it wonder'd , and said : how soon it hath withered away ?

21. And Jesus answer'd and said to them : Amen I say to you , If you shall have Faith , and stagger not , you shall not only do this of the Fig-tree , but if you shall also say to this mountain ; take *thy* self

away , and cast thyself into the Sea , it shall be done.

22. And all things whatsoever you shall ask in Prayer with Faith , you shall receive.

23. And when he was come into the Temple , the Chief Priests , and the Elders of the People , came to him as he was teaching , and said : by what Power do'st thou these things ? and who hath given thee this Power ?

24. Jesus answering said to them : I have also one word to ask you : which if you tell me , I will likewise tell you by what Power I do these things.

25. The Baptism of John from whence was it ? from Heaven or from men ? but they thought with themselves , saying :

26. If we say from heaven , he will answer : why then did you not believe him ? and if we say from men , we are afraid of the multitude : for all of *them* look'd upon John as a Prophet.

27. And they answer'd , and said to Jesus : we know not. He also said to them : neither do I tell you by what power I do these things.

28. But what think you *of this* ? A certain man had two Sons , and coming to the first , he said : Son go , and work to day in my Vineyard.

29. But he answer'd , and said : I will not , but afterwards he repented , and went.

30. And going to the other , he said the same thing : and he answer'd : I go Sir , but went not.

31. Which of the two did the will of his Father ? they say to him , the first. Jesus said to them : Amen I say to you , that Publicans , and Harlots shall go before you into the Kingdom of God.

32. For John came to you in the way of Justice , and you did not believe him , but the Publicans , and Harlots believ'd him ; and you seeing *this* , did not even repent afterwards , so as to believe him.

33. Give ear to another Parable. There was a Master of a Family , who planted a Vineyard , and he compass'd it about with a Hedge , and dug in it a

wine-press, and built a Tower, and let it out to husband-men : and travell'd abroad.

34. And when the Time of the Fruit drew near, he sent his servants to the Husband-men, that they might receive the fruits of it.

35. And the Husband-men having laid hold of his servants, one they beat, another they kill'd, and another they stoned.

36. Again he sent other Servants more in number than the former : and they did the like by them.

37. Now last of all he sent to them his son, saying : they will reverence my Son.

38. But the Husband-men seeing the son, said within themselves : this is the Heir, come let us kill him, and we shall have his Inheritance.

39. And having laid hold on him, they cast him out of the Vineyard, and kill'd him.

40. When therefore the Master of the Vineyard shall come, what will he do to those Husband-men ?

41. They say to him : Those evil men he will bring to an evil End, and will let out his Vineyard to other Husband-men, who may render him fruit in due Season.

42. Jesus said to them : Have you never read in the Scriptures, " the Stone which the builders rejected, the same is become the Head of the Corner ? by our Lord was that done, and it is wonderful in our Eyes."

43. Therefore I say to you, that the Kingdom of God shall be taken from you, and given to a Nation yielding the Fruits thereof :

44. And he that shall fall upon this Stone, shall be broken, but on whom this Stone shall fall, him it shall bruise to pieces.

45. And when the Chief Priests, and Pharisees had heard his Parables, they knew that he spoke of them.

46. And seeking to lay hands on him, they fear'd the multitudes, because they look'd upon him as a Prophet.

A N N O T A T I O N S.

ψ. 2. *An Ass Tied*, (a) *and a colt with her*. This Colt, which never yet had been rid upon, represented the People of the Gentils, to whom God had not given a written Law, as he had done to the Jews. Here was manifestly fulfill'd the Prophecy of Zachary c. 9. It was now the first day of the week, in which Christ suffer'd, he was pleas'd to enter into Jerusalem in a kind of Triumph, the People making acclamations to him, as to their King and Messias.

ψ. 9. *Hosanna* (b) *to the Son of David*. Hosanna, says S. Jerom, is the same as, *Save I beseech thee* psal. 117. Some will have the word *Hosanna*, directed to Christ himself, and the sense to be, save us, ô thou Son of David: others understand *Osanna* directed to God, as if the People said, save ô Lord this our King, by which the People wish'd Peace, safety, and Prosperity to Jesus their Messias.

ψ. 11. *The Prophet of, or from Nazareth*. It was amidst these Acclamations, that Christ wept, and foretold the destruction of the City. Luke 19. 42.

ψ. 12. *Into the Temple*. Into that part of it, call'd the Court of the Gentils, where Pigeons were to be Sold for Sacrifices, where there were Tables of Money-Changers, &c. S. Hierom here admires this as one of the greatest of Christ's Miracles, that a poor man shou'd be permitted to cast the Buyers and Sellers out of the Temple, to overturn their Stalls, their Money-tables, &c. without any Opposition.

ψ. 16. *Did you never read? out of the Mouths*, &c. The words are psal. 8. 3. which some apply to the Praises the People gave to David, when he had conquered Goliath, but Christ applies them to the present Circumstances.

ψ. 19. *Nothing on it but Leaves*. What wonder? when, as S. Mark witnesseth, it was not *the Season*, or *a Season for Figs*. This fruitless Tree was a Figure of the Jews, who at this Time, brought not forth the Fruits of Faith, and good works: but there's no Time, nor season, at which the servants of God can be excus'd from bringing forth the Fruits of good works.

ψ. 24. 25. *The Baptism of John*, by which is also understood his Doctrine, and Preaching, *was it from Heaven or not?*

ψ. 26. *He will then answer us: why then did you not believe him?* When he divers times bore witness to you, that I am your Messias.

ψ. 28. *A Certain Man had two Sons*, &c. The Ancient Interpreters by the first son, generally understand the Gentils, as also Publicans, and Scandalous sinners: and by the second, the Jewish People. The Gentils, &c. who at the first did not, would not worship, and serve God; yet afterwards they, as also Publicans, and many sinners, receiv'd the Faith, and being converted, became faithful servants of God, and Saints: the Jews, or the greatest part of them, who pretended to be Gods servants, and his People, rejected the Gospel, and their Messias: therefore this commination follows, *the Publicans*, &c. *Shall go before you into the Kingdom of God.*

Ÿ. 33. *A certain master of a Family , &c.* This *master* , is God : The *vineyard* , the Jews : the *Husband-men* , the Jewish Priests : The *Servants* , God's Prophets , sent from time to Time. The *Son* (call'd Mark 12. 6. *his only , and most dear Son*) is our Saviour Christ , whom they persecuted to Death.

Ÿ. 41. *Those evil men he will bring to an evil End.* This answer was made by some of them. Yet S. Luke 20. 16 , tells us, that others among them , (whom we may take to be the Scribes and Pharisees) cried out : *God forbid* , seeing well enough , that this was a Prediction of their future Ruine.

Ÿ. 42. *The Head of the Corner.* By these words , Psal. 117. which the Jews themselves expounded of their Messias , Christ shew'd them , that alth'o they , who shou'd have been the Architects , had rejected him , yet he shou'd be the Chief *Corner-stone* to unite the Jews , and the Gentils converted into one Christian Church , militant on Earth , and Triumphant in Heaven. See Acts 4. 11.

Ÿ. 43. *The Kingdom of God shall be taken from you.* By this dreadful conclusion he tells them in plain Terms , that they shall be forsaken , and punish'd for their Blindness , and Obstinacy.

(a) Ÿ. 2. *A Prophecy of the coming of the Messias was here so manifestly accomplish'd in the Person of Jesus , that I cannot but set down the words of the Prophet Zachary c. 9. Ecce Rex ... tuus veniet tibi justus & Salvator , ipse pauper. & ascendens super Asinam , & super pulum filium Asinæ. They are no less clear in the Hebrew , and other languages. See the Protestant Translation in the Prophet Zechariah.*

(b) Ÿ. 9. *Hosanna filio David. ἱψὺ ὡς Δαβὶδ.* See Maldonat.



C H A P. XXII.

1. **A**ND Jesus speaking again in Parables to them , said :

2. The Kingdom of Heaven is like to one that is a King , who made a Marriage *Feast* for his Son.

3. And he sent his servants to call the invited to the Marriage , and they would not come.

4. Again he sent other servants , saying : tell the invited : behold I have prepared my dinner : my oxen and Fatlings are kill'd , and all things are ready : come to the Marriage.

5. But they neglected : and went their ways , one

to his Farm-house , another to his merchandise.

6. And the rest laid hold on his servants , and having treated them outrageously , murder'd them.

7. Which when the King had heard , he was angry , and sending his Troops , he destroy'd those murderers , and burnt their City.

8. Then he saith to his servants : the Marriage indeed is ready , but they that have been invited , were not worthy.

9. Go therefore into the streets , *and* ways , and whomsoever you find , call to the Marriage.

10. And his servants going out into the ways , gathered together all that they found , bad , and good : and the Marriage-Feast was fill'd with Guests.

11. Now the King went in to see those that were at Table , and saw there a man not Cloath'd with a wedding-garment.

12. And saith to him : Friend , how camest thou hither not having on a wedding-Garment ? but he was silent.

13. Then the King said to the waiters : having bound his Hands and Feet , cast him into exterior Darknels : there shall be weeping , and gnashing of Teeth.

14. For many are call'd , but few are chosen.

15. Then the Pharisees going away , consulted together how to take hold on him in his discourse.

16. And they send to him their Disciples with the Herodians , saying : master we know that thou art sincere , and teachest the way of God in Truth , without regard to any one : for thou do'st not respect the Person of men.

17. Tell us therefore what is thy opinion : Is it lawful to give Tribute to Cesar , or not ?

18. But Jesus knowing their malice , said : why do you tempt me you Hypocrites ?

19. Shew me a piece of the Tribute-money : and they presented him a *Roman* penny.

20. And Jesus saith to them : whose Image , and Inscription is this ?

21. They reply: Cesar's. Then he saith to them: render therefore to Cesar, the things that are Cesars, and to God, the things that are God's.

22. And hearing *this* they wonder'd: and leaving him, went away.

23. On that Day came to him the Sadducees; who say there is no Resurrection, and put this question to him.

24. Saying: Master, Moyſes ſaid: If any man die not having a ſon, that his Brother ſhou'd marry his wife, and raiſe up iſſue to his Brother.

25. Now there were with us ſeven Brothers: and the firſt being married, died: and having no Iſſue, left his wife to his Brother.

26. In like manner the ſecond, and the third, and ſo on to the ſeventh.

27. Laſt of all died alſo the woman.

28. At the Reſurrection therefore whole wife of the ſeven ſhall ſhe be: for all of them had her?

29. And Jeſus anſwering ſaid to them; you are in an Errour, not knowing the Scriptures, nor the Power of God.

30. For at the Reſurrection, they ſhall neither marry, nor be married: but ſhall be as the Angels of God in Heaven.

31. But concerning the Reſurrection of the dead, have you not read what God ſpoke, ſaying to you?

32. I am the God of Abraham, the God of Iſaac, and the God of Jacob. He is not the God of the dead, but of the living.

33. And the People hearing, were in admiration at his Doctrine.

34. Now the Pharifees hearing that he had ſilenced the Sadducees, met together.

35. And one of them, a Doctor of Law, to try him, ask'd him this queſtion:

36. Maſter, which is the great Commandment in the Law?

37. Jeſus ſaith to him: thou ſhalt love thy Lord God,

with thy whole Heart, with thy whole soul, and with thy whole mind.

38. This is the greatest, and the first Commandment.

39. And the second is like to this: thou shalt love thy Neighbour as thy self.

40. On these two Commandments depend the whole Law, and the Prophets.

41. And the Pharisees being met together, Jesus asked them:

42. Saying: What is your opinion concerning the Christ? whose Son is he? they reply: David's.

43. He saith to them: how then doth David in Spirit, call him Lord, saying:

44." The Lord said to my Lord: sit thou on my right hand, till I make thy Enemies thy Foot-stool?"

45. If then David call him Lord, how is he his Son?

46. And no one was able to answer him a word: neither durst any one from that Day ask him any more Questions.

A N N O T A T I O N S.

ψ. 2. *Is like to a King* &c. This parable seems different from that Luke 14. 16. See S. Aug. l. 2. de Conf. Evang. c. 70. The main design in this Parable, is to shew, the Jews that they were all invited to believe in Christ, tho' so few of them believed. The *King* is God: *his son* is Jesus Christ: the *Spouse* is the Church: The *Marriage*, Christ's Incarnation; the *Feast*, Graces in this Life, and Glory in the Next. *His servants* were the Prophets, and lastly his Precursour S. John. — *My Fatlings*, which I have prepared, and made fat for the Feast: but this is but an Ornament of the Parable.

ψ. 6. *Murder'd them*. Thus the Jews had many times treated the Prophets.

ψ. 12. *Not cloathed with a Wedding-garment*. By this one person are represented all finners, void of the Grace of God.

ψ. 16. *The Herodians*. They who adhered to Herod, and the Romans, and maintain'd the subjection of the Jews to them; whereas the Jews look'd upon the Roman's Power over them as an unjust Usurpation.

ψ. 17. *Is it Lawful*, reasonable, and just, *to give Tribute to Cesar?* It was at that Time a Question much agitated among them, whether they, being the peculiar People of God, ought to be subject, and pay taxes, to Cesar, or to any Prince whatsoever, or be exempt from them.

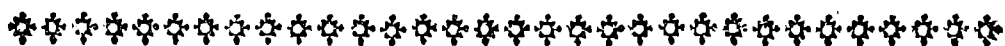
ψ. 18. *Jesus knowing their malice.* They thought he could give no answer, but what would either ruine his Credit, or cost him his Life. If he answer'd that Taxes were to be paid, they concluded he would lose his great Reputation among the Jews: if he said, it was not lawful to pay those Taxes, the Herodians there present, would come in as witnesses against him, and they could easily get him put to Death, as an Enemy to Cesar.

ψ. 21. *Render the things that are Cesar's, &c.* He neither directly decided the Question, nor offended the Herodians. They admired his wisdom, were quite disapointed, and retired with Confusion.

ψ. 32. *He is not the God of the dead, but of the living.* The Sadducees were a profane Sect, who denied the Resurrection of the Body, and the existence of Angels and Spirits, and any future state in another world. See Acts 23. 8. nor did they receive any Books but the five Books of Moyse: Christ therefore from a passage Exod. 3. 15. shew'd them that Abraham, Isaac, and Jacob, had still a being, because God 200 years after the Death of the last, said thus to Moyse, *I am the God of Abraham &c.* He did not say, as S. Chryl. takes notice, *I was the God of Abraham*, &c. therefore these souls had a being: for the Lord would not call himself the God of those, who were not at all: no one calling himself Lord or King of those who are no more.

ψ. 34. *The Pharisees hearing that he had silenc'd their Adversaries the Sadducees. &c.; Some of them,* says S. Luke 20. 39. applauded him, saying, *Master, thou hast said well.*

ψ. 45. *If David call him his Lord, how is he his son?* It was allow'd of as a certain Truth, that the Messias was to be the son of David, Christ shews them by David's own words, that he was *the Lord* as well as the *son of David*: and this is what they could not answer to.



C H A P. XXIII.

1. **T**Hen Jesus spoke to the People, and to his Disciples,

2. Saying: the Scribes, and Pharisees have sat on the Chair of Moyse:

3. Observe therefore, and do all whatsoever they shall say to you: but do not according to their works: for they say, and do not.

4. For they bind heavy, and unsupportable Burdens, and lay them upon men's shoulders: but will not move them with their Finger.

5. But they do all their Actions to be seen by Men. For they make their Phylacteries broad, and enlarge the Fringes of their Garments:

6. And they love the uppermost places at Feasts, and the first seats in Synagogues,

7. And to be saluted in the Market-place, and to be call'd by men, Rabbi.

8. But be not you call'd Rabbi : For you have one Master, and you are all Brethren.

9. And call no one your Father upon Earth : for you have one Father, who is in Heaven.

10. Neither be you call'd Masters : for you have one Master Christ.

11. He that is the greatest among you, shall be your Servant.

12. And he that shall exalt himself, shall be humbled : and he that shall humble himself, shall be exalted.

13. Wo unto you Scribes and Pharisees Hypocrites : for you shut the Kingdom of Heaven against men : and you neither enter yourselves, nor suffer those to enter, who are going in.

14. Wo unto you Scribes, and Pharisees Hypocrites : for you devour the Houses of widows, making long Prayers: for this shall you receive a greater Condemnation.

15. Wo unto you Scribes, and Pharisees, Hypocrites : for you compass sea, and Land, to make one Profelyte ; and when he is become one, you make him the child of Hell doubly more than yourselves.

16. Wo unto you blind Guides, who say : whosoever shall swear by the Temple, it is nothing : but he that sweareth by the Gold of the Temple, becometh a debtor.

17. Foolish, and blind as you are : which is greater, the Gold, or the Temple, which Sanctifieth the Gold ?

18. And *you say* whosoever shall swear by the Altar, it is nothing ; but he that shall swear by the Gift that is upon it, becomes a debtor.

19. Blind as you are, which is the greater ? The Gift, or the Altar that sanctifieth the Gift ?

20. Whosoever therefore sweareth by the Altar, sweareth by it, and by all that is upon it.

21. And whosoever shall swear by the Temple ,
sweareth by it , and by him that dwelleth therein.

22. And he that sweareth by Heaven , sweareth
by the Throne of God , and by him who is seated
thereon.

23. Wo unto you Scribes , and Pharisees Hypo-
crites , for you Tithe Mint , and Anise , and Cum-
min , and have left the weightier matters of the Law ;
Justice , mercy , and Faith : these you ought to do ,
and not leave those undone.

24. Blind Guides *as you are* , who strain out a Gnat ,
and swallow a Camel.

25. Wo unto you Scribes , and Pharisees Hypo-
crites , for you make clean the outside of the Cup , and
of the dish , but inwardly you are full of Extortion ,
and uncleanness.

26. Blind Pharisee , first make clean the inside of
the Cup , and of the dish , that the outside may be
made clean.

27. Wo unto you Scribes , and Pharisees Hypo-
crites ; for you are like to whitened Sepulchres , which
outwardly appear beautiful to men , but within are
full of dead men's bones , and of all corruption.

28. So also do you appear outwardly indeed just to
men , but within you are full of Hypocrisy , and
Iniquity.

29. Wo unto you Scribes , and Pharisees Hypocrites ;
who build up the Tombs of the Prophets , and adorn
the Monuments of the Just ,

30. And say : had we been in the days of our Fa-
thers , we would not have been partakers with them in
the blood of the Prophets.

31. Wherefore you bear witness against yourselves ,
that you are the Children of them , who kill'd the
Prophets.

32. And do you also fill up the measure of your
Fathers.

33. Ye Serpents , ye Brood of Vipers , how can you
fly from the condemnation of Hell ?

34. Wherefore behold I send to you Prophets, and wise men, and Scribes, and some of them you shall kill, and Crucify, and some you shall scourge in your Synagogues, and persecute from City to City,

35. That upon you may come all the Innocent Blood, that hath been shed upon the Earth, from the Blood of Abel the Just, even unto the Blood of Zacharias, the son of Barachias, whom you kill'd between the Temple, and the Altar.

36. Amen I say to you, all these things shall come upon this Generation.

37. Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them who are sent to thee: how often would I have gathered together thy Children, as a Hen gathereth her chickens under her wings, and thou wouldest not?

38. Behold your House shall be left desolate to you.

39. For I say to you, you shall not see me henceforward, till you say, Blessed is he that cometh in the name of the Lord.

AN NOT A T I O N S.

ψ. 4. *Heavy and insupportable Burdens.* Some understand in general the Ceremonies of the Law of Moyses, but Christ seems rather here to mean the vain Customs, Traditions, and Additions, introduced by the Jewish Doctors, and by their Scribes, and Pharisees.

ψ. 5. *They make broad their Phylacteries.* (a) These were Pieces, or Scrolls of Parchement, on which were written the ten Commandments, or some sentences of the Law, which the Jews were accusom'd to fasten to their Foreheads, or their Arms, to put them in mind of their Duty: Thus they interpreted those words, Deut. 6. 8. *Thou shalt tie them as a sign on thy Hand: and they shall be, and move before thy Eyes.* Perhaps all the Jews, and even our Saviour himself, wore them: and that he only blames the Hypocrisy, and vanity of the Scribes, and Pharisees, who affected to have them larger than others: and the like they did, as to the Fringes, which the Jews wore on their Garments.

ψ. 7. *Rabbi.* A Title like that of *master*, or *Doctor*. Judas gave it to our Saviour Matt. 26. 49. And the Disciples of S. Jo. the Baptist, call him so, Jo. 3. 26. Christ blames their Pride, and vanity in affecting such Titles, rather than the Titles themselves.

Ÿ. 14. *You devour the Houses of widows.* Here our B. Saviour severely reprehends the Hypocrisy, and other vices of the Scribes, and Pharisees, a little before his Death, to make them enter into themselves, and to hinder them from seducing others. — *One Profelyte.* The word signifies *one that cometh over* to another Religion; or another Party. Here is meant one converted to the Jewish Religion — *a Child of Hell* i, e, guilty of Hell-fire, as he that deserves Death, is call'd, *a child of Death.* — *By Double more than yourselves:* i, e, to deserve much greater Punishment.

Ÿ. 16. *He that shall swear by the Temple, It is nothing, &c.* To understand this obscure Place, we may take notice, that a good Part of what was offer'd on the Altar, and given to the Treasury of the Temple, fell to the share of the Jewish Priests: and therefore it was not their Interest to have such Promises, or Oaths dispensed with. This made them teach the People, that if any one had made a promisory Oath or a vow, to give their money, or goods *to the Temple*, or *to the Altar* it self, as it is said, Ÿ. 18. such Oaths, or Promises were not obligatory, or might easily be dispensed with. But if any one had sworn, or vow'd to give any thing to the *Treasury of the Temple*, or to join it to the *offerings to be made* on the Altar, then such Oaths, and Promises, which turn'd to their Profit, were by all means to be kept. S. Jerom expounds it of Oaths in common discourse; as if they taught the People, that when any one swore *by the Temple*, or *the Altar*, it was not so considerable, as to swear *by the Gold in the Temple*, or *by the Offerings* there made: for in the latter Cases, they were to make satisfaction according to the Judgment of the Jewish Priests. And to correct their Covetous Proceedings, Christ tells them, that the Temple, and the Altar, were greater than the Gold, and the offerings.

Ÿ. 23. *You Tythe Mint, and Anise, and Cummin.* The Tythes of these small things; are not found in the Law. Nor yet doth Christ blame them so much for this, as for neglecting more weighty matters; and tells them by a Proverb, *that they strain out a Gnat; and swallow a Camel.*

Ÿ. 29. *Who build up the Tombs of the Prophets.* They are not reprehended, says S. Chryf., for this Action, -but for the Hypocrisy with which they did it: and for pretending to be averse from the wicked dispositions of those, who put the Prophets to Death, when at the same Time, they were contriving, and had resolved to do the like to Jesus Christ, their Messias, the Lord of all the Prophets.

Ÿ. 30. *You bear witness,* by your carriage, and malice against me, *that you are Children,* who imitate the malicious Proceedings of your Fore-fathers, and consent to their works.

Ÿ. 32. *Fill you up, &c.* 'Tis not a command, but a permission, and a prediction — *Serpents, Brood of Vipers, wicked Children, of wicked Fathers.*

Ÿ. 35. *From the Blood of Abel, &c.:* Not that the Jews, to whom Christ spoke, shou'd be punish'd for Crimes, which they

themselves did not commit, nor be more severely punish'd, than they themselves deserv'd; but he speaks of the Jewish People which, by putting to death their Messias, shou'd shortly fill up the number of their sins, so that God would destroy their whole Nation, as if the blood of Abel, and of the Prophets unjustly murder'd, came upon them at once. See Maldonate.

Of *Zacharias the Son of Barachias*, (b) Some think this was Zachary, number'd among the lesser Prophets, whose Father's name was Barachias, but we do not read of his being murder'd in this manner. The more common opinion is, that here is meant Zachary, who preaching to the People, 2. Paralip. 24. 20. was stoned to death in the very place, where Christ was now speaking. But there he is call'd the *Son of Joiada*, and not of *Barachias*: some conjecture his Father might have both names: and S. Hierom tells us, that in an ancient Copy of S. Matthew, call'd the *Gospel of the Nazarens*, he found this *Zacharias*, of whom our Saviour speaks, call'd the *Son of Joiadas*.

ψ. 39. *Till you say, blessed he that cometh.* Hereafter you shall own me for your Messias, and the world's Redeemer, at least at the day of Judgment.

(a) ψ. 5. *Phylacteria. Φυλακτήρια. Conservatoria, or preservatoria.* See S. Jerom on this Place. p. 188. and S. Chrys. hom. 72. in matt.

(b) ψ. 35. *In Evangelio quo utuntur Nazareni, pro filio Barachia, filium Joiada reperimus Scriptum.*



C H A P. XXIV.

1. **A**ND Jesus being come out of the Temple, was going away. And his Disciples came to shew him the Buildings of the Temple.

2. And he answering said to them: do you see all these? Amen I say to you, there shall not be left here a stone upon a stone, which shall not be thrown down.

3. And as he was sitting on the Mountain of Olives, his Disciples came to him in private, saying: tell us when these things shall come to pass, and what shall be the sign of thy coming, and of the End of the world.

4. And Jesus answering said to them: take heed lest any one seduce you.

5. For many will come in my Name, saying: I am the Christ. And will seduce many.

6. For you shall hear of wars, and Rumours of wars.

See that you be not disturbed : for these things must come to pass, but the end is not yet.

7. For Nation shall rise up against Nation, and Kingdom against Kingdom; and there shall be Plagues, and Famines, and Earthquakes in *different* places.

8. Now all these are the beginnings of Sorrows.

9. Then shall they deliver you up to tribulation, and shall put you to death : and you shall be hated by all Nations on the account of my Name.

10. And then shall many be Scandaliz'd : and shall betray one another, and hate one another.

11. And many false Prophets shall rise up, and seduce many :

12. And because Iniquity hath abounded, the Charity of many shall grow cold.

13. But he that shall persevere to the End, shall be saved.

14. And this Gospel of the Kingdom shall be preached in all the world, for a Testimony to all nations, and then shall the End come.

15. When therefore you shall see the Abomination of Desolation, which was spoken of by the Prophet Daniel, standing in the Holy Place, he that readeth, let him understand.

16. Then let those, who are in Judea, fly to the Mountains.

17. And he that is on the House-top, let him not come down to take any thing out of his House :

18. And he that is in the Field, let him not return back to take his Coat.

19. And wo unto those that are with Child, and to those that give suck in those Days.

20. And pray that your Flight may not happen in winter, or on the Sabbath.

21. For then shall be great Tribulation, such as hath not been since the beginning of the world, untill now, nor shall be.

22. And unless those days had been shortened, no one would be saved, but for the sake of the Elect, those days shall be shortened.

23. Then if any one shall say to you, behold here is the Christ, or there: believe *it* not.

24. For there shall rise false Christs, and false Prophets: and shall shew great signs, and Prodigies, so that the very Elect, were it possible, would be drawn into Errour.

25. Behold I have told you before-hand.

26. If therefore they shall say to you, behold he is in the Desert, go not out: behold he is in the inner Rooms, believe it not.

27. For as Lightning darteth out of the East, and shineth even unto the West: so shall be the coming of the Son of man.

28. Wheresoever there shall be a Body, thither also will Eagles resort.

29. And presently after the Tribulation of those days, the Sun shall be darkned, and the moon shall not give it's Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken:

30. And then shall appear the sign of the Son of man in Heaven: and then shall all the Tribes of the Earth lament; and shall see the Son of man coming in the clouds of Heaven with great Power, and Majesty.

31. And he shall send his Angels with a Trumpet, and a loud Voice: and they shall gather together his Elect from the four winds, from the highest parts of the Heavens, to the utmost Bounds thereof.

32. Now from the Fig-tree learn a Parable; when the Branch thereof becomes tender, and the Leaves shoot forth, you know that summer is near:

33. So you also when you shall see all these things, know that it is near, *even* at the door.

34. Amen I say to you, this Generation shall not pass away till all these things come to pass.

35. Heaven and Earth shall pass away, but my words shall never pass away.

36. But as for that day, and Hour, no one knoweth, not the Angels in Heaven, but the Father, only.

37. Now as *it was* in the days of Noe , so also shall be the coming of the son of man.

38. For as in those days before the Deluge , they were eating , and drinking , marrying , and giving in Marriage , even till the day that Noe entred into the Ark,

39. And they were not aware of the Deluge , till it came , and swept them all away : so shall be the coming of the Son of man.

40. Then two shall be in a Field : one shall be taken , and the other left.

41. Two women shall be grinding in a Mill ; one shall be taken , and the other left.

42. Watch therefore , because you know not at what hour your Lord will come.

43. But know this , that if a master of a House knew at what hour a Thief would come , he would certainly watch , and would not suffer his house to be broken open.

44. Wherefore be you also prepared : For the Son of man will come at an hour when you know not.

45. Who is then a faithful , and prudent servant , whom his Lord hath placed over his Family , to give them victuals in *due* time.

46. Happy is that servant , whom his Lord , when he cometh , shall find so employed.

47. Amen I say to you , he shall place him over all his goods.

48. But if that evil servant shall say in his Heart : my Lord is long a coming :

49. And shall begin to strike his Fellow-servants , and to eat , and drink with drunkards :

50. The Lord of that servant shall come on a day , when he expecteth not , and at an hour when he knoweth not ;

51. And he will separate him : and will appoint his share with Hypocrites. There shall be weeping , and gnashing of Teeth.

A N N O T A T I O N S.

¶ 2. *A Stone upon a Stone.* We need not look on this as an Hyperbole. The Temple was burnt by the Romans, and afterwards even ploughed up. See S. Greg. Naz. orat. 2. cont. Julianum, Theodoret l. 3. Histor. c. 20. &c.

¶ 3. *Tell us when these things shall be : and what shall be the sign of thy coming : and of the End of the world ?* We must take good notice with S. Hierom, that three Questions are here joined together. 1. Concerning the Destruction of Jerusalem. 2. Of the Coming of Christ. 3. Of the End of the world. Christ's answers, and Predictions in this Chapter, are to be expounded with a reference to the three Questions. This hath not been consider'd by those Interpreters, who expound every thing here spoken by Christ, of the Destruction of Hierusalem : nor by others, who will have all understood of his coming to Judgment, and of the End of the world.

¶ 14. *And then the End shall come.* The End of the world, says S. Hierom. The Destruction of Jerusalem, says S. Chryf., and others.

¶ 15. *The Abomination of Desolation :* (b) or the abominable Desolation. Instead of these words, we read in S. Luke 21. 20. *When you shall see Jerusalem surrounded by an Army.* Christ said both the one, and the other. But the words in S. Luke, seem rather to give us a sign of the Ruine of Jerusalem, than of the End of the world. — *Spoken of by the Prophet Daniel.* The sense is, when you shall see that very Prophecy of Daniel, literally fulfill'd hereafter. What follow's in the Prophecy of Daniel, confirms this Exposition, when the Prophet adds, that the *Desolation shall continue to the End* : that the Jews from that Time, shall be *no more the People of God for denying their Messias* : and that they shall *put the Christ to death*.

But what then was this *Desolation*, which by the following verse, was to be a sign to the Christians to *fly out of Judea* ? Some expound it, of the Heathen Roman Army approaching and investing Jerusalem, call'd the *Holy City*. Others understand that Profanation of the Temple, made by the Jews themselves, a little before the siege under Vespasian, when in the civil dissensions, those call'd the *Zelots*, had possess'd themselves of the Temple, and placed their warlike Engins upon the Pinnacles, and a part, at least of the Temple, was defiled with the dead Bodies of those kill'd there. It was at that Time, that the Christians, according to Christ's Admonition, left Jerusalem, and Judea, and fled to Pella beyond the River Jordan. See Euseb. l. 3. Hist. c. 5.

¶ 20. *In winter* : an inconvenient season for flying away. — *Nor on the Sabbath*, when it was lawful to travel only about a mile.

¶ 22. *No one would be saved.* Lit. *no Flesh* : a Hebraism for no Person, would have escaped Death, had the war continued.

¶ 26. *Behold he is in the Desert.* This Prediction of *false Christs*,

may be understood before the destruction of Jerusalem , but chiefly before the End of the world.

28. *Wheresoever there is a Body* , (c) &c. This seems to have been a Proverb , or Common-saying among the Jews. Several of the ancient Interpreters , by this *Body* , understand Christ himself , who died for us ; and they tell us , that at his second coming , the Angels and Saints , like Eagles , with incredible swiftness , will join him , at the Place of Judgment.

29. *The sun shall be darken'd* , &c. These seem to be the dreadful signs , that shall forerun the Day of Judgment. ——— *The stars shall fall* , not literally , but shall give no Light.

30. *The sign of the Son of man* , &c. The Fathers generally expound this of the Cross of Christ , that shall be seen in the Air.

34. *This Generation shall not pass*. If it be to be understood of the destruction of Jerusalem , the sense may be ; this Race of men now living : if of the last day of Judgment , this Generation of the Faithful , with Theophylactus , [d] shall be continued ; i , e , the Church of Christ , to the End of the world.

36. *No one knoweth but only the Father*. The words in S. Mark 13. 32. are still harder ; *not the Angels , nor the Son , but the Father only*. The Arians objected this Place , to shew that Christ being ignorant of the Day of Judgment , could not be truly God. By the same words , *no one knoweth , but the Father only*. (as they expound them) the Holy Ghost must be excluded from being the True God. In answer to this difficulty : when it is said : *but the Father only* , it is certain that the Eternal son , and the Holy Ghost , could never be ignorant of the day of Judgment , because as they are one , and the same God , so they must have one , and the same nature , the same substance , wisdom , Knowledge , and all Absolute Perfections. 2. It is also certain that Jesus Christ knew the day of Judgment , and all things to come , by a knowledge , which he could not but have , because of the union , by which his human Nature was united to the Divine Person , and Nature. See Coloss. 2. 3. And so to attribute any Ignorance to Christ ; was the Errour of those Hereticks , call'd *Agnostici*. 3. But tho' Christ , as man , knew the day of Judgment : yet this knowledge was not due to him *as he was man* , or *because he was man* , but he only knew the day of Judgment , because he was God , as well as man. 4. It is the common answer of the Fathers , that Christ here speaks to his Disciples , only as he was the Embassador of his Father ; and so he is only to know , what he is to make known to men. He is said not to know , says S. Aug. [e] what he will not make others know , or what he will not reveal to them.

51. *He will separate him* Lit. *he will divide him* , or cut him asunder. The sense is , he will turn him out of Office , or punish him.

(a) 2. S. Hier. on this place says. *Interrogant tria : quo ten-*

pore Jerusalem destruenda sit : quo venturus Christus : quo consummatio sæculi futura sit.

Ÿ. 15. Abominationem desolationis. βδέλυγμα τῆς ἐρημώσεως. The same words are in the LXX. Dan. 9. see S. Hierom on this place, and S. Chrys. hom. 76. and 77. in Matt. — (c) Ÿ. 28. Corpus, in most G. Copies πτώμα, cadaver. See again S. Hierom, and S. Chrys. tom. 77. p. 492.

(d) Ÿ. 34. Generatio hæc. Theophylact, ἡ γένεα τῶν χειριστῶν,

(e) S. Aug. l. 83. QQ. quest. 60. tom. 6. p. 33. Ed. Ben. dicitur nescire filium, quia facit nescire homines, i, e, non prodit eis, quod inutiliter scirent. See the same S. Aug. l. 1. de Trin. c. 12. tom. 8. p. 764. and 765. and lib. de Gen. cont. manich. c. 22, p. 659. tom. 1. — (f) Ÿ. 51. dividet eum. διχοτομήσει αὐτόν.



C H A P. XXV.

1. **T**Hen shall the Kingdom of Heaven be like to ten Virgins, who taking their Lamps, went out to meet the Bride-groom, and the Bride.

2. But five of them were foolish, and five were wise.

3. And the five foolish, having taken their Lamps, took not Oil with them :

4. But the wise took Oil in their vessels with the Lamps.

5. Now the Bride-groom making delay, they all slumber'd, and slept.

6. And at mid-night an outcry was made : behold the Bride-groom cometh, go forth to meet him.

7. Then all those Virgins arose, and dressed their Lamps.

8. But the foolish said to the wise ; give us of your Oil : for our Lamps are extinguish'd.

9. The wise made answer : lest perhaps there be not enough for us, and for you, go rather to them that sell, and buy for yourselves.

10. But while they went to buy, the Bridegroom came, and they who were prepared, went in with him to the marriage, and the door was shut.

11. At last come also the other Virgins, saying: Lord, Lord, open to us.

12. But he answer'd , and said : Amen I say to you , I know you not.

13. Watch therefore , because you know not the day , nor the Hour.

14. For *it is* , *just* as a man who being about to take a journey into a foreign Country , call'd his servants , and delivered to them his goods.

15. And to one he gave five Talents , to another two , and to another one , to each one according to his respective capacity , and immediately went his way.

16. Now he that had receiv'd five Talents went , and employ'd them , and gain'd other five.

17. In like manner also he that had receiv'd two , gained other two.

18. But he who had receiv'd one , going away dug into the Earth , and hid his master's money.

19. After a long time the Lord of those servants came , and call'd them to account.

20. And he who had receiv'd five Talents , coming brought other five Talents , saying : Lord , thou did'st deliver to me five Talents , behold I have gain'd over and above other five.

21. His Lord replied : well done thou good , and faithful servant , because thou hast been faithful over few things , I will place thee over many things : enter into the Joy of thy Lord.

22. And he came also , who had receiv'd two Talents , and said : Lord thou didst deliver to me two Talents , behold I have gain'd two more.

23. His Lord replied : well done thou good ; and faithful servant , because thou hast been faithful over few things , I will place thee over many things , enter into the Joy of thy Lord.

24. But he who had receiv'd one Talent , coming said : Lord I know that thou art a hard man , thou reapest where thou hast not sown : and thou gatherest where thou hast not spread abroad ;

25. And being affraid , I went , and hid thy Talent in the ground : behold thou hast what is thine,

26. And his Lord answer'd , and said to him: thou evil , and slothful servant , thou did'st know that I reap where I sow not , and gather where I have not spread abroad :

27. Thou shouldest therefore have put my money into the Banker's hands , and at my return I shou'd have receiv'd my own with usury.

28. Therefore take away the Talent from him, and give it to him that hath ten Talents.

29. For to every one that hath , shall be given ; and he shall abound : but from him that hath not , shall be taken away even that which he seemeth to have.

30. And the unprofitable servant cast into Exterieur darkness: there shall be weeping , and gnashing of Teeth.

31. And when the Son of man shall come in his majesty , and all the Angels with him , then shall he sit upon the Throne of his majesty :

32. And all Nations shall be assembled before him : and he shall separate them one from another , as a shepherd separateth the sheep from the Goats :

33. And he shall place the sheep on his right hand , and the Goats on the Left.

34. Then shall the King say to those , who shall be on his right Hand ; come ye Blessed of my Father, possess the Kingdom prepared for you from the Foundation of the world.

35. For I was hungry , and you gave me to eat , I was thirsty , and you gave me to drink , I was a stranger , and you took me in :

36. I was naked , and you cloathed me: sick , and you visited me : I was in Prison , and you came to me.

37. Then shall the just answer him , saying : Lord when did we see thee hungry , and fed thee ? thirsty , and gave thee to drink ?

38. Or when did we see thee a stranger , and took thee in ? or naked , and cloathed thee ?

39. Or when did we see thee sick , and in Prison , and came to thee ?

40. And the King shall answer them : Amen I say to you , in as much as you did it to one of these least of my Brethren , you have done it to me.

41. Then shall he also say to them , who shall be on his left hand : depart from me ye cursed into Everlasting Fire , which was prepared for the Devil , and his Angels.

42. For I was hungry , and you gave me not to eat , I was thirsty , and you gave me not to drink.

43. I was a stranger , and you took me not in , naked , and you did not cloath me , sick , and in Prison , and you did not visit me.

44. Then shall they also answer him , saying : Lord when did we see thee hungry , or thirsty , or a stranger , or naked , or sick , or in Prison ? and did not assist thee ?

45. Then shall he answer them , saying : Amen I say to you , in as much , as you did it not to one of these least , neither have you done it to me.

46. And these shall go into Everlasting punishment , but the just into Life everlasting.

A N N O T A T I O N S.

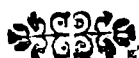
¶. *Ten Virgins*. By these are signified all mankind. By the *Bridegroom* , Christ : by the *Bride* , the Church : By *oil* , Grace and Charity. ¶. 15. In the Parable of the *Talents* , the *master* is God, *Talents*, Graces , &c.

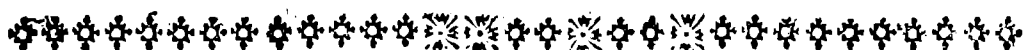
¶. 24. *I know thou art a hard Man*. This is an insignificant part , that is , an Ornament of the Parable only , as also when it is said , *I shou'd have receiv'd mine with usury*.

¶. 29. *To him that hath* , &c. i , e , who hath , so as to have made good use of , or to have improved , what was committed to his trust , and management. See the notes Matt. 13. ¶. 12.

¶. 35. *For I was hungry* , &c. We may take notice , that the wicked at the day of Judgment , are said to be condemn'd for having omitted to perform good works.

¶. 41. and 46. *Into Everlasting fire* , and into *Everlasting Punishments*. This clearly shews against Origen , that not only the *Fire* in *Hell* , but also the *Torments* , or *Punishments* , shall be *Eternal* , and without End.





CHAP. XXVI.

1. **N**OW it came to pass, when Jesus had finish'd all these Discourses, he said to his Disciples.

2. You know that after two Days is to be the Pasche, and the Son of man shall be deliver'd up to be crucified.

3. Then assembled together the Chief Priests, and the Elders of the People into the Court of the High Priest, who was call'd Caiphas.

4. And they consulted together, how by *some* deceitful contrivance they might lay hold on Jesus, and put him to Death.

5. But they said: not on a Festival Day, lest perhaps a Tumult shou'd happen among the People.

6. Now when Jesus was in Bethania in the House of Simon the Leper.

7. There came to him a woman having an Alabaſter box of precious Ointment, and poured it upon his Head as he was at Table.

8. But the Disciples seeing *this*, were angry, and said: to what purpose this waste?

9. For this might have been sold for a great deal, and given to the poor.

10. And Jesus knowing *it*, said to them: why do you molest this woman? for she hath done a good work towards me.

11. For the poor you have always with you; but me you have not always.

12. And in pouring this Ointment on my Body, she hath done it in order to my Burial.

13. Amen I say to you: wheresoever in the whole world this Gospel shall be preach'd, that which she hath done, shall be told in memory of her:

14. Then one of the twelve, who was call'd Judas Iscariot, went to the Chief Priests,

15. And he said to them : what will you give me , and I will deliver him up to you ? and they agreed with him for thirty Pieces * of Silver.

16. And from that Time , he sought for an Opportunity to betray him.

17. Now on the first Day of the *Feast* of unleaven'd bread , the Disciples came to Jesus , saying : where wilt thou that we prepare for thee to eat the Pasche ?

18. And Jesus replied : go into the City to a certain man , and say to him : the Master saith : my time is near at hand , with thee I keep the Pasche together with my Disciples.

19. And the Disciples did as Jesus had order'd them , and prepar'd the Pasche.

20. And the Evening being come , he set himself at Table with his twelve Disciples.

21. And as they were eating , he said to them : Amen I say to you , that one of you is about to betray me.

22. But they being exceedingly troubl'd , began each of them to say ; Lord is it I ?

23. And he answer'd and said : he that dippeth his hand with me in the dish , shall betray me.

24. The son of man indeed goeth , as it is written of him : but wo be to that man , by whom the Son of man shall be betray'd : It were better for him , if that man had not been born.

25. And Judas who betray'd him , answer'd and said : Rabbi is it I ? He replied : thou hast said it.

26. And as they were at supper , Jesus took bread , and blessed , and Broke , and gave it to his Disciples , and said : take , and eat : This is my Body.

27. And having taken the Chalice he gave thanks , and gave it to them , saying : Drink ye all of this.

28. For this is my blood of the new Testament , which shall be shed for many to the Remission of Sins.

29. And I say to you , I will not henceforth drink

* Each piece was an *Argentous* ,

of this Fruit of the vine , untill that Day , when I shall drink it with you new in the Kingdom of my Father.

30. And a Hymn being said , they went out to the mountain of Olives.

31. Then Jesus saith to them : All you shall be scandalized in me this Night : for it is written : I will strike the shepherd , and the sheep of the Flock shall be disperfed.

32. But after that I shall be risen again , I will go before you into Galilee.

33. And Peter answering said to him : altho' all should be scandalized in thee , I will never be scandalized.

34. Jesus saith to him : Amen I say to thee , that this very Night before the Cock crow , thrice shalt thou deny me.

35. Peter saith to him ; tho' I were to die with thee , I wil not deny thee. The like said all the Disciples.

36. Then Jesus cometh with them into a Village call'd Gethsemani , and said to his Disciples : sit here till I go , and pray yonder.

37. And having taken with him Peter , and the two Sons of Zebedee , he began to be sorrowful , and sad.

38. Then he saith to them : my soul is sorrowful even to death : stay here , and watch with me.

39. And having gone a little further , he fell on his Face , praying , and saying : ô my Father , if it be possible , let this cup pass from me : nevertheless not as I will , but as thou wilt.

40. And he cometh to his Disciples , and findeth them sleeping , and saith to Peter : So could you not watch one hour with me ?

41. Watch , and pray that you enter not into Temptation. The Spirit is indeed willing , but the Flesh is weak.

42. He went away again a second Time , and pray'd Saying : ô my Father , if this cup can not pass away , except I drink it , thy will be done.

43. And he cometh again , and findeth them sleeping : for their Eyes were become heavy.

44. And having left them, he went again, and pray'd a third time, saying the same words.

45. Then he cometh to his Disciples, and saith to them: sleep now, and take your rest: behold the Hour is at hand, and the Son of man shall be betray'd into the hands of sinners.

46. Rise, let us go: behold he approacheth, who shall betray me.

47. While he was yet speaking, behold Judas one of the twelve came, and with him a great multitude with words, and clubs, sent from the chief Priests, and the Elders of the People.

48. And he that betray'd him, gave them a Sign saying: whomsoever I shall kiss, 'tis he, lay hold on him.

49. And immediately coming up to Jesus, he said: hail Rabbi. And kiss'd him.

50. And Jesus said to him: Friend, what art thou come for? Then they drew near, and laid hands on Jesus, and held him.

51. And behold one of those, who were with Jesus, stretching forth his hand, drew his sword, and striking the Servant of the high Priest, cut off his Ear.

52. Then Jesus saith to him: put up thy sword into it's place: for all those, who shall take the sword, shall perish by the sword.

53. Thinkest thou, that I cannot ask my Father; and he will presently give me more than twelve Legions of Angels?

54. How then shall the Scriptures be fulfill'd, that so it must be done?

55. At that same hour, Jesus said to the multitudes: you are come out as it were to a Thief with swords, and Clubs to seize me: I sat daily with you teaching in the Temple, and you laid not hold on me.

56. And all this was done, that the Scriptures of the Prophets might be fulfill'd. Then all his Disciples abandoning him, fled away.

57. But they laying hold on Jesus, led him to Caiphas the high Priest, where the Scribes, and Elders were met.

58. And Peter follow'd him afar off, even into the Court of the high Priest : and having entred in, sat with the Servants to see the End.

59. Now the chief Priests, and the whole Council sought for false witness against Jesus, that they might put him to Death :

60. And they found none, when many false witnesses had come in : at last came in two false witnesses,

61. And said: This Man said, I can destroy the Temple of God, and in three Days build it up again.

62. And the high Priest rising up, saith to him : answerest thou nothing to the things, which these men witness against thee :

63. But Jesus was silent. And the high Priest rising up saith to him: I adjure thee by the living God, that thou tell us if thou art the Christ, the son of God.

64. Jesus replied : thou hast said it : nevertheless I say to you : hereafter you shall see the son of man sitting at the Right Hand of the Power of God, and coming in the clouds of Heaven.

65. Then the high Priest rent his Garments, saying : he hath blasphem'd : what need we any more witnesses ? behold now you have heard the Blasphemy.

66. What is your Opinion ? But they answer'd & said : he is guilty of Death.

67. Then they spit on his Face, and buffeted him, and others struck him on the Face with the palms of their Hands,

68. Saying : prophesy to us ô Christ, who is he that struck thee ?

69. But Peter sat without in the Court : and there came to him a certain Servant-maid, and said : thou also wast with Jesus the Galilean.

70. But he deny'd it before them all, saying : I know not what thou meanest.

71. And as he was going out of the Gate, another Servant-maid saw him : and saith to them that were there : this man was also with Jesus of Nazareth.

72. And he again denied it with an Oath, saying : I know not the man.

73. And

73. And after a little while, they that Stood by, came, and said to Peter: surely thou art one of them; for even thy speech plainly discovereth thee.

74. Then he began to curse, and swear, that he knew not the man. And presently the Cock crew.

75. And Peter remembred the word of Jesus, which he had said: before the Cock crew, thrice shalt thou deny me: and going forth, he wept bitterly.

ANNOTATIONS.

In the Notes on these two following chapters, I shall join all the chief circumstances, related by the other Evangelists, that the Reader may have a fuller, and more exact view, of the History of Christ's sufferings and death.

¶ 2. *You know that after two Days is to be the Pasche,* (a) Or the Feast of the Pasche. The Protestants translate, *of the Pass-over*. The French all retain the same word in their Language *Pâque*, as the Author of the Latin-Vulgate, and all the Greek versions have done. It is indeed an evident mistake (as S. Aug. observ'd) to take *Pascha* for a Greek word, as Mr. N... has done, who in his note on this place says, *Pascha* in Greek, is a Passion, or suffering. It is certain that the word *Pascha*, or *Pasche*, is from a Hebrew derivation, signifying a *passing by*, or *passing over*. Yet it must also be observ'd, that this same word *Pascha*, has diverse and different significations: sometimes it is put for the *Paschal Lamb*, that was sacrificed, as Luke 22. 7. elsewhere for the *first day* of the *Paschal Feast*, and Solemnity, which lasted seven days, as in this place, and Ezech. 45. 21. Again it is taken for the Sabbath-day, that happen'd within the 7. Days of the Solemnity. Jo. 19. 14. And it is also used to signify all the Sacrifices, that were made during the 7. days Feast, as John. 18. 28.

¶ 3. *Then were gathered, &c.* This Assembly, or Council of the Sanhedrim, is thought to have been held on Wednesday in the week Christ was crucified. S. Aug. Ep. 36. t. 3. p. 80. and Casulanum tells us the Custom of fasting on Wednesdays was, because Judas was thought to have sold Christ, and the Jews to have decreed his death on a Wednesday.

¶ 5. *Not on a Festival day.* Such a day seem'd to them at first improper, at least to some of them; but this was overruled, when Judas inform'd them, how he could, and would put him into their Hands on Thursday Night. S. Hierom takes notice, that when they said, *Not on a Festival*, it was not thro' a motive of Religion, that they made this Objection, but only lest a Tumult shou'd happen in his favour among the People.

¶ 6. *When Jesus was in Bethania, &c.* S. Aug. observes, that this

pouring of the ointment on Jesus, is not related by S. Matthew in due order of time, It was not done on this Wednesday, but as S. John expressly tells us, 12. 1. *six days before the Pasche*, or *Paschal Feast* began. This anointing was different from that done in the house of a Pharisee, and in Galilee, set down by S. Luke. c. 7. v. 37.

v. 11. 12. *Me you have not*, or will not have, *always*, in this visible manner — *she hath done it for my Burial*, says S. Mark, 14. 8. *She hath prevented the Time to anoint me*, which is done at Burials, for my time of being buried will be in a few Days.

v. 15. *They appointed him 30. Pieces of silver*, each of which was call'd an *Argentus*, which being thought to be the same as a *Shekel* or *stater* of the Sanctuary, made every one of them half a Crown our money, and all of them 3^l. 15^s. Which is observ'd to have been the common price of a slave. Judas made this *bargain*, as S. Luke calls it, with the Chief Priests sometime on Wednesday.

THE PASCHAL SUPPER.

v. 17. *The first Day of unleaven'd Bread. Lit. of Azymis.* S. Mark 14. 12. *adds, when they sacrificed the Pasche*: and S. Luke 22. 7. says, *The day of unleaven'd Bread was come, on which it was necessary the Pasche, i, e, the Paschal Lamb, should be eaten.* From hence it follows that Christ sent his Apostles that very Day (the 14. Day of the Month of Nisan) — on which in the Evening, or at night, *the Pasche, i, e, Paschal Lamb* was to be eaten, and which was to be with unleaven'd Bread. It is true the 15. Day of that month, is call'd *Exod. 12. 1. the first day of unleaven'd Bread*: But we must take notice, that the Jews began their Feasts, or Festivals from sunset of the Evening before; and consequently on the Evening of the 14. day of the moon: at which Time, there was to be no leaven'd Bread in any of their Houses. This shews that Christ eat the *Pasche*, or *Paschal Lamb* after sunset. And when the Paschal supper was over, consecrated the B. Eucharist, in unleaven'd Bread, as the Latin Church doth. There are two or three difficulties relating to this matter in S. John, of which in their proper Places.

v. 20. *When it was Evening.* (b) S. Luke says, *when the Hour was come*, which was at the latter Evening after sun-set. The Time of killing and sacrificing the Lamb, was according to the 12. of Exodus to be *between the two Evenings* (see Matt. 14. 15.) so that we may reasonably suppose, that Christ sent some of his Apostles on Thursday in the Afternoon, to perform what was to be done, as to the killing, and sacrificing of the Lamb, and then to bring it away: and he eat it with his Disciples after Sun-set. — *He placed himself at Table*: Lit: *laid down* in a leaning, or lying posture. Some pretend from this circumstance, that he eat not the Paschal Lamb that year, because it was to be eaten *standing* according to the Law. But

they might stand at the Paschal Lamb, and eat the rest of the supper on Couches, as it was then the custom.

¶ 23. *He that dippeth his Hand*, &c. This perhaps might imply no more, than he that is accusom'd to eat with me. At least these words did not make Judas known to be the Traitor to all the Company. We find also, John 13. 26. that Christ said to his beloved Disciple S. John: *he shall betray me, to whom I shall reach bread dipped*; which he presently reach'd to Judas. And here,

¶ 25. When Christ had told his Apostles, that *one of them was to betray him*, Judas as well as the rest said. *Is it I Rabbi?* To whom Christ replied, *thou hast said it*, i. e. thou art the man. Yet these things pass'd in such a manner, that all of them did not perceive Judas to be the Traitor. For when he was going out, and our Saviour said to him, *what thou art doing, do quickly*: some of them, at least, imagin'd, that he was order'd to *buy some thing*, or to *give Alms to the poor*.

THE INSTITUTION OF THE H. SACRAMENT.

¶ 26. *When they were at Supper*, before they parted: for by S. Luke 22. 20. and 1. Cor. 11. 25. the B. Sacrament was not instituted till *after supper*. — *Jesus took bread, and bless'd it*: S. Luke, and S. Paul say, *he gave thanks*. This *blessing*, and *giving thanks*, was not the Consecration it self, but went before it. See the Council of Trent sess. 13. c. 1.

This is my Body. By these words, and his divine Power, Christ chang'd, that which before was Bread, into his own Body, not in that visible, and bloody manner, as the Capharnaits imagin'd, Jo. 6. Yet so, that the Elements of Bread and wine, were truly, really, and substantially changed, into the Substance of Christ's Body, and Blood. Christ, whose divine Power cannot be questioned, could not make use of plainer words, than these, set down by S. Matthew, S. Mark, S. Luke, and by S. Paul, to the Corinthians, *this is my Body: this is my Blood*: and that the Bread and Wine, at the words of Consecration, are changed into the Body, and Blood of Christ, has been the constant Doctrine, and Belief of the Catholick Church in all Ages, both in the East, and West, both in the Greek, and Latin Churches, as may be seen in our Controvertists, and particularly in the Author of the Books of the *Perpetuity of the Faith*. The first and fundamental Truths of the Christian Faith, by which we profess to believe the Mystery of the Holy Trinity; i. e. *one God*, and *three Divine Persons*: and of the *Incarnation*, that the true Son of God, was made man, was born, suffer'd, and died upon the Cross for our Salvation, are no less obscure and mysterious, no less above the Reach of human Capacity, than this of the Real Presence: nor are they more clearly expressed in the the sacred Text. This change, the Church, hath thought fit to express by the word *Transubstantiation*: and it is as frivolous to reject this word, and to ask where it is found in

the Holy Scriptures , as to demand where we read in the Scriptures , the words *Trinity* , *Incarnation* , *consubstantial to the Father* , &c.

Luther fairly own'd that he wanted not an Inclination , to deny Christ's real Presence in the Sacrament , by which he shou'd vex , and contradict the Pope : but this , said he , is a Truth that cannot be denied ; *c The words of the Gospel are too clear*. He and his followers hold , what is call'd *Impanation* , or *Consubstantiation* i , e , that there is really present , both the Substance of the Bread , and wine , and also the Substance of Christ's Body , and Blood.

Zuinglius , the Sacramentarians , and Calvinists deny the real Presence ; and hold that the word *is* , *est* , importeth no more , than it *signifieth* , or is a *Figure* of Christ's Body , as it hath been lately translated , *this represents my Body* , in a late Translation , or rather paraphrase '1729. I shall only produce here the words , and reasoning of Luther , which may deserve the Attention of the Late Reformers. " Who saith Luther , tom. 7. Edit. Wittemb. p. 391. but the Devil , hath granted such , a Licence of wresting the words of the Holy Scripture ? who ever read , in the Scriptures , that *my Body* , is the same as , *the sign of my Body* ? or that *is* , is the same , as *it signifies* ? What language in the world ever spoke so ? It is only then the Devil , that imposeth upon us , by these , Fanatical men... Not *one* of the Fathers , tho' so numerous , ever spoke as , the Sacramentarians : not one of them ever said : *It is only Bread , and Wine* : or , *the Body , and Blood of Christ , is not there present*. Surely it , is not *credible* , nor *possible* , since they often speak , and repeat their , sentiments , that they should never (if they thought so) not so much as , *once* , say , or let slip these words. *It is bread only* , or , *the Body of Christ is not there* especially , it being of great Importance , that men , shou'd not be deceiv'd. Certainly in so many Fathers , and in so many , writings , the *Negative* might at least be found *in one of them* , had they , *thought the Body , and Blood of Christ was not really present* : but they , are all of them *Unanimous*." Thus far Luther , who in another Place , in his usual manner of writing , Sticks not to call the Sacramentarians , men *possessed* ; *perpossessed* , and *transpossessed by the Devil*.

My Body. In S. Luke is added , *which is given for you*. Granted these words , *which is given* , may bear this sense , which *shall be given* , or offerr'd on the Cross : yet as it was the true Body of Christ , that was to be crucified , so it was the same true Body , which Christ gave to his Apostles at his last supper , tho' in a different manner.

The Holy Eucharist is not only *a Sacrament* , but also *a Sacrifice* succeeding to all the Sacrifices of the ancient Law , which Christ commanded all the Priests of the new Law to offer up. Luther was forced to own , that divers of the Fathers taught this Doctrine , as Ireneus , Cyprian , Augustin : and in his Answer to Henry the 8. of England. The King says he , brings the Testimonies of the Fathers , to prove the Sacrifice of the Mass ; for my part , I care not , if *a thousand Augustins* , *a thousand Cyprians* , *a thousand Churches* , like that of *Henry* , stand against me. The Centurists of Magdeburge , own the same to have been the Doctrine of Cyprian , Tertulian , and also of

venus in the End of the 2^d. Age : and that S. Greg. of Nazianzen in the 4. Age , calls it an *unbloody Sacrifice* , *incruenti sacrificii*.

Ÿ. 27. *Drink you all of this*. All that were present , as Priests , receiv'd a Power of consecrating , and offering this Sacrifice , which is to be performed under both Kinds. But for lay-persons to receive under both , or one kind only , for Example the Body of Christ under the appearance of Bread , and not the consecrated Cup , hath always been look'd upon as a point of mere Discipline , which the Church for good Reasons might allow , or disallow , without any Injury done to the Receiver , who according to the Catholick Doctrine of the real Presence , is made Partaker of the same Benefit , under one kind only.

Ÿ. 28. *This is my Blood of the new Testament , which shall be shed for many unto the Remission of sins*. The Greek Text in S. Luke , shews that the words *shall be shed* , or *is shed* , can not , in construction , be referr'd to the *Blood of Christ* shed on the Cross , but to the *Cup* , at the Institution of the Holy Sacrament. *This cup* , says Luke 22. 20. , *is the new Testament in my Blood* , which cup , (f) *shall be shed* , or *is shed for you*. S. Paul also saith : *this cup is the new Testament in my Blood*. And if any one will needs insist upon the words , as related by S. Matthew , and S. Mark , the sense is still the same : that in this Cup was not wine , but the Blood of Christ , by which was confirm'd the new Testament , or Alliance betwixt God and Man.

—— For *many* : S. Luke and S. Paul instead of *many* , say for *you*. Both are join'd in the Canon of the mass : *Euthymius* says , for *many* , is the same as for *All mankind*. This new Alliance was made with all , and the former with the Jews only.

Ÿ. 29. *I will not henceforth drink of this Fruit of the Vine*. In S. Luke 22. 14. Christ said to his Disciples , *I earnestly desired to eat this Pasche with you before I suffer* , (or this *Paschal Sacrifice*) *for I say to you , that from this time , I will not eat thereof , till it be fulfill'd in the Kingdom of God*. These Expressions seem to import no more , than that it was the last time , he would eat and drink with them in a mortal Body. And if , as some expound it , Christ by the *Generation of the vine* , understood the Consecrated Cup of his Blood , he might call it *Wine* , or the *Fruit of the vine* , because he gave them his Blood under the Appearance of wine , as S. Paul calls the Body of Christ *Bread* , because given under the appearance of Bread. 1. 11. 26.

Ÿ. 30. *And when they had said a Hymn* : Christ with his disciples after Supper , said a Hymn of Thanksgiving. Here in order follow those incomparable Instructions , which we read in S. John. Chap. 14. 15. 16. and 17.

Ÿ. 34. *Before the Cock crow*. S. Mark is more particular , *before the Cock crow twice , thou shalt deny me thrice*. The sense seems to be , before the Time that the Cocks crow the second time , towards the morning.

Christ's Prayer, and Agony in the Garden. He is seised there, carried before Annas, and Caiphas.

Ψ. 36. *To Gethsemani.* S. John tells us it was a Garden, whither Jesus was accustom'd to go with his Disciples, which Judas knew. S. Luke says he went according to *his custom to the mountain of Olives*, i. e., where he used to spend part of the nights in Prayer. — *He began to be sorrowful.* The Greek signifies to be *dispirited*. S. Mark to be *in a consternation with Fear*: to wit, when all he was to undergo, was represented to him, as well as the Ingratitude of sinners.

Ψ. 39. *Having gone a little further*: S. Luke says, about a *stones-cast*, kneeling down, or as here in Matt. *prostrating himself*. He did both. — *Father if it be possible*; which is the same, says S. Augustin, as if he said, *if thou wilt, let this Cup of sufferings pass from me.* — *Nevertheless not as I will, but as thou wilt.* He that was God, and man, had both a *Divine*, and a *human will*. He was pleas'd to let us know what he naturally fear'd, as man, and in the sensitive part of his soul, yet shews his Human will had nothing contrary to his Divine will, by presently adding, *but not my will, but thine be done* — Here, as related by S. Luke, follow'd his *Bloody sweat*. Luc. 22. 43.

Ψ. 41. *He pray'd a third Time*, to teach us Perseverance in our Prayers. Of these particulars Christ might inform his Disciples afterwards: or they were revealed to them.

Ψ. 45. *Sleep now.* These were words spoken, as it were *ironically*. *The hour is come*, that I am to be betray'd.

Ψ. 49. *Hail Rabbi . . . and kiss'd him.* This kind of Salutation was ordinary with the Jews. S. Luke tells us, Christ call'd Judas, *Friend*: and added, *Is it with a Kiss thou betrayest the Son of man?* By what we read in S. John, these men that came with Judas, seem not to have known our Saviour, for when he ask'd them, *whom seek you?* They do not answer, thy self, but Jesus of Nazareth. They were struck with a Blindness, which S. Chrysostom looks upon as done miraculously. The 2^d. miracle was, that when Christ said, *I am he*, they fell to the Ground, as Thunder-struck. The 3. was; *let these go*, by which they had no Power to seize any one of his Disciples. The 4th. was the *healing of Malchus's Ear*.

Ψ. 51. *Drew his sword.* Peter did not comprehend the meaning of what Christ had said, Luke 22. 26. *He that hath not a sword, let him buy one*, which was no more than an Intimation of the approaching danger. — Now Peter, or some of them, ask'd, and said: *Lord what if we strike?* But he struk without staying for an Answer.

Ψ. 52. *Shall perish by the sword.* This was not to condemn the use of the sword, when employ'd on a just Cause, or by lawful,

Authority. Euthymius looks upon it, as a Prophecy, that the Jews should perish by the sword of the Romans.

Ÿ. 53. *More than 12. Legions of Angels.* A Legion was computed about 6000.

Ÿ. 56. *All fled away :* Yet Peter, and another, soon follow'd after at a distance. S. Mark says 14. 51. that a young man follow'd with nothing on, *but a Linnen.* Perhaps it was some one, that upon the noise, came hastily out of the neighbourhood, and when they catch'd hold of him, fled away *naked.* It is not known who he was.

Ÿ. 57. *To Caiphas.* Our Saviour Christ was led in the Night time, both to Annas, and Caiphas : and first to Annas, Jo. 18. 13. perhaps, because the House of Annas, was in their way, or that they had a mind to gratify the old man, with the sight of Jesus, now taken Prisoner, and bound with Ropes.

Ÿ. 58. *Peter follow'd,* to wit to the Court of Caiphas, where a great many of the Chief Priests were met : — *And another Disciple.* Many think this Disciple was S. John himself.

Ÿ. 61. *This man said : I can destroy the Temple of God.* These men that gave this Evidence, are call'd *false witnesses,* They relate not the true words of Christ, which were not, *I can destroy,* but, *destroy you this Temple,* &c. 2. Christ spoke of the Temple of his Body, and they of the material Temple. 3. It is not unlikely, that they made other Additions, as well as false Constructions, omitted by the Evangelists.

Ÿ. 63. *I adjure thee by the living God.* They hoped this might make him own himself God, for which they were for stoning him. Jo. 10. 31. S. Luke tells us, 22. 66. that this question was put to Jesus, *when it was day.* S. Augustin thinks it was put to him first in the night, and again the next morning. — We must not forget that when Christ was examin'd by the High Priest, one of the servants standing by, gave our Blessed Redeemer a box on the Ear, or on the Face. See John 18. 22.

Ÿ. 64. *Thou hast said it.* Or as it is in S. Mark, *I am.* According to S. Luke, Christ in the morning before he answer'd directly ; said to them : *If I tell you, you will not believe me,* &c.

Ÿ. 66. *He is guilty of Death :* i. e., of Blasphemy, and so deserves to be stoned to death. — *Then they spit on his Face, buffeted him, struck him,* &c. Here it was that this wicked Council of the Sanhedrim broke up, in order to meet again the next morning. Our Blessed Saviour in the mean Time, was abandon'd, that is, had abandon'd himself for our sake, to be abused, vilified, beaten, and tormented by a crew of Miscreants, by all ways and means, their enraged malice could devise, or invent, which S. Luke passeth over in a few words telling us, *that blaspheming they said many other things against him.* Let us at least compassionate our Blessed Redeemer, and cry out with the Angel in the Apocalypse : *thou art worthy ô Lord, to receive Power, and Divinity, Honour, and Glory for ever.*

Peter's Denial.

Ψ. 69. *Peter sat without in the Court* : i , e, in the open court below , where the servants had lighted a Fire — There came to him a certain servant-maid , the Portress , says S. John. 18. 17. But he denied , saying : I know not what thou say'st. In S. Luke , I know him not : in S. John , I am not. The sense is the same ; and Peter might use all these Expressions.

Ψ. 71. *As he was going out of the Gate* , another servant-maid. S. Mark says , he went out before the Court. By the Greek , he seems to have gone out of the Court into the Porch. He went from the Fire , but return'd thither again : for by S. John. 18. 25. this second Denial was at the Fire. S. Luke seems to say it was a man , that spoke to him : and S. John that they were several that spoke to him : it is likely both a Girl , and a Man.

Ψ. 73. *And after a while* : S. Luke says , about an Hour after : this seems to have been about the time , that the Cocks crow the second time. — They that stood came. S. Luke Says , another man , S. John says , the Cousin to him , whose ear Peter cut off. It is probable , not he alone , but others with him. — Peter began to curse , and swear. It is in vain to pretend to excuse Peter , as if he meant , that he knew not Jesus , as man , but knew him as God. (k) They (says S. Hier.) who are for excusing Peter in this manner , accuse Christ of a lie , who foretold that he shou'd deny him.

Ψ. 75. *Jesus turning , look'd at Peter*. S. Aug. understands this rather of an interior illumination of Grace : but it is likely our Saviour then might be , where he saw S. Peter , and gave him a Glance of his Eye. — And Peter going forth , wept bitterly : even daily all his Life-time , say the ancient Historians of his Life.

[a [Ψ. 2. *Pascha fact.* τὸ πάχα γινέσθαι fit , S. Hierom on this place. p. 125 *Pascha* , quod Hebraicè dicitur Phase : non a Passione , ut plerique arbitrantur , sed a transitu nominatur. So also S. Aug. tract. 55. in Joan.

(b) Ψ. 20. *Vespere facto.* See the two Evenings matt. 14. 15.

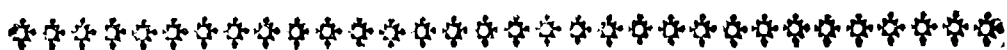
(c) *Luther. Verum ego me captum video. . . Textus enim Evangelii nimium apertus est.* — (d) See Luther tom. 7. Ed. Wittenb. p. 391. — (e) See Hospinianus. 2. part. Hist. Sacram. p. 187. He says the Sacramentarians have a Heart according to a French Translation endiabolè , perdiabolè transdiabolè. — (f) Ψ. 28. τὸ τοπὴριον , ἡ καινὴ διαθήκη ἐν τῷ ἀμυσλί μετὰ τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον , and not ἐκχυομένη so that it agrees with τοπήριον , &c.

(g) Ψ. 34. *The Time towards the morning* , call'd Gallicinium.

(h) Ψ. 37. λυπεῖσθαι καὶ ἀδμονεῖν. In S. Mark. ἐθαμβεῖσθαι.

(i) *Alius* , ἕτερος. Says S. Luke, S. John says, ἔπειν αὐτῶν. — (k) S. Hierom in Matt. p. 133. scio quodam pii affectus erga Apostolum Petrum , locum hunc ita interpretatos , ut dicerent Petrum non Deum negasse ,

*sed hominem. . . Hoc quam frivolum sit , prudens Lector intelligit :
sic defendunt Apostolum , ut Deum , mendacii reum faciant.*



CH A P. XXVII.

1. **N**OW the morning being come , all the chief Priests , and Elders of the People , held a Council against Jesus , that they might get him put to Death.

2. And they brought him bound , and deliver'd him over to Pontius Pilate the Governour.

3. Then Judas , who betray'd him , seeing him condemned , repenting himself , brought back the thirty Pieces of Silver , to the chief Priests , and the Elders ;

4. Saying : I have sinn'd in betraying innocent Blood : but they reply'd , what's that to us ? look thou to it.

5. And having cast down the pieces of silver in the Temple , he went away : and hanged himself with a Halter.

6. But the Chief priests , having taken the pieces of Silver said : It is not lawful to put them into the Corbona , because it is the price of Blood.

7. And having consulted together , they bought with them the Potter's field , to be a burying place for strangers.

8. For this reason that Field was call'd Haceldama , that is , the Field of Blood , even to this day.

9. Then was fulfill'd , what was spoken by Jeremy the Prophet , saying : And they took the thirty pieces of silver , the price of him that was valued of the Children of Israël.

10. And they gave them for the Potter's field , as the Lord did appoint to me.

11. Now Jesus stood before the Governour , and the Governour asked him , saying : Art thou the King of the Jews ? Jesus reply'd , thou say'st it.

12. And when he was accused by the chief Priests , and the Elders , he made no answer.

13. Then Pilate saith to him: do'st thou not hear how many Testimonies they alledge against thee?

14. And he answer'd him not to any word, so that the Governour wonder'd very much.

15. Now on the solemn Day the Governour had a custom to release to the People one Prisoner, whom they shou'd desire to have.

16. And he had at that time a notorious Prisoner, call'd Barabbas.

17. When therefore they were met together, Pilate said: whom will you that I release to you? Barabbas? or Jesus, who is call'd Christ?

18. For he knew that thro' Envy they had delivered him up.

19. And as he was sitting on the Judgment-seat, his Wife sent to him, saying: have thou nothing to do with that just man; For I have suffer'd many things this Day in a Dream on his Account.

20. But the chief Priests, and the Elders perswaded the People, that they shou'd petition for Barabbas, and destroy Jesus.

21. And the Governour spoke, and said to them: which of the two will you have released to you? and they answer'd, Barabbas.

22. Pilate said to them: what then shall I do with Jesus, who is call'd Christ?

23. They all say: let him be crucified. The Governour saith to them: why what evil hath be done? but they cry'd out the more, saying: let him be crucified.

24. Now Pilate seeing that he prevail'd nothing, but that the Tumult increased the more: having taken water, he wash'd his Hands before the People, saying: I am innocent of the Blood of this just man. Look you to it.

25. And all the People answer'd, and said: his Blood be upon us, and upon our Children.

26. Then he releas'd to them Barabbas: and when Jesus had been scourged, he delivered him to them to be crucified.

27. Then the Soldiers of the Governour, taking Jesus into the Pretor's-court gathered about him the whole Band :

28. And stripping him, they put a Scarlet-Robe about him:

29. And wreathing a crown of Thorns, they put it upon his Head, and a Reed in his right Hand; and kneeling before him, they mock'd him, saying: hail King of the Jews.

30. And spitting upon him, they took the reed, and struck him on the Head.

31. And after they had mock'd him, they took the Robe off him, and put on him his own Cloaths, and led him away to crucify him.

32. And as they were going out, they found a man of Cyrene, named Simon: this man they forced to take up his Cross.

33. And they came to a place, call'd Golgotha, that is to say; the Place of skulls.

34. And they gave him Wine to drink mixed with Gall, and when he had tasted it, he would not drink it.

35. And after they had crucifyed him, they divided his garments by casting lots, that it might be fulfilled what was spoken by the Prophet saying: "they divided my Garments among them, and upon my Coat they cast lots".

36. And they sat down, and guarded him.

37. And over his Head they put his Cause written: **THIS IS JESUS THE KING OF THE JEWS.**

38. Then were crucifyed with him two Robbers, one on the right hand, and the other on the Left.

39. And they that pass'd by, blasphem'd him, wagging their heads,

40. And saying; Vah thou who destroyest the Temple of God, and in three days buildest it up again. Save thyself: if thou be the son of God, come down from the Cross.

41. In like manner the Chief Priests, with the Scribes and Elders, mocking at him, said:

42. He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we *will* believe him.

43. He trusted in God: let him now deliver him; if he is pleas'd with him: for he said: I am the son of God.

44. And the Robbers also that were crucified with him upbraided him with the same.

45. And from the sixth hour, there was darkness over all the Earth untill the ninth Hour.

46. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamina sabasthani, that is, my God, my God, why hast thou forsaken me?

47. And some of the standers by hearing *him*, said: this man calleth for Elias.

48. And presently one of them running and taking a sponge, fill'd it with vinegar, and put it upon a reed, and gave him to drink.

49. But the others said: stay, let us see if Elias come to deliver him.

50. And Jesus crying out again with a loud voice, gave up the Ghost.

51. And behold the veil of the Temple was rent in two, from the top even to the bottom: and the Earth Shook, and the Rocks were split,

52. And the Graves were open'd: and many Bodies of the Saints, who had been dead arose,

53. And coming out of the Graves after his Resurrection, they came into the holy City, and appeared to many.

54. Now the Centurion, and they that were with him, guarding Jesus, having seen the Earth-quake, and the things that happen'd, were sore affraid, saying: he was indeed the son of God.

55. And there were many women there a far off, who had follow'd Jesus from Galilee, ministering to him:

56. Among which was Mary Magdalene, and Mary the mother of James, and Joseph, and the mother of the Sons of Zebedee.

57. Now when it was late , there came a certain rich man of Arimathea , by name Joseph , who also himself was a Disciple of Jesus.

58. This man went to Pilate , and begg'd the Body of Jesus. Then Pilate order'd the Body to be given.

59. And Joseph having taken the Body , wrapt it in a clean linnen cloath.

60. And laid it in his own new monument , which he had cut out off a Rock : and he roll'd a great Stone to the door of the monument , and went away.

61. And there was Mary Magdalene , and another Mary sitting over against the Sepulchre.

62. The Next day , which is after that of the Preparation , the chief Priests , and the Pharisees came together to Pilate ,

63. Saying : Sir we remember , that this Impostor said when yet living : after three Days I will rise again.

64. Command therefore the Sepulchre to be guarded until the third Day ; lest perhaps his Disciples come , and steal him away , and say to the People : he is risen from the dead. And the last Error shall be worse than the first.

65. Pilate saith to them : you have a guard. Go , and guard it as you know.

66. And they going away , secured the Sepulchre with Guards , sealing up the Stone.

A N N O T A T I O N S.

Christ before Pilate , and Herod. Barabbas is preferr'd before him. He is scourged , and crown'd with Thorns.

Ÿ. 1. *Held a Council.* Caiphas in the morning , call'd a full Council of the Sanedrim. They again put the question to Jesus , and commanded him , to tell them , if he were *the Christ* , and *the son of God* ? he own'd , he was. Luc. 22. Ÿ. 70. — Upon this they led him away , and deliver'd him over to Pontius Pilate the Governour. Lit. *The President.* This they did , 1. because being a Festival Day , they apprehended

a tumult among the People 2. To make him die a more infamous Death on the Cross ; otherwise they might perhaps have stoned him to death , as they afterwards did S. Stephen. 3. The Power of Death being taken from them , they durst not well exercise it, at least , without permission from the Roman Governour.

ψ. 3. *Jud. . . moved With repentance.* A fruitless Repentance , accompanied with a new sin of Despair , says S. Leo.

ψ. 5. *Hanged himself* [a) and not only died of the Squinancy, as some of late expound it. It is true the G. word may sometimes signify a *suffocation* with Grief : but signifies also to be strangled with a Rope as Erasmus translated it. So it is in the ancient Syriack Version. and the same G. word is made use of 2. Kings. 17. as to Achitophel's Death.

ψ. 9. *Then was fulfill'd the saying of Jeremy.* Jeremy is now in all Latin Copies , and the general reading in the Greek, whereas the passage is found Zachary 11. 12. some judge it to have been in some writing of Jeremy , now lost , as S. Jerom says he found it, in a writing of Jeremy , which was not Canonical. Others conjecture , that Zachary had also the Name of Jeremy. Others that S. Matthew neither put Jeremy , nor Zachary , but only *of the Prophet* : and that the Name of Jeremy had crept into the text. Jeremy is not in the Syriack ; and S. Augustin says , it was not in divers Copies.

They took the 30. pieces of Silver , each of which was call'd an *Argentus*. The Evangelist cites not the words , but only the sense of the Prophet, who was order'd to cast the Pieces into the House of the Lord , and to *cast them to the Potter* : which became true by the Fact of Judas , who cast them into the Temple : and with them was purchased *the Potter's field.* *The Price of him that was prized.* In the Prophet we read , the *handsom Price* , spoken ironically , *as the Lord did appoint me* , i , e , as he had decreed.

ψ. 11. *Jesus stood before the Governour.* By comparing the 4. Evangelists together , Pilate condescended to come out to the Priests , and ask'd them , what accusations they brought against this man ? They reply'd first in general Terms , Jo. 18. 30. *That if he were not a malefactor , they would not have deliver'd him to him.* Take him then , said Pilate , and judge him according to your Law. They answer'd. It is not permitted us to put any one to Death. After this they accused him of *raising Tumults* , and *forbidding Tribute to be paid to Cesar.* Luc. 23. 2. (a manifest falsehood ; see Matt. 22.) and that he said , *he was a King.* Upon this Pilate call'd him into the Palace before him and said : *Art thou the King of the Jews ?* Jesus own'd , *he was* : but first ask'd Pilate , if he said this of himself , or by the suggestion of others , which was to insinuate , that this information of his being a King , came from his malicious Adversaries ; and that Pilate having been so long Governour , could not but know , that he had never set himself up for King, nor pretended to any Kingly Power. However Pilate reply'd somewhat peevishly. *Am I a Jew ?* *Thy people and Priests have deliver'd thee to me ; what hast thou done ?* Jesus then told Pilate , that *his Kingdom was not of this world.* This abundantly satisfied Pilate : who

needed not trouble his Head , about any Spiritual Kingdom , or such as was not of this world. Jesus speaking of *Truth* , Pilate ask'd him after a slight manner : *What is Truth ?* but perhaps without waiting for any Answer , went presently out , and told the Jews ; that he found *no cause* , nor *Crime in Jesus*.

§. 14. *The Governour wondred very much* at Jesus's patience , and silence : and he saw very well , that it was *Envy* , that excited the Jewish Priests against him. Matt. 27. 18. But they went on charging him , that he *stirr'd up the People* , even from *Galilee* to Jerusalem. Pilate hearing that he was of Galilee , laid hold on this occasion , and sent him to Herod Antipas , who was Tetrarch of Galilee , and being a Jew , was come up to Jerusalem at this great Feast.

Herod was glad to see Jesus brought to him , hoping to see him do some miracle in his Presence. But finding him silent , and that he did not satisfy his curiosity , *he contemn'd him* , and ordered him to be cloathed in such a Garment , as might make him laugh'd at for a fool , or a mock-king : and in this dress , sent him back thro' the streets to Pilate.

§. 15. *On the solemn day* of the Paschal-Feast [which began the Evening before] it was a custom for the Governour to pardon , and release to the People , any one Criminal , whose Life they shou'd petition for : And to induce them to beg for Jesus , he put in Balance with him one Barabbas , a *famous Malefactor* , a *seditions murderer* , says S. Mark , a *Robber* , or *Thief* , says S. John.

§. 21. *Which of the two* , said Pilate to them , will you have releas'd ? S. Mark tells us , that at the Instigation of the Priests , the People petition'd for *Barabbas*. It was no small disappointment to Pilate. *What then* , said he , *shall I do with Jesus ?* They all answer , *let him be crucified*. In S. Luke , *crucify him* , *crucify him*. *What evil hath he done* , replied Pilate ? and this he repeated *thrice* according to S. Luke. 23. 22.

Here in order follow'd the cruel scourging of our B. Saviour , which Pilate consented to , in hopes to move the People to compassion. This was executed with the utmost Cruelty. For they assembled the whole Band of soldiers , commonly about 600. And they made him one *wound from Head to foot*. Then a *Scarlet* or *Purple* coat was thrown about his shoulders. — And *plaiting or wreathing a crown* of *Thorns*. i , e , twisting sharp Thorns , with some resemblance of a Crown , they violently press'd it down on his Head : and struck him at their Pleasure with a *Reed* , or *Cane* , which they had clapt into his Hand , instead of a Sceptre , and kneeling in derision , said ; *Hail King of the Jews*.

When the soldiers had treated Jesus in this barbarous manner ; Pilate himself presented him in this condition to the People , saying : *behold the man*. He imagined their Fury would now be chang'd into Pity : But they still craved out , *Crucify him* , *Crucify him*. Take him you , said Pilate , and crucify him : for I find no crime in him. The Jews then answer'd : *We have a Law : and according to our Law* , he

must, die, because he hath made himself the Son of God. — At this Pilate was more affraid, lest perhaps he shou'd be of the Progeny of the Gods, as the Romans fancied their Heroes to be. He return'd back to the Palace, and ask'd Jesus again; *whence art thou?* Jesus gave him no direct Answer, yet told him, *he could have no Power over him, unless it had been granted him from above*: Pilate was still very desirous to get him set at Liberty: especially when his wife sent a message to him, to have nothing to do with that just man, for that she had suffer'd much in a dream on his Account. Matt. 27. 19.

The Jews perceiv'd Pilate's great Inclination to set Jesus at Liberty: they therefore tell him in plain terms, *that if he doth dismiss this man, he is no friend to Cesar*: for every one, say they, *that pretends to be a King, contradicts Cesar*. This moved Pilate more than any thing whatsoever, and prevail'd with him, both against Justice, and his own conscience, to condemn Jesus. He fear'd lest some private information might be presented against him to Tiberius Cesar. He presently mounted the Judgment seat in a publick Place: and said to the Jews: *behold your King*. They cry out, *away with him, crucify him*. Shall I crucify your King, said Pilate? They reply: *we have no King, but Cesar*: thus renouncing their Messias. At this Pilate yielded. And Ψ . 24. *wash'd his Hands*, and said: *I am Innocent from the Blood of this just man: look you to't*.

Ψ . 25. All the People answer'd: *his blood be upon us, and upon our children*, which continues, saith S. Jerom, to this day. Then Pilate deliver'd to them Jesus *to be crucify'd*.

Jesus carrieth his cross to mount Calvary, where he is nail'd to it. A great Darkness.

Ψ . 31. *They led him away to crucify him*. It was the Custom for men condemn'd to die by Crucifixion, to carry their Cross, which Jesus did thro' the city: but going out, or being gone out of the City, and, as it is probable, fainting under the weight of it (his strength as man being exhausted) they forc'd a man of Cyrene, named Simon, perhaps a Gentil of Cyrene in Lybia, to carry the cross after him. S. Luke says, *they laid the cross upon him to carry after Jesus*; whether it were that they made Simon carry the whole cross, or whether he only bore it up behind; is not express'd. S. Luke tells us, *a great crowd follow'd*, and a number of women, who wept, and lamented, to whom Christ said: *weep not upon me, but upon your selves, and upon your children*, on the account of the Punishments, and miseries, that will shortly happen.

Ψ . 33. *Golgotha, i, e, the Place of Calvarie, (c) of Heads and Sculls*: perhaps, says S. Hierom, from the Sculls of persons executed, and buried there. Several ancient writers would have it so call'd from Adam's scull whom they guess to have been buried there. Some also say, that a part of this mountain was call'd *morla*, the place, where Abraham was ready to have sacrificed his Son Isaac.

Ψ . 34. *Wine*

ſ. 34. *Wine mixed with Gall.* (d) The Prot: from the ordinary G. Copies, tranſlate *Vinegar* but other G. Copies have *wine*, which S. Hierom, and S. Hilary follow. And in S. Mark, all copies, without exception, have *wine mixed with Myrrhe*: and perhaps *myrrhe* from it's bitterneſs, is here call'd *Gall*. It is alſo obſerved that wine with a mixture of Myrrhe, was often given to thoſe that were to die a violent Death, to comfort them, or Stupify them. Our Saviour taſted it, but would not drink it. He refus'd not to taſte the Bitterneſs, but would not take what might leſſen his Torments.

ſ. 37. *This is Jeſus the King of the Jews.* S. Mark has only, *this is the King of the Jews*. as alſo S. Luke. S. John *Jeſus of Nazareth King of the Jews*: which might be the whole Inſcription. It was the Cuſtom of the Romans, to put ſuch Inſcriptions with the cauſe of their being crucified. S. Luke and John tell us, it was written in *Hebrew*, *Greek*, and *Latin*. The Jews begg'd of Pilate, that it might be changed, and only put, *who ſaid, I am King of the Jews*: But Pilate made them this ſhort answer; *what I have written, I have written*.

ſ. 38. *Two Robbers or Thieves*, and Jeſus in the miſt: as if he had been the greateſt malefactor of the Three.

ſ. 39. *They Blaſphem'd*, reviled, and insulted him with words, and Geſtures.

ſ. 43. *If he is pleas'd with him.* Lit. *if he will him*. In the ſtyle of the Scriptures, *to will*, is to love, or be pleas'd with any one: and ſo it is applied Pſal: 21. 9. from whence theſe words are taken. See alſo 1. Kings. 13. 22.

ſ. 44. *The ſame alſo the Robbers or Thieves*: i e, one of them, the other being converted, as we find Luke 23. 39.

ſ. 45. *From the 6th Hour.* S. Mark ſays, *it was the third Hour*, and *they crucify'd him*. S. John ſays, *it was about the 6th Hour*, *when Jeſus was condemn'd*. To reconcile theſe Expreſſions, we may take notice, that the 3d greater Hour, laſted till the 6th Hour, and ſo S. Mark calls it the 3d Hour, becauſe the 3d Great Hour (which contain'd 3 leſſer hours) did not end till Noon time a day when the 6th Hour was beginning: ſo that the End of the 3d, and beginning of the 6th, happen'd together — *A Darkneſs* (e) at midday, and at full moon. Some call it an Eclipse of the Sun. It was rather by an Interpoſition of clouds, or by the ſubſtraction of the Rays of the Sun. — *over the Earth till the 9th Hour.* It could be no miracle to be night in the Oppoſit Hemisphere: but whether it was in all thoſe parts of the world, where of Courſe, it ſhould have been light, is doubted. Origen thinks this Darkneſs was only in Paleſtine, and the neighbouring countries: for as to the words, *over the whole Earth*, or *over the whole Land*, we find one Kingdom, or Empire, by a common way of ſpeaking, call'd the *whole Earth*, or the *whole world*.

Here in the Hiſtory of Chriſt's Paſſion, we ſhould take notice of his ſeven laſt words, or Sentences on the Croſs. 1. He pray'd for his Enemies, and thoſe that put him to Death, Luke 23. 34. *Father*

forgive them, for they know not what they do. 2. His mercy call'd the good Thief, *This Day shalt thou be with me in Paradise* Luc. 23. 43. — 3. He recommended his beloved Disciple to his mother saying, *woman behold thy son*, and his mother to the same Disciple with, *Behold thy mother.* Jo. 19. 26. and 27. 4^{thly} Here *ŷ. 46.* he cried out with a loud voice, *Eli, Eli, Lamma Sabaŷthani*, i, e, *my God, my God, why hast thou forsaken me?* These words out of Psalm. 21. 1. were to express his violent sufferings. The Arians objected them against the Divinity of Christ, to whom the Fathers answer, that he spoke these words in the person of sinners, for whose sake he suffer'd, as they shew by the following words of the same Psalm: *far from my Salvation are the words of my sins*, which cannot be applied to Christ, he being incapable of sinning. Besides these words may be expounded as a Prayer, by which he desires of his Father, not to be abandon'd any longer, but that his sufferings may now have an End. Infine that these words were utter'd with an intire Confidence, and an Assurance in the presence, and Assistance of God, appears by what he presently added, recommending his Spirit into the Hands of his Father. — The fift sentence was: *I thirst*, to let us know the violent Thirst of his exhausted Body. S. John 19. 28. says it was, that the Scripture might be fulfill'd. Psal. 66. 22. *And in my Thirst they gave me vinegar to drink.* — The 6th sentence was: *It is consummated.* Jo. 19. 30. i, e, the work of man's Redemption, and all the Prophecies, and Decrees of Heaven, concerning me, the Saviour of the world, are now accomplish'd. The 7th and last sentence was, *Father into thy Hands I commend my Spirit*, and with these words, says S. Luke, 23. 46. pronounced with a loud voice, *he expired.*

The miracles at Christ's Death. His burial.

ŷ. 47. This man calleth upon Elias. S. Jerom thinks these might be some of the Roman Soldiers, who understood not Syriack, but who had heard of the Prophet Elias.

ŷ. 51. The veil of the Temple was rent. As there were in the Temple two parts of the Sanctuary, so there were two Veils, or Partition-walls. The first sanctuary, call'd the *Holy*, was separated by a veil from that part of the Temple, call'd the *Court of the Israelites*; Into this outward sanctuary, call'd the *Holy*, entred every Day the Priests, that were in office. The second interiour Sanctuary, call'd the *Holy of Holies*, was also separated from the outward sanctuary by another Veil. And into this Holy of Holies, no one was to enter, except the High Priest, and he but once a year. Both these veils seem to have been rent at Christ's Death: and by their being broken down, was signified first, that, the Ceremonies of the ancient Law were to be abolish'd by the Law of Christ: and also that Heaven shou'd be open to all.

The Earth quaked How far this Earth-quake was extended, is uncertain — *The Rocks split*, and *the Graves opened*: and *many Bodies*

of the Saints rose. S. Jerom takes notice, that these Saints did not rise with their Bodies, till after Christ was risen, and so it follows, *that going out of the Graves, after the Resurrection, they came into the Holy City, i. e., into Jerusalem, and appeared to many.*

Ÿ. 54. *This was truly the son of God.* S. Mark says, that when they saw Jesus die in that manner, crying out with a *Loud voice*, which could not be natural, and when they saw the Other Miracles, they were *Struck with Fear.* S. Luke says 23. 47. that the *Centurion glorified God &c.*

Ÿ. 57. *When it was late &c.* S. John tells us, c. 19. 31. that the Day on which Jesus died, being the *Day of Preparation* (Lit: *the Parasceve*) that is the Fryday, or Eve of *the Great Sabbath*, towit, of the Sabbath day, which happen'd in the week of the Paschal Solemnity, the Jews desired of Pilate, that the Bodies, might not remain on the Crosses on *the Sabbath Day*, but that they might be taken away. Some Soldiers were sent for this Purpose, and Broke the Legs of the two others, that were not quite dead: but perceiving that Jesus was dead, they broke not his legs, but one of them pierc'd, and open'd his side with a *Lance or Spear*, and with such a wound, as would have depriv'd him of Life, had he not been already dead. The divine Providence permitted this, to make his Death more certain, and undoubted.

Joseph a Disciple in private, now encourag'd by the Miracles, that had happen'd, went *boldly* to Pilate, and begg'd *the Body of Jesus.* S. Mark says, Pilate wonder'd, when he heard he was dead, and having been inform'd of the truth by the Centurion, *he granted the Body to Joseph*: Nicodemus also, who is call'd *a Prince of the Jews*, Jo. 3. 1. came to bury our Saviour, bringing with him *a mixture of Myrrhe and Aloes*, to embalm the Body, as they did.

Ÿ. 60. And Joseph *laid the Body in his own new Monument*, *hew'd or cut out off a Rock*, where no one had ever been laid: and roll'd a *great stone* against the entrance, that no one might go in, or take away the Body. But *Mary Magdalene*, and other women that had accompanied Jesus from Galilee, follow'd at a Distance to mark the Place, having a design to come afterwards, and again embalm the Body.

Ÿ. 62. *The next Day*, which follow'd that of the *Parasceve*, or *Preparation*, that is, on the great Sabbath-day, the *chief Priests* came to Pilate, to beg of him to set a Guard at the Monument. — *This seducer*, this Impostor, this cheat: so they call'd our Blessed Redeemer, from whence says S. Aug: Christians may learn to be patient under the greatest Injuries — *This seducer said after 3 days I will rise again.* This therefore must have been well known among the Jews.

Ÿ. 65. *You have a guard*, or may take a Guard, go, and make it secure, which they did, sealing the stone, and placing Guards at the Monument. Providence order'd this, to make Christ's Resurrection more certain, and evident.

ἀπαγχοναί *strangulor, suffocor.*

(b) Ψ. Zachar. 11. 13. *proijce illud ad statuarium, decorum pretium. . . Et projecit illos in domum Domini ad statuarium, where the Hebrew word signifies, ad figulum.*

(c) Ψ. 33. *Calvaria locus. κενὸς τόπος.*

(d) Ψ. 34. *Vinum cum felle mixtum. The ordinary G. Copies have ὄξος; μετὰ χολῆς. But several Copies have ξινον. And all of them in S. Mark, ἐσμυρηντμέον οἶνον. Lamy says ὄξος, is also used for made wines.*

(e) Ψ. 45. *Tenebræ, a darkness. What is brought out of Phlegon, on the 4th year of 202. Olympiade, is no convincing Proof, that this was by an Eclipse, but may be understood of a great, and extraordinary darkness.*



C H A P. X X V I I I.

1. **I**N the Night of the Sabbath towards the dawning on the first day of the week, Mary Magdalene, and another Mary came to see the Sepulchre.

2. And behold there was a great Earth quake. For an Angel of the Lord descended from Heaven; and coming roll'd back the stone, and sat upon it.

3. And his Aspect was as Lightning, and his apparel *White* as snow.

4. And for fear of him the Guards were struck with terror, and became as if they had been dead.

5. But the Angel speaking to the women, said: be not you frightened: for I know you seek Jesus who was Crucified:

6. He is not here: for he is risen as he said. Come, and see the Place, where the Lord was laid.

7. And going quickly tell his Disciples that he is risen. And behold he goeth before you into Galilee. There you shall see him. Behold I have foretold *it to you.*

8. And they went quickly out of the Monument with Fear, and great Joy, running to tell his Disciples.

9. And behold Jesus met them, saying: hail. And they came near, and took hold of his feet, and adored him.

10. Then Jesus saith to them : be not affraid. Go, tell my Brethren that they go into Galilee, there shall they see me.

11. When they were gone, behold some of the Guards came into the City, and related to the Chief Priests all that had happen'd.

12. And they being assembled with the Elders, having consulted together, gave a large sum of money to the Soldiers,

13. Saying : do you give out, that his Disciples came in the night, and stole him away, while we were asleep.

14. And if this be heard by the Governour, we will pacify him, and make you secure.

15. So they having taken the money, did as they were instructed. And this report has been spread about among the Jews even untill this day.

16. Now the Eleven Disciples went into Galilee to a mountain, where Jesus had appointed them.

17. And seeing him they adored him : but some doubted.

18. And Jesus approaching, spoke to them, and said : All Power is given to me in Heaven, and in Earth.

19. Going therefore teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20. Teaching them to observe all things, whatsoever I have commanded you : And behold I am with you all days, even unto to the End of the world.

A N N O T A T I O N S.

¶ 1. *In the Night of the Sabbath, when it began to be morning, or to dawn on the first Day of the week.* According to the Letter. *In the Evening of the Sabbath, which began to dawn on the first of the Sabbath.* [or, of the Sabbaths in the common G- Copies] This latter Translation, which is that of the Rhemes-Testament, is certainly more according to the Letter, and more obscure than it need to be. First by translating *on the first of the Sabbath*, where Sabbath is taken for a week, as in other places, Luke 18. 12. Acts 20. 7. and 1.

Cor. 16. 2. It may therefore here be literally translated, *on the first Day of the week.* 2^{dly} By the *Evening*, is here meant the *Night*: For in the Scriptures, both the Latin and Greek word, which we find in this Place, not only signifies that Time, which we commonly call the Evening, but is also put for the whole night it self: and for the Time from sunset to sunrise next morning Thus it is taken in the first Chapter of Genesis, where in the Computation of Natural Days of 24. Hours, all the Hours, in which it was dark, are call'd *vespere*, in the LXX. And all the Hours, in which it was Light, are call'd *mane*, *πρωι* *Et factum est vespere & mane dies unus*, i, e, *primus*. And from the 4th Day, on which were created the *sun*, and *moon*, by *vespere*, was understood all the Time from the sun-setting on such parts of the Earth, to it's rising to them again: And *mane*, signified all the Day, or the Hours, that the sun appear'd to the like Parts of the Earth. Therefore the Literal and proper sense of this verse is: *In the night*, i, e, in the latter part of the night of the Sabbath, or after the Sabbath, *towards the morning of the first Day of the week.*

And that in this Place is signified the latter part of the night, and not what is commonly call'd the Evening, appears first by the following words, *when it began to dawn*, or to be light. 2^{dly} it appears by the others Evangelists. S. Mark. 16. 1. says *when the Sabbath was pass'd, very early in the morning.* S. Luke says 24. 1. *very early in the morning.* S. John 20. 1. says of Mary Magdalene, that *she came in the Morning, when it was yet dark.* From all which it is plain, that Mary Magdalene, and the other pious women, came to the sepulchre at the End of the night after the Sabbath-Day, or when it began to be Light, and about sun-rise on the first Day of the week, on our Sunday. — There may indeed be some doubt, whether the Latin word [*vesperè*] be not an Adverb, corresponding to the greek *οψι* *ferò* And then it may be translated with Dr Wells: *late in the night after the Sabbath, as it began to dawn towards the first day of the Week.* But this makes no difference at all as to the sense.

And another *mary* &c. S. Mark says; *Mary* the mother of *James* and *Salome*. S. Luke, also names *Joanna*, who was wife to *Chusa*, Herod's steward. These women had rested the sabbath, and as soon as it was over, i, e, after sunset, they bought spices, and prepared them in the Night, in order to embalm the Body next morning.

¶ 2. *The Angel of the Lord.* This Angel, who came to testify Christ's Resurrection, removed the *Great Stone*: but Christ was risen before, who according to all the Fathers, says Estius, rose the Sepulchre being yet shut. — S. Matthew, and S. Mark, name but one Angel, S. Luke and S. John name *two*. It may be answer'd, that the women saw *one* at one time, and *two* at another: one upon the Stone, out of the Monument [which also frightened the Guards:] afterwards this Angel disappear'd, and the women coming near, and looking into the vault, *saw two Angels*, when he that was on the right side, said *why seek you him that is living, among the dead?* — Another diffe-

rence to be observed, is that S. Matthew, Mark, and John tell us, that the Angel, or Angels *sat*, and S. Luke, that they *stood*: They might *sit* at one Time, and *Stand* at another. Besides that in the style of the Scriptures, *standing*, or *sitting*, many times imply no more than that they were present there — In the third Place we take notice that Mary Magdalene, seems to have come running to S. Peter, and S. John, as soon as ever she saw the stone removed, with these words, *They have taken away the Lord, and we know not where they have put him*: John 20. *ψ.* 2. 3. we do not there read, that she said any thing of the Angels: Or perhaps S. Peter, and S. John ran away, before they heard all that Magdalene had to say. In all these, there's no Contradiction; and the difficulties rise only from this, that Each Evangelist do's not relate all the Circumstances.

ψ. 6. *He is risen as he said.* This is to put them in mind of what they ought to have remembered, and believ'd. — S. Luke is more particular; and tells us the Angel said: *remember how he spoke to you, when he was yet in Galilee, that the son of man must be delivered into the Hands of sinners, and be crucified, and the 3^d day rise again.*

ψ. 9. *Jesus met them.* According to S. Mark, Christ appear'd first to Mary Magdalene: and the particulars are related by S. John. She at first did not know him, but took him for the Gardiner: Then he call'd her by her name *Mary*, and she knew him: He said to her, *Touch me not, for I have not yet ascended to my Father*, i, e, according to the common Exposition, I have not ascended, nor am yet going to ascend; thou may'st see me again before I ascend: this is not the last Time. — we also read here *ψ.* 9. that he appeared to some of the other women, as they were returning to Jerusalem from the Sepulchre, and that they *laid hold on his Feet, and ador'd him*, nor is it said, that he hindered them.

ψ. 11. *Some of the Guards came into the City.* It is probable, they had retired a while to some Place to consult what to say, and how to avoid being punish'd — The chief Priests, after a consult upon the Matter, order'd them to say, *that when they were asleep, the Disciples came, and stole away Jesus's Body.* This report was spread about every where. S. Augustin laughs at them for their blindness, and folly, in bringing men in for witnesses of a fact, which they themselves own was done, whilst they were asleep.

ψ. 16. *The eleven Disciples went into Galilee, yet not till above 8. Days after.* — As to the Order of Christ's Apparitions in the Gospels. He appear'd first to Mary Magdalene, and to other devout women. — Then to S. Peter. — next to two Disciples going to *Emaus*. — After that to the Apostles, that were all together, except only S. Thomas. These Apparitions were all on the very day he rose from the dead. we find also Jo. 20 that *eight Days* after, he appear'd to all the Eleven Apostles, *Thomas* being then present, to whom he said; *put in thy Finger hither &c.* This is generally thought to have happen'd at Jerusalem.

When the Apostles, and Disciples were gone into Galilee, he shew'd

himself to seven of them, as they were fishing on the Lake of Tiberias Jo. 21. 4. We read also in this Chap. v. 16. that he appear'd to them *on a Mountain in Galilee* (what Mountain it was, we know not.) It may be of this Apparition, that S. Paul says 1. Cor. 15. v. 6. that *he shew'd himself to more than five hundred Brethren together*. He also tells us, he appear'd to S. James See v. 7. But when, or where this was, is not mentioned. Infinite Christ till his Ascension frequently appear'd to them, and *conversed* with them. He taught them to *understand the Holy Scriptures*: and all that belong'd to their ministry: he gave them a *Power to forgive sins*: He sent his Apostles, *as his Heavenly Father had sent him*. He gave in particular to S. Peter the charge *over his whole flock*: He promised to *send down upon them the Holy Ghost*: and to *remain with them to the End of the world*, i, e, with his Church.

v. 17. *They adored him, but some doubted*. This says Theophylactus need not be understood of the Apostles, but of others. who had not seen Christ after his Resurrection. It may also be expounded of those Disciples, who had doubted at the first, and particularly of S. Thomas the Apostle.

v. 18. *All Power is given me*. The Arians object, that the Power which Christ had, is said to be *given him* by another. The Catholicks answer, that Christ, *as man*, receiv'd this power *from God*. 2dly It may also be said, that the Eternal son, tho' he be equal, and be the same God with the Father, yet he *proceeds*, and *receives* all from the Father.

v. 19. *Teach all Nations*. In S. Mark we read, *going into the whole world, preach to every creature*, that is capable of it, not only to the Jews, but to *all Nations thro' out the whole world, baptizing them &c*. The Anabaptists pretend to shew from this place, that none are to be baptiz'd, unless they be first taught, and instructed. This is true, as to persons, who are already come to an Age, in which they are capable of being instructed before their Baptism. But according to the Tradition and Constant Doctrine of the Catholick Church, receiv'd also by the pretended reformed Churches, new born children, are to be baptiz'd, before they are capable of Instruction: nor can they enter into the Kingdom of Heaven without Baptism. *In the name of the Father &c*, we are made Christians *in the Name of the Father, and of the Son, and of the Holy Ghost*: we profess to believe, and hope for salvation, by believing, hoping, serving, and adoring the same three divine Persons, from whence the Fathers prove the *Father, the Son and the Holy Ghost* to be *one God*, and coeul in all Perfections.

And behold I am with you all Days, even to the End of the world, not with the Apostles only, who were but to live for a few years, but with their successors, whom Christ appointed to govern his Church to the End of the world.

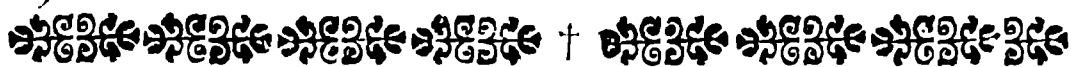
v. 1. *Vespere autem Sabbati aue lucescit in primâ Sabbati*. ὁψὲ δὲ σαββάτων (*one G. copy σαββάτω*) τῇ ἐπιφωσκόντῃ εἰς μίαν σαββάτων (*in unam seu primam Sabbatorum.*) What must the Latin

quæ , and the greek ἐπιφωσκέη agree with ? We must understand in the latin , dies , i , e , die qua luceſcit : and in the G. We must understand ἡμέρα τῇ ἐπιφωσκέη.

We may also observe that in the greek we read not ὀψία , but ὀψὲ the Adverb , serò , so that for the latin to correspond to the Greek , it should also be vespere , late after the sabbath. Infine that vespera is used in Scripture for the night , see what is said in Genesis on all the days of the Creation. And the Annotations on Mat. 14. 15. p. 60. ——— Paulus Burgensis in his Additions publish'd with the Glossa on Gen. 1. p. 45. Attendendum quod Hebrai per vespere intelligunt Noctem , qua incipit a vespere , & terminatur in mane sequenti , &c.

(b) V. 2. Estius. Est omnium Patrum sententia Christum resurrexisse clauso sepulchro.






T H E HOLY GOSPEL O F JESUS-CHRIST ACCORDING TO S. MARK.

S Mark was only a Disciple of the Apostles , and particularly of S. S. Peter. He wrote his Gospel from what he had heard from them. S. Jerom says , having writt it at Rome , it was approved by S. Peter. Batonius pretends the original was Latin , but the general opinion is that he wrote in Greek. The Time is uncertain.

C H A P. I.

1.  HE beginning of the Gospel of Jesus Christ, the Son of God.
2. As it is written in the Prophet Isaías ; behold I send my Angel before thy Face , who shall prepare thy way before thee.
3. A voice of one crying in the desert : prepare ye the way of the Lord , make straight his Paths.
4. John was in the desert Baptizing , and preaching the Baptism of Penance unto the Remission of sins.
6. And there went out to him all Judea , and all they of Jerusalem : and were baptiz'd by him in the River of Jordan confessing their sins.
5. And John was cloathed with Camel's Hair , and with a leathern-Girdle about his Loins ; and he eat Locusts , and wild Honey : and he preach'd , and said :
7. There cometh after me one that is stronger than

I, the latchet of whose shoes I am not worthy stooping down to unloose.

8. I have baptiz'd you in water, but he shall baptize you in the Holy Ghost.

9. Now it came to pass in those days, that Jesus came from Nazareth in Galilee: and was baptized by John in the *River Jordan*.

10. And presently coming out of the water, he saw the Heavens open'd, and the spirit as a dove, descending, and remaining in him.

11. And a voice was formed *coming* from the Heavens. Thou art my beloved son, in thee am I well pleased,

12. And immediately the Spirit drove him into the desert.

13. And he was in the Desert forty days, and forty Nights: and was tempted by Satan: and was among *wild* Beasts: and Angels ministred to him.

14. And after that John was delivered up *into Prison*, Jesus came into Galilee, preaching the Gospel of the Kingdom of God,

15. And saying: the Time is accomplish'd, and the Kingdom of God is at hand: repent, and believe the Gospel.

16. Now as he was passing near the Sea of Galilee, he saw Simon, and Andrew his Brother, casting their Nets into the Sea [for they were Fishers]

17. And Jesus said to them; follow me, and I will make you become Fishers of men.

18. And presently leaving their Nets, they follow'd him.

19. And going on from thence a little further, he saw James the son of Zebedee, and John his Brother, while they were putting their nets in order in a ship.

20. And immediately he call'd them: and leaving their Father Zebedee in the ship with the hired servants, they follow'd him.

21. And they go into Capharnaum, and straightway having entred into the synagogue, on the Sabbath-days he taught them, .

22. And they were struck with astonishment at his Doctrine : for he was teaching them as one having Authority , and not as the Scribes.

23. And there was in their Synagogue , a man with an unclean Spirit , and he cried out ,

24. Saying : what have we to do with thee Jesus of Nazareth ? Art thou come to destroy us ? I know who thou art , the Holy one of God.

25. And Jesus threatned him, saying : hold thy peace , and go out of the man.

26. And the unclean Spirit tearing him , and shouting out with a loud voice , went out of him.

27. And they were all struck with astonishment , so that they asked one of another , and said : what meaneth this ? what new Doctrine is this ? for with Authority he lays his commands on the unclean Spirits , and they obey him.

28. And his Fame was quickly spread over all the Country of Galilee.

29. And immediately going out of the Synagogue , they came with James and John into the House of Simon , and Andrew.

30. And Simon's Wife's mother was lying sick of a Feaver : and presently they tell him of her.

31. And he coming near , having taken her by the Hand , raised her up , and immediately the feaver left her , and she waited on them.

32. Now when it was Evening after sunset , they brought to him all that were ill , and possessed with devils :

33. And all the City was gathered together about the door.

34. And he healed many that were troubled with diverse diseases , and cast out many devils : nor did he suffer them to speak , because they knew him.

35. And rising very early , he went forth into a desert place , and pray'd there.

36. And Simon , and they who were with him , follow'd him.

37. And when they had found him , they said to him ; all people seek after thee ,

38. And he saith to them: let us go into the neighbouring Towns, and Cities, that I may likewise preach there: for to this purpose am I come.

39. And he was preaching in their Synagogues, and in all Galilee, and casting out devils.

40. And there cometh to him a Leper beseeching him, and kneeling down said to him: if thou wilt, thou canst make me clean.

41. And Jesus taking compassion on him, stretched forth his hand; and touching him, said to him: I will: be thou made clean.

42. And when he had said *this*, the Leprosy immediately left him, and he was made clean.

43. And threatening him, he immediately sent him away.,

44. And said to him: see thou tell no one, but go shew thyself to the Chief Priest, and for thy being made clean, offer the things which Moyses commanded for a Testimony to them.

45. But he being gone forth began to publish, and spread abroad the report of it, so that now he could not go openly into the City, but was without, in Desert places, and they flocked to him from all parts.

A N N O T A T I O N S.

Ÿ. 1. *The Beginning of the Gospel*, The Greek word (*a*) and Latin derived from it, signifies the *good news*, or happy tidings about Christ's coming, and Doctrine — The word *Gospel*, is from the Saxon, *God's spell*, or *good spell*, i. e., *God's word*, or *good speech*.

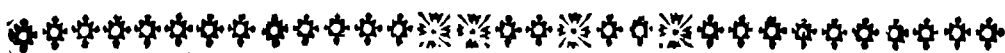
Ÿ. 2. *In Isaias the Prophet*. That in the ancient copies was read *Isaias*, and not *Malachy*, is confirmed by the Syriack version, and also by S. Ireneus, Origen, S. Jerom, &c. It is also proved from an objection of Porphyrius, who says, S. Mark mistook *Isaias* for *Malachy*. — In the ordinary G. copies at present, we read *in the Prophets*, not naming either *Isaias*, or *Malachy*. — The words seem taken partly out of one, and partly out of the other. These words, *behold I send my Angel before thy Face, who shall prepare thy way before thee*, are found Malach. 3. c. 1. And the following words, *a voice of one crying in the desert, prepare ye the way of the Lord, make straight his Paths*. are in Isaias c. 40. Ÿ. 3.

Ÿ. 25. *I know who thou art*. It is a common opinion, that the devil did not know for certain, that Jesus was the true son of God.

Yet S. Mark's word's , both in this , and in 34. verse , seem to signify he did know it.

ψ. 16. *Tearing him* , not that the Devil tore the poor man's Limbs , or Body : for S. Luke 4. 35. expressly tells us , that *the Devil hurt him not*. It means no more , than that he shook him with violent Agitations.

(a) ψ. 1. *εὐαγγέλιον* , *Evangelium* , *bonum nuncium*.



CHAP. II.

1. **A**Nd after some Days he again entred Capharnaum ,

2. And it being heard that he was in a house , many came together , so that there was not room even about the door , and he spoke the word to them.

3. And they came to him bringing a Man sick of the Palsy , who was carried by four.

4. And when they could not present the *man* to him , because of the crowd , they uncovered the Roof where he was : and having open'd it, they let down the bed , whereon lay the man sick of the Palsy.

5. And when Jesus had seen their Faith , he said to him sick of the Palsy : son , thy sins are forgiven thee.

6. Now some of the Scribes were sitting there, and thinking in their hearts :

7. Why doth this man speak thus ? He blasphemeth : who can forgive sins , but God alone.

8. Which Jesus presently knowing by his spirit, that they thought so within themselves , he saith to them : why think you these things in your Hearts ?

9. Which is easier to say to the man ill of the Palsy ? thy sins are forgiven thee ; or to say : rise , take up thy Bed , and walk ?

10. But that you may know the son of man hath power on Earth to forgive sins (he saith to the man ill of the Palsy]

11. I say to thee : arise , take up thy Bed , and go into thy House.

12. And presently he rose up, and having taken up his Bed, he went away before them all, so that they all were amazed, and glorified God, saying: we have never seen the like.

13. And he went again to the Sea side: and all the Multitude came to him; and he taught them.

14. And as he was passing by, he saw Levi *the son* of Alphaeus sitting at the Custom-house, and he said to him: follow me: and rising up, he follow'd him.

15. And it came to pass, when he was at meat in his house, many Publicans, and sinners were at Table with Jesus, and his Disciples: for they were many that follow'd him.

16. And the Scribes and Pharisees seeing that he eat with Publicans, and sinners, said to his Disciples: why doth your master eat, and drink with Publicans, and sinners.

17. Which Jesus having heard, said to them: they that are in Health, need not a Physician, but they that are ill: for I came not to call the Just, but Sinners.

18. And the Disciples of John, and the Pharisees were fasting: and they come, and say to him: why do the Disciples of John, and of the Pharisees fast, but thy Disciples fast not?

19. Jesus answer'd them, can the Companions at a wedding Feast, while the Bride-groom is with them fast? So long a time as they have the Bride-groom with them, they cannot fast.

20. But the days will come, when the Bride-groom shall be taken from them, and in those days shall they fast.

21. No one soweth a piece of unworn Cloath to an old Garment: for so the new supplied piece taketh away from the old, and a greater rent is made.

22. And no one putteth new wine into old Casks, for so the wine will burst the Casks, and the wine will run out, and the Casks will be lost; but new wine must be put into new Casks.

23. And again it came to pass as the Lord pass'd

thrô the Corn fields on a Sabbath-day , his Disciples began as they went along , to pluck the ears of Corn.

24. And the Pharisees said to him : behold they do that which it is not lawful to do on sabbath-days ?

25. And he saith to them : have you never read what David did , when he was under a necessity , and was hungry , *both* he , and they that were with him ?

26. How he entred into the House of God under Abiathar the High Priest , and eat the Loaves that had been placed there , which it was not lawful for any but the Priests to eat , and he gave also to those that were with him ?

27. And he said to them : The Sabbath was made for man , and not man for the Sabbath.

28. Therefore the Son of man is Lord even of the Sabbath.

A N N O T A T I O N S.

¶ 26. *Under Abiathar.* The Priest from whom David had these *Loaves* , is call'd *Achimelech* , and not *Abiathar*. 1. Kings 21. The most probable answer to this difficulty is , that the Priest , had both these Names of *Achimelech* , and of *Abiathar* , as also his Father had before him. For he that 1. Kings 22. is call'd *Abiathar* , the Son of *Achimelech* , is call'd 2. Kings , 8. 17. *Achimelech the Son of Abiathar*. See also 1. Paral. 18. 16.



C H A P. III.

1. **A** Nd he entred again into the Synagogue. And there was a man who had a hand withered.

2. And they watch'd him , whether he would heal on the Sabbath-days , that they might accuse him.

3. And he saith to the man that had the wither'd hand ; stand up in the middle.

4. And to them he saith : Is it lawful on the Sabbath-days to do good , or to do evil ? to save a soul , or to destroy it ? but they were silent.

5. And looking round about at them with anger, being grieved for the Blindness of their Hearts, he saith to the man: stretch forth thy Hand: and he stretch'd it out: and his Hand was restored to him.

6. But the Pharisees going out, presently consulted with the Herodians against him, how they might destroy him.

7. And Jesus with his Disciples retired to the *Sea-side*: and a great crowd follow'd him from Galilee, and Judea,

8. And from Jerusalem, and from Idumea, and from beyond the *River* Jordan: and they about Tyre, and Sidon, a great multitude, hearing what things he did, came unto him.

9. And he order'd his Disciples that a Boat shou'd be at hand to serve him, because of the crowd, lest they shou'd press upon him.

10. For he healed many, so that they rush'd in upon him that they might touch him, as many as had distempers.

11. And the unclean Spirits, when they saw him, fell down before him, and cried out, saying:

12. Thou art the son of God. And he charged them severely not to make him known.

13. And going, up to a mountain, he call'd to him, whom he had a mind to: and they came to him.

14. And he made *choise* of twelve that shou'd be with him: and that he might send them to preach.

15. And he gave them power to cure diseases, and to cast out devils:

16. And to Simon he gave the name of Peter *

17. And *he chose* James the son of Zebedee, and John the Brother of James, and named them Boanerges, that is to say, sons of Thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the Son* of Alphaeus, and Thaddeus and Simon the Cananean.

19. And Judas Iscariot, who betray'd him.

20. Now they come into a House: and the crowd

* a Rock

again flock together, so that they could not so much as eat bread.

21. And when his own *People* heard of it, they went forth to lay hold of him: for they said: he is gone mad.

22. And the Scribes, who had come down from Jerusalem, said: that he hath Beelzebub, and that by the Prince of the devils he casts out devils.

23. And having call'd them together, he said to them in Parables; how can Satan cast out Satan?

24. And if a Kingdom be divided against it self, that Kingdom cannot stand.

25. And if a House be divided against it self, that House cannot stand.

26. If Satan then be risen against himself, he is divided, and cannot stand, but is brought to an End.

27. No one can enter into the House of a strong man, and plunder his goods, unless he first bind the strong man; and then he will plunder his house.

28. Amen I say to you, that all sins, and Blasphemies, by which they shall blaspheme, shall be forgiven to the sons of men:

29. But he that shall blaspheme against the Holy Ghost, he shall not have forgiveness for ever, but shall be guilty of an eternal Sin.

30. *And this* because they said: He hath an unclean spirit.

31. And his Mother, and his Brethren come; and standing without sent in to call him.

32. And the crowd sat about him, and they say to him: behold thy mother, and thy Brethren without seek thee.

33. And answering them he said: who is my mother, and my Brethren?

34. And looking round on those that sat about him, he said: behold my mother, and my Brethren.

35. For whosoever shall do the will of God, he is my Brother, my sister, and my mother.

ANNOTATIONS.

¶ 17. *And he call'd James, &c.* The words, *he call'd*, are no

addition, being they only exprefs the Literal fenfe, they are included in what was faid, *ſ. 13. that he call'd to him whom he would.* — *Boznerges*, the *Sons of Thunder*, or *Thunderers*, is only to exprefs their great Zeal.

ſ. 21. They that belong'd to him. (a) Lit. *his own* — we cannot here underſtand his Apoſtles, for they were in the Houſe with him, but either ſome of his kindred, and Friends or ſome, that were of the ſame Country, and Town of Nazareth, tho' perhaps enemies to him. — *For they ſaid*: It is not certain who ſaid this, whether his Friends, or his Adverſaries — *He is become mad.* (b) By the Greek, *he is not himſelf*. Chriſt might be call'd a *mad-man* by the Scribes, and Pharifees, when he blamed their vices, and when he preach'd with ſuch Extraordinary Zeal. Or, as the Greek implies, he was thought to be transported out of his wits, and as the Prot. Tranſlation hath it, *was beſides himſelf.* — If they were his Friends that ſaid this of him, they did not think ſo, but only pretended it, that they might get him ſafe out of the Hands of his Adverſaries.

ſ. 29. Of Eternal ſin. i, e, of eternal Punishment.

(a) *ſ. 21. Sui, oi παρ' αὐτοῦ.* — (b) *In furorem verſus eſt, ἐξίστην*, the word *ἐξίστασθαι*, is extra ſe eſſe, from which cometh the Word Extacy. See 2. Cor. 5. 13. where S. Paul uſeth the ſame G. word.



CHAP. I V.

1. **A**Nd again he began to teach by the ſea-ſide, and a great crowd gathered about him, ſo that going up into a ſhip, he ſat in the ſea, and all the People was about the Sea-ſide on the Land.

2. And he taught them many things in Parables, and in teaching them ſaid to them:

3. Give ear: Behold the ſower went out to ſow.

4. And as he was ſowing, ſome ſeed fell by the way-ſide, and the Birds of the Air came, and eat it up.

5. And ſome fell upon ſtony ground, where it had not much ſoil; and preſently it grew up, becauſe it had no depth of Earth:

6. And when the ſun was riſen, it was ſcortch'd, and not having root, withered.

7. And another part fell among thorns: and the thorns grew up, and choak'd it, and it yielded no fruit.

8. And another part fell upon good ground : and brought forth Fruit that grew up, and encreas'd, and yielded, one *part of it* thirty, another sixty, and another a hundred.

9. And he said, he that hath ears to hear, let him hear.

10. And when he was alone, the twelve that were with him, ask'd him about the Parable.

11. And he said to them : to you it is given to know the mysteries of the Kingdom of God : but to those that are without, all things are done in Parables.

12. That seeing they may see, and not see : and hearing they may hear, and not understand : lest at any time they should be converted, and their sins be forgiven them.

13. And he said to them : are you ignorant of this Parable ? and how shall you know all Parables ?

14. He that soweth, soweth the word.

15. And they by the way-side, where the word is sown, are those, who when they have heard it, presently the devil cometh, and taketh away the word, which was sown in their hearts.

16. And in like manner, they who are sown upon stony-places are those, who when they have heard the word presently receive it with Joy :

17. And have no root in themselves, but continue only for a while : and afterwards when Tribulation, and Persecution is rais'd on the account of the word, they are immediately scandalized.

18. And others are sown among Thorns. These are they who hear the word,

19. And the cares of the world, and the deceitfulness of Riches, and lust about other things, entering in, choak the word, and it becometh fruitless.

20. And these are they who are sown upon good Ground, who hear the word, and receive it, and yield fruit, one part thirty, another sixty, another a hundred.

21. He said likewise to them : Is a Lamp brought

in to be put under a Bushel , or under a Bed ? Is it not that it may be set on a Candle-stick ?

22. For there is nothing hidden , that shall not be made manifest : nor hath any thing been done in private , but that it shou'd be made publick.

23. If any one hath Ears to hear , let him hear.

24. And he said to them ; take heed what you hear. With what measure you have measured , it shall be measured to you again , and more added to you.

25. For to him that hath , shall be given : and who hath not , even that which he hath , shall be taken from him.

26. And he said : The Kingdom of Heaven is just as if a man shou'd cast seed on the Ground ,

27. And shou'd sleep , and rise , night , and day , and the seed should spring , and grow up , without his knowing it.

28. For the Earth of it self bringeth forth fruit , first the Blade , then the Ear , and afterwards the full Corn in the Ear.

29. And when the fruit is produced , he immediately putteth to it the sickle , because the Harvest is come.

30. And he said : To what shall we compare the Kingdom of God ? or by what Parable shall we represent it ?

31. *It is* as a grain of mustard-seed , which when it is sown in the Earth , is less than all seeds , which are in the Earth :

32. And when it has been sown , it grows up , and becometh greater than all Herbs , and shooteth forth great branches , so that the Birds of the Air can dwell under it's shade.

33. And with many such parables he spoke to them the word , as they were capable to hear :

34. Neither did he speak to them without a Parable : but apart he expounded all to his Disciples.

35. And he said to them that day when it was late: let us pass over to the other side.

36. And dismissing the multitude , they take him in to the

ship just as he *then* was, and other ships were along with him.

37. And there arose a great storm of wind, and it drove the waves into the ship, so that the ship was fill'd.

38. And he himself was at the stern asleep upon a pillow: and they awake him, and say to him: master, art thou not concern'd that we perish?

39. Ad rising up, he rebuked the wind, and said to the Sea: hold thy peace, be silent. And the wind ceased: and a great Calm follow'd.

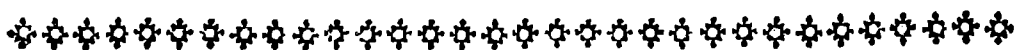
40. And he said to them: why are you afraid? have you not as yet Faith? And they were struck with great Fear: and said one to another: who think you is this? For even the wind, and Sea obey him

A N N O T A T I O N S.

2. 12. *That seeing they may not see.* Vid. Matt. 13. 14. p. 56.

✧. 29. *When the Fruit hath come to maturity:* Lit. *When the Fruit* (a) *hath produced*, By the Fruit is here meant the seed, i. e., when the seed by degrees hath produced the Blade, then the Ear, and lastly the Corn, which is become ripe.

a ✧. 29. *Cum produxerit fructus.* By the G. *fructus* is in the nominative case, ὅταν δὲ παραδῶ ὁ καρπός, &c.



C H A P. V.

1. **A**ND they pass'd over the sea into the Country of the Gerasens.

2. And as he went out of the ship, there presently met *him* a man out of the burying places possessed with an unclean Spirit:

3. Who dwelt in the Burying places: and now no one could bind him *even* with Chains:

4. For having been divers times fettered, and chained, he had broke the Chains, and burst in pieces the Fetters, nor could any one tame him.

5. And he was always day and night in burying places, and in the Mountains, shouting out, and cutting himself with stones.

6. But seeing Jesus afar off, he ran, and adored him.

7. And crying out with a loud voice, he said: what have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by *the name* of God, torment me not.

8. For he said to him: unclean Spirit, go out of the man.

9. And he ask'd him what is thy name? he replied, my name is Legion, because we are many.

10. And he earnestly begg'd of him, not to expell him the Country.

11. Now there was there near to a mountain, a great Herd of swine, feeding.

12. And the Spirits begg'd of him, saying: send us into the swine, that we may enter into them.

13. And Jesus immediately gave them leave. And the unclean Spirits going out, entred into the Swine: and the Herd with great violence was hurried headlong into the sea, about two thousand of them, and were stifled in the Sea.

14. And they that fed them, fled, and carried the news into the City, and into the Fields. And they went out to see what was done:

15. And they come to Jesus: and they see him that had been troubled by the Devil, sitting, cloathed, and of a sound mind, and they were affraid.

16. And they who had seen *it*, related how it had been done to him that had the Devil, *and also* concerning the Swine.

17. And they began to desire him to depart from their Territories.

18. Now as he was going up into the ship, he that had been troubled by the devil, begg'd of him, that he might remain with him:

19. And he did not admit him, but said to him: go home to thy friends, and relate to them how great things the Lord hath done to thee, and hath had compassion on thee.

20. And he went away, and began to preach in De-

capolis , how great things Jesus had done to him : and all persons admired.

21. And when Jesus had repass'd the water in the ship , a great multitude came together to him , and he was near the Sea.

22. And there came one of the Rulers of the Synagogue , by name Jairus : and seeing him , fell down at his feet ,

23. Beseeching him earnestly , and saying : my daughter is at the point of Death : come , lay thy hand upon her , that she may be saved , and live.

24. And he went away with him , and a great crowd follow'd him , and press'd upon him.

25. And a woman who had a bloody Flux for twelve years ,

26. And had suffered much from many Physicians : and had spent all she had , neither was she any better , but rather worse ,

27. Having heard of Jesus , she came in the crowd behind , and touch'd his Garment :

28. For she said : if I shall but touch even his Garment , I shall be healed.

29. And presently the running of her Blood was dried up : and she felt in her Body , that she was healed of her distemper.

30. And immediately Jesus perceiving within himself the vertue, that had proceeded from him , turning to the People , said : who touched my Garments ?

31. And his Disciples said to him : thou see'st the crowd pressing upon thee , and sayest thou : who touch'd me ?

32. And he look'd about to see her , who had done this.

33. But the woman fearing and trembling , knowing what had been done in her , came , and fell down before him , and told him the whole Truth :

34. And he said to her : daughter , thy Faith hath made thee whole : go in Peace : and be thou healed of thy distemper.

35. While he was yet speaking, some come from the Ruler of the Synagogue's *house*, saying: thy daughter is dead: why troublest thou the master any further?

36. And Jesus having heard what was spoken, saith to the Ruler of the Synagogue: fear not: only believe.

37. And he did not permit any one to follow him, except Peter, and James, and John the Brother of James.

38. And they come into the House of the Ruler of the Synagogue, and he saw a Rout, and persons weeping, and making great outcries.

39. And going in he saith to them: why make you this stir, and Lamentations? the Girl is not dead, but asleep.

40. And they laugh'd at him. But he having turn'd them all out, taketh the Father, and mother of the Girl, and them that were with him, and entreth in where the Girl was lying,

41. And having taken hold of the Girl's hand, he saith to her: *Talitha Cumi*, which being interpreted, is, young Girl [I say to thee] rise up.

42. And immediately the Girl rose up, and walked: now she was twelve years of Age: and they were struck with great astonishment.

43. And he charged them strictly that no one should know it: and bad them give her to eat.

A N N O T A T I O N S.

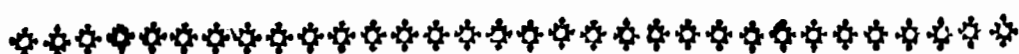
ψ. 7. *I adjure thee by the name of God.* The sense is, *I earnestly beg of thee. not to torment me*, by sending me into Hell, and confining me in the *Abyss*, there to be more tormented than I am at present. See Luke 8. 31.

ψ. 9. *My name is Legion.* Spirits have no Names, only with a regard to Our Languages. These devils say their name is *Legion*, because they are many.

ψ. 18. *That he might be with him*, i, e, as one of his Disciples. S. Amb. says Christ did not grant his Request, lest they might think that he sought to be glorified by men, in having always in his company, a man, out of whom he had cast so many devils. Christ

himself seems to give us another reason, that the man might go, and Publish in his own Country the Miracles done by Jesus.

Ÿ. 35. *They come from the chief of the Synagogue's house* Lit. *from the chief of the Synagogue*. The sense must needs be from his house, and not from him, because the Message was brought to him, as he was going with Christ to his house. Some latin copies had formerly, *to the chief of the Synagogue*.



C H A P. V I.

1. **N**OW departing from thence, he went into his own Country: and his Disciples follow'd him:

2. And the Sabbath-day being come, he began to teach in the Synagogue: and many hearing were astonish'd at his Learning, saying: whence hath this man all these things? and what wisdom is this that is given to him; and such miracles, as are wrought by his Hands?

3. Is not he a Carpenter, the Son of Mary, the Brother of James, and Joseph, and Jude, and Simon? Are not also his Sisters here with us? And they were Scandalized in regard of him.

4. And Jesus said to them: that a Prophet is not without honour, except in his own Country, and in his own House, and among his own Relations.

5. And he could not do any miracle there, only he cured a few sick People by laying his Hands upon them:

6. And he wondred at their Incredulity, and he went into the Towns round about teaching.

7. And he call'd the twelve: and began to send them two by two, and gave them Power over unclean Spirits.

8. And he commanded them to take nothing for their journey, but a staff only; not a Scrip, nor Bread, nor money in their Purfes,

9. But to have Sandals only, and that they should not put on two Coats.

10. And he said to them, wheresoever you enter into a house, make your abode there, till you go from thence:

11. And whosoever shall not receive you , nor hear you , as you are going out from thence , shake off the Dust from your feet , for a Testimony to them.

12. And they departing preach'd that men should do Penance :

13. And they cast out many devils , and anointed with Oil many that were sick , and healed them.

14. Now Herod the King heard [for his name was made manifest] and he said , that John the Baptist is risen from the dead : and therefore mighty works have their Efficacy in him.

15. But others said : he is Elias : and others , that he is a Prophet , like one of the Prophets.

16. Which Herod having heard said: John whom I beheaded , is risen again from the dead.

17. For Herod himself sent, and seized John, and bound him in Prison , on the account of Herodias the wife of his Brother Philip , because he had married her.

18. For John said to Herod: It is not lawful for thee to have thy Brother's Wife.

19. Now Herodias laid wait for him : and was desirous to put him to Death , but could not.

20. For Herod fear'd John , knowing him a just , and Holy Man : and kept him , and having heard him did many things , and gave ear to him willingly.

21. And when a convenient Day happen'd , Herod made a Feast on his Birth-day for the Princes , and the Tribuns , and the Chief men of Galilee.

22. Now when the daughter of the same Herodias had come in , and had danced , and pleas'd Herod , and the company that was there together , the King saith to the Girl,ask what thou wilt,and I will give it thee.

23. And he swore to her , whatsoever thou shalt ask , I will give thee , tho' it were half of my Kingdom.

24. Who being gone out , said to her mother: what shall I ask ? and she replied : the Head of John the Baptist.

25. And when she was return'd immediately with

halte to the King , she ask'd , and said : I desire that forthwith on a dish thou would'st give me the Head of John the Baptist.

26. And the King was struck with sorrow : yet because of his Oath , and of the Company there together , he would not displease her :

27. But having sent *a proper* Officer , order'd his Head to be brought in a dish. And he beheaded him in Prison.

28. And brought his Head in a dish : and gave it to the Girl , and the Girl gave it to her mother.

29. Which being heard , his Disciples came , and took up the Body : and put it in a monument.

30. Now the Apostles coming together to Jesus , gave him an account of all things , which they had done , and taught.

31. And he saith to them : come you apart into a desert place , and rest a while. For there were many coming , and going : and they had not even leisure to eat.

32. And going aboard a ship , they retired into a desert place apart.

33. And they saw them going away , and many knew it : and People a foot from all Cities flock'd thither , and got before them.

34. And Jesus going out saw a great multitude : and he took compassion of them , because they were as sheep not having a shepherd , and he began to teach them many things.

35. And when the day was now far spent , his Disciples came , and said : this is a desert place , and the Hour is now past :

36. Dismiss them , that going into the nearest Villages , and Towns , they may buy for themselves victuals to eat.

37. And he answering said to them : do you give them to eat. They replied : let us go , and buy bread for two hundred *Roman* pence , * and we shall give them to eat.

* *two hundred denarii ,*

38. And he saith to them : how many loaves have you ? go , and see. And when they knew , they say ; five , and two Fishes.

39. And he order'd them , to make them all place themselves by Companies upon the green grass.

40. And they placed themselves in ranks , by hundreds , and by fifties.

41. And having taken the five Loaves , and two Fishes, looking up to Heaven , he blessed , and broke the Loaves, and gave them to his Disciples to set before them : and the two Fishes he divided among them all.

42. And they all eat , and were filled.

43. And they took up the remainder twelve baskets full of fragments , and also of the Fishes.

44. And they that eat were five thousand men.

45. And immediately he oblig'd his Disciples to go on board the ship , that they might cross the water before him to Bethsaida , while he dismissed the People.

46. And when he had dismissed them , he went up to a mountain to pray.

47. Now when it was late , the Ship was in the midst of the Sea , and he alone upon the Land.

48. And seeing them labouring in rowing [for the wind was against them] about the fourth watch of the Night , he came to them walking upon the Sea : and would have pass'd by them.

49. But when they saw him walking upon the Sea, they thought it was an Apparition , and they shouted out.

50. For they all saw him , and were frighted : And presently Jesus spake , and said to them : have a good heart , It is I , fear not.

51. And he went up to them into the Ship , and the wind ceas'd. And they were much more astonish'd within themselves :

52. For they did not comprehend the miracle of the Loaves: for their heart was blinded.

53. Now when they had pass'd over the water, they came to the Land of Genesareth , and landed there.

54. And when they were come out of the Ship, they *on the shore* presently knew him.

55. And running thro' that whole Country, they began to carry about on Beds, those who were ill, where they heard he was.

56. And wheresoever he entred, whether into Towns, Villages, or Cities, they placed the infirm in the Streets, and begg'd of him that they might touch even the hem of his Garment: and as many as touch'd him, were heal'd.

ANNOTATIONS.

Ψ. 5. *He could* (a) *not do any miracle there*: not for want of Power, but because he would not work miracles in favour of obstinate, and incredulous People, who were unworthy of such Favours.

Ψ. 13. *With oil* &c. This anointing the sick, was at least a Figure of the Sacrament, which Christ was pleas'd to institute for the spiritual relief of persons in danger of Death: and which is fully express'd by S. James in his Catholick Epistle c. 5. The Council of Trent says, this Sacrament *was insinuated in S. Mark, and publish'd in the Epistle of S. James*. Trid. sess 14. c. 1.

Ψ. 20 *Herod* (b) *kept John*, &c. The sense both of the Lat. and G. text, seems to be, that Herod entertain'd and shew'd a particular respect, and value for John the Baptist: yet some expound it, that he had a watchful Eye over him, and sought only for an Occasion to take him off.

Ψ. 37. *For two hundred Roman-pence*. See Matt. 18. 28. The Apostles seem to speak these words ironically, to signify, that they had not so much money, as could procure a mouthful for each of them.

Ψ. 52. *They did not comprehend* (c) *as to the Loaves* i, e, they did not reflect how great a miracle that was, which Christ had lately wrought, otherwise they would not have been so much surprized at his walking upon the Sea.

(a) Ψ. 5. Non posse *in the Scripture, is diverse Times the same as nolle*. So Gen. 27. *It is said of Joseph's Brothers, they could not* (non poterant i, e *would not speak to him peaceably*. See Jo. 7. Ψ. 7. &c.

(b) Ψ. 20. *Custodiebant eum*, *συντήρει αὐτὸν*. The Prot. translation, *observ'd him*. — (c) Ψ. 52. Non intellexerunt de panibus, *οὐκ ὠνόμαζαν ἐπὶ τοῖς ἄρτοις*.



C H A P. V I I.

1. **A**Nd the Pharisees assemble unto him, and some of the Scribes coming from Jerusalem.

2. And when they had seen some of his Disciples eat Bread with common, that is unwashed hands, they found fault *with it*.

3. For the Pharisees, and all the Jews do not eat, unless they frequently wash their Hands, observing the Tradition of the Elders.

4. And *coming* from the Market-place, they eat, not, unless they be *first* washed: and many other things there are, which have been deliver'd to them to observe, *as* the washing of Cups, Pots, Brass-vessels, and Beds.

5. Now the Pharisees, and Scribes asked of him: why do not thy Disciples walk according to the Tradition of the Elders, but eat bread with common hands?

6. He answer'd, and said to them: well did Isaias prophesy of you Hypocrites, as it is written: " This People honoureth me with their lips, but their heart is far from me.

7. And in vain do they worship me, teaching the Doctrines, and Precepts of men?

8. For laying aside the Command of God, you hold the Tradition of men, the washing of pots, and cups, and many such like things you do.

9. And he said to them: finely done: you make void the Precept of God, that you may keep your own Tradition.

10. For Moyses said: " honour thy Father; and thy Mother. And: he that shall curse his Father, or Mother, let him be put to Death. "

11. But you say: if a man shall say to his Father, or Mother, whatsoever Corban [that is, Gift] is from me, shall profit thee:

12. And further you permit him not to do any thing for his Father, or mother,

13. Making void the word of God by your Tradition, which you have delivered: and many such like things you do.

14. And again calling the People, he said to them: hear me all of you, and understand.

15. There is nothing without a man that entring into him, can defile him, but the things which proceed from a man, those are they that defile a man.

16. If any man hath Ears to hear, let him hear.

17. And when he was gone into a house from the crowd, his Disciples asked him about the Parable:

18. And he saith to them: are you likewise so void of knowledge? do you not understand that every thing from without entring into a man, cannot defile him?

19. Because it entreth not into his Heart but goeth into the Belly, and is cast out in the privy, purging all food.

20. And he told them that the things which proceed from a man, defile him.

21. For interiorly from the Hearts of men proceed evil Thoughts, Adulteries, Fornications, Murders,

22. Thefts, Covetousness, Malice, deceit, Lasciviousness, Envy, Blasphemy, Pride, foolish wickedness.

23. All these evil things proceed from the interior, and defile a man.

24. And rising up from thence, he went to the confines of Tyre, and Sidon; and entring into a house, he would have no one know it, and he could not lye hid.

25. For a woman, whose daughter had an unclean Spirit, presently as she heard of him, entred in, and fell at his feet.

26. For the woman was a Gentile, by Nation a Syrophenician: And she begg'd of him, that he would cast the Devil out of her daughter.

27. Who said to her: let the Children be first fill'd: for it is not good to take the Bread of Children, and cast it to dogs.

28. But

28. But she answered , and said to him : yes Lord , for even little dogs under the Table eat of the crumbs of the Children.

29. And he said to her : by reason of these words go thy way , the Devil is gone out of thy Daughter.

30. And when she was return'd to her house , she found the Girl lying on the Bed , and the devil gone out of her.

31. And departing again from the Confines of Tyre , he came by Sidon to the Sea of Galilee , thro' the midst of the Territories of Decapolis.

32. And they bring to him one Deaf and dumb : and they intreated him , to lay his Hands upon him.

33. And having taken him aside from the crowd , he put his Fingers into his Ears ; and spitting out touch'd his Tongue.

34. And looking up to Heaven , he sigh'd , and said to him : Ephphetha , that is , be open'd.

35. And presently his Ears were open'd : and the string of his tongue loosed , and he spoke plain.

36. And he charged them not to tell any one , but the more he charged them *against it* , so much the more did they publish it :

37. And so much the more did they marvel , saying : he hath done all things well ; he hath made both the Deaf to hear , and the dumb to speak.

A N N O T A T I O N S.

ψ. 2. *With common Hands.* It may be translated , *with defiled Hands.* As also ψ. 15. but the Circumstances plainly shew the sense.

ψ. 3. *Wash frequently* (α] Some would have the Greek to signify , *unless they wash up to the Elbows* , but I think without sufficient Grounds :

ψ. 4. *wash'd* Literally *baptiz'd.* — By *beds* are not understood night-beds , but Couches to eat upon , as it was then the custom.

ψ. 9. *Well done* , or *finely done.* Christ here speaks by the figure call'd *Irony.*

ψ. 24. *He had a mind* , i , e , by his carriage , seem'd to have a mind : for if he had had an absolute will , he would certainly have done it.

ψ. 32. *Dumb.* The G. signifies one that speaks little , or with difficulty.

(a) Ψ . 2. *Crebro*, $\iota\alpha\upsilon\ \mu\grave{\epsilon}\ \pi\upsilon\gamma\mu\tilde{\eta}$ *Mr. Bois the Prebend of Ely defends the Latin version, and says $\pi\upsilon\gamma\mu\tilde{\eta}$ comes from $\pi\upsilon\kappa\iota\tilde{\alpha}$, and $\pi\upsilon\kappa\iota\tilde{\omega}\varsigma$. But Theophylactius would have it to signify up to the Elbows, $\acute{\alpha}\chi\epsilon\iota\ \tau\tilde{\epsilon}\ \acute{\alpha}\gamma\chi\tilde{\omega}\nu\epsilon\varsigma$.*

(b) Ψ . 32. *Mutum, dumb, G. $\mu\omicron\gamma\iota\lambda\acute{\alpha}\lambda\omicron\iota$, qui parum loquitur.*



C H A P. V I I I.

1. **A** Gain in those days, when there was a great multitude, neither had they any thing to eat, having call'd his Disciples together, he said to them:

2. I take compassion on the People, for behold they now continue with me three days, and have nothing to eat:

3. And if I send them away fasting to their own home, they will faint in the way: for some of them are come from afar off.

4. And his Disciples, answered him: whence can any one fill them with bread here in the wilderness?

5. And he ask'd them: how many Loaves have you? they reply'd: seven.

6. And he commanded the People to place themselves on the Ground. And taking' the seven loaves, and giving thanks, he broke, and gave *them* to his Disciples to set before them, and they set them before the People.

7. They had also a few little Fishes, and he blessed them, and order'd them to be set before them.

8. And they eat, and were filled, and they took up seven Baskets of what remain'd over and above of Fragments.

9. Now they that had eaten were about four thousand: and he dismissed them.

10. And presently he went with his Disciples up into the ship, and came into the territories of Dalmanutha.

11. And the Pharisees came out, and began to dispute with him, asking him a sign from heaven trying him.

12. And sighing in spirit, he said: why doth this Race of *men* seek for a sign? Amen I say to you: no sign shall be given to this Race of *men*.

13. And leaving them, he again went on board the ship, and cross'd over the water.

14. And they had forgot to take Bread: and had but one Loaf with them in the Ship.

15. And he charg'd them, saying: take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they thought within themselves, and said: that we have not taken Bread.

17. Which Jesus knowing, said to them: why are you thinking, that you have not bread? Do you not yet know, nor understand? have you still your heart blinded?

18. Have you Eyes, and see not? have you Ears, and hear not? nor do you remember,

19. When I broke five loaves among five thousand People: how many baskets full of Fragments did you take up? they say to him: twelve.

20. And when seven loaves among four thousand, how many baskets of Fragments took you up? they reply: seven.

21. And he said to them: how *therefore* do you not yet understand?

22. Now they come to Bethsaida, and they bring to him a blind man, and desired him that he would touch him.

23. And having taken the blind man by the hand, he led him out of the Town: and having spit on his Eyes, and having laid his hands upon him, he ask'd him if he saw any thing?

24. And looking, he said: I see men walking as it were Trees.

25. Then again he laid his hands upon his Eyes: and he began to see, and *his sight* was restored, so that he saw all things clearly.

26. And he sent him home saying: go to thy house,

and if thou enter into the Town , tell it to no Body.

27. And Jesus went away , and his Disciples into the Towns of Cefarea Philippi : and in the way he ask'd his Disciples , saying to them : whom do men say that I am ?

28. Who answer'd , and said : *some* John the Baptist, others Elias , others as one of the Prophets.

29. Then he saith to them : but whom do you say I am ? Peter answering said to him ; thou art the Christ.

30. And he charg'd them not to tell any one concerning him.

31. And he began to teach them that the son of man must suffer many things, and be rejected by the Elders, and by the chief Priests , and the Scribes , and be put to death : and after three days rise again.

32. And he spoke the word openly : and Peter taking him up , began to expostulate with him.

33. Who turning about , and looking on his Disciples,threatning said to Peter:go after me Satan,because thou do'st not relish the things that are of God , but the things that are of men.

34. And having call'd the People together with his Disciples, he said to them : if any one will come after me, let him deny himself , and take up his Cross , and follow me.

35. For whosoever would save his Life , shall lose it, and he that shall lose his Life for my sake,and for the Gospel , shall save it.

36. For what will it avail a man, if he gain the whole world , and incur the loss of his own soul ?

37. Or what shall a man give in exchange for his soul ?

38. And whosoever shall be asham'd of me , and of my words , in this degenerate , and sinful Race : the son of man shall be asham'd of him, when he shall come in the Glory of his Father with the holy Angels.

39. And he said to them : Amen I say to you , there are some of those standing here , who shall not taste Death , till they see the Kingdom of God coming with Power,

A N N O T A T I O N S.

Ψ. 12. *No sign shall be given* Lit. *if a sign shall be given*. But by a Hebrew form of speech, *if* divers times is put for a negative.

Ψ. 15. *From the leaven of Herod*. In S. Matt. c. 16. Ψ. 6. we read *from the leaven of the Pharisees, and Sadducees*: we may conclude that Christ named all of them.

Ψ. 24. *Men walking (a) as Trees*. In the latin text. *walking* may agree either *with men*, or *with trees*, but the Greek shews that *walking* must be referr'd *to men*. — Perhaps Christ restored sight in this manner to the man by degrees, to make him more sensible of the Benefit: or to teach us, how difficult is a sinner's Conversion, of which this was a figure.

(a) Ψ. 24. *Video homines velut arbores ambulantes*, βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατεῖν.



C H A P. I X.

1. **N**OW six days after Jesus taketh to him Peter, and James, and John: and leadeth them to a high mountain a part by themselves, and was transfigured before them.

2. And his Garments became shining, and exceeding white as snow, such as no Fuller on Earth can make white.

3. And there appear'd to them Elias with Moyfes: and they were talking with Jesus.

4. And Peter spoke, and said to Jesus: Rabbi, it is good for us to be here: and let us make three Tabernacles, one for thee, one for Moyfes, and one for Elias.

5. Neither did he know what he said: for they were struck with fear

6. And a cloud overshadowed them: and a voice came from the cloud, saying: this is my most dear son: hear ye him.

7. And presently looking round about, they no more saw any one, but only Jesus with them.

8. And as they were going down from the Moun-

tain, he charged them not to tell any one what they had seen, till the son of man should be risen from the dead.

9. And they kept the thing to themselves, inquiring one of another what this should mean: when he shall have risen from the dead.

10. And they put this question to him: why then do the Scribes, and Pharisees say, that Elias must first come?

11. Who answered, and said to them: Elias when he shall first come, shall restore all things. And *he told them* how it is written concerning the son of man, that he must suffer many things, and be contemned.

12. But I say to you: that Elias also is come (and they have done to him what things soever they would) as it was written of him.

13. And coming to his Disciples he saw a great crowd about them, and the Scribes disputing with them.

14. And presently all the People seeing Jesus, were astonished, and struck with fear, and running to him, saluted him.

15. And he ask'd them: what do you dispute about among yourselves?

16. And one of the multitude answer'd, and said: master I have brought to thee my son, possessed with a dumb Spirit:

17. Which, wheresoever it seizeth him, throweth him down, and he foameth, and gnasheth his teeth, and pineth away: and I spoke to thy Disciples to cast him out, and they could not.

18. Who answering them, said: ô incredulous Generation, how long shall I be with you? how long shall I bear with you? bring him to me.

19. And they brought him. And when he had seen him, the spirit immediately shook him; and being thrown down upon the ground, he wallowed foaming.

20. And he ask'd his Father; how long is it, that this hath happen'd to him? and he replied: from his Infancy:

21. And *the spirit* hath many times cast him into the Fire, and into the Water, to destroy him. But if thou can do any thing, help us, taking pity on us.

22. And Jesus said to him : if thou can'st believe, all things are possible to him that believeth.

23. And immediately the Father of the Boy crying out with Tears, said : Lord I believe : help my Incredulity.

24. And when Jesus saw the crowd flocking together, he rebuked the unclean spirit, and said to him : deaf, and dumb spirit, I command thee, go out of him, and enter no more into him.

25. And shouting out, and putting him into great convulsions, he went out of him : and the man became as one dead, so that many said, he is dead.

26. But Jesus taking hold of his hand, raised him, and he rose up.

27. And when he had entred into a house, his Disciples ask'd him in private : why could not we cast him out ?

28. And he said to them : this kind can go out by nothing, but by Prayer, and fasting.

29. Now departing from thence, they pass'd thro' Galilee : neither would he that any one should know.

30. And he taught his Disciples, and said to them : that the son of man shall be delivered into the Hands of men, and they shall kill him, and being kill'd, he shall rise again the third day.

31. And they understood not what was said : and were afraid to ask him.

32. And they came to Capharnaum. And when they were at home, he ask'd them : what were you disputing about in the way ?

33. But they held their peace ; for in the way they had been disputing, which of them should be the greatest.

34. And sitting down, he call'd the twelve, and said to them : if any one desires to be the first, he shall be the last of all, and the servant of all.

35. And taking a child, he placed him in the midst of them : whom when he had embraced in his arms, he saith to them :

36. Whosoever shall receive one such child as this in my name , receiveth me : and whosoever shall receive me , receiveth not me , but him that sent me. ;

37. John spoke , and said to him : Master , we saw one casting out Devils in thy name , who followeth not us , and we hindred him.

38. But Jesus said : hinder him not : for there is no one , who doth a miracle in my name , and can soon speak ill of me.

39. For he that is not against you , is for you.

40. For whosoever shall give you to drink a cup of water in my name , because you belong to Christ , Amen I say to you , he shall not lose his reward.

41. And whosoever shall scandalize one of these little ones , who believe in me , it were better for him , that a mill-stone , such as is turn'd about by an Ass , were hung about his neck , and that he were cast into the sea.

42. And if thy Hand scandalize thee , cut it off : it is better for thee to enter into Life disabled , than having two hands to go into hell , into Fire never to be extinguished :

43 : Where their worm dieth not , and the Fire is not extinguish'd.

44. And if thy foot scandalize thee , cut it off ; it is better for thee to enter lame into Everlasting Life , than having two feet to be cast into the Hell of fire not to be extinguished.

45. Where their worm dieth not , and the fire is not extinguished.

46. And if thy Eye scandalize thee , pluck it out : it is better for thee to enter with one Eye into the Kingdom of God , than having two Eyes to be cast into Hell-fire:

47. Where their worm dieth not , and the fire is not extinguished.

48. For every one shall be salted with Fire , and every victime shall be salted with salt.

49. Salt is good : but if salt become insipid , with

what will you season it? Have salt in you, and have peace among you.

A N N O T A T I O N S.

Ψ. 9. *Risen from the dead.* The Disciples believ'd the Resurrection of the dead, but they knew not what Christ meant by *his rising from the dead*. Their thoughts were fill'd with the idea of a glorious Kingdom in this world, in which they shou'd have great Dignities and Offices under the Messias.

Ψ. 23. *All things are possible to him that believeth.* The sense is not, as if he that believeth, could do all things, but that any thing might be done, by the divine power, and Goodness, in favour of him that had a firm, and lively Faith.

Ψ. 37. *Who followeth not us,* in that special manner, as Christ's Apostles did.

Ψ. 43. *Where their worm dieth not.* The words are taken out of Isaiah 66. 24. And are to be expounded of the punishments, & fruitless repentance of the wicked in the next world.

Ψ. 48. *For every one shall be salted with fire, and every victim shall be salted with salt.* The sense seems to be, that every wicked unrepenting sinner (of whom it was before said, *that their worm dieth not*) shall be severely, and continually punish'd, tho' not consumed by the fire of Hell. — *And every victim shall be salted with salt*, that is, even good men shall be cleansed, and purify'd by trials, and sufferings in this world, as some victims were to be salted by the Law. Levit. 2. 13.

(a) Ψ. 23. *Omnia possibilia sunt credenti, δυνατα τῷ πιστεύοντι.*

(b) Ψ. *Omnis enim igne salietur, & omnis victima sale salietur.*
 πᾶς γὰρ πυρὶ ἀλιθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλιθήσεται.



CHAP. X.

1. **A**ND rising up from thence he cometh into the Territories of Judea beyond the *River Jordan*: and the People flock to him again: and he taught them as he was accustomed to do.

2. Now the Pharisees coming, ask'd him; if it was lawful for a man to dismiss his wife?

3. And he answering said to them: what did *Moy-fes* command you?

4. Who reply'd; *Moyfes* gave permission to write a Bill of divorce, and to dismiss *her*,

5. To whom Jesus answer'd , and said : on the account of the hardness of your heart he wrote you that precept.

6. But from the beginning of the creation God made them a male , and a female.

7. For this cause , a man shall leave his Father , and mother , and shall adhere to his wife.

8. And they two shall be in one Flesh. Therefore now they are not two , but one Flesh.

9. What therefore God hath joined , let not man separate.

10. And being in the house , his Disciples again ask'd him about the same matter. And he saith to them :

11. Whosoever shall dismiss his wife , and shall marry another , committeth Adultery in regard of her.

12. And if a wife dismiss her Husband , and marry another , she committeth Adultery.

13. And they brought to him little Children that he might touch them. But the Disciples threatned those that presented them.

14. Whom when Jesus saw , he was pleas'd , and said to them : suffer the little ones to come to me , and hinder them not : for to such belongeth the Kingdom of God.

15. Amen I say to you , whosoever receiveth not the Kingdom of God as a little child , shall not enter into it.

16. And taking them into his Arms , and laying his hands on them , he bless'd them.

17. Now when he was gone out into the Road , a certain man running thither , kneeling down before him , ask'd him : good master , what shall I do , that I may obtain Life everlasting ?

18. And Jesus said to him : why do'st thou call me good ? no one is good , except one , *to wit* God.

19. Thou knowest the Commandments : commit not Adultery , kill not , steal not , bear not false witness , defraud not , honour thy Father , and mother.

20. But he answering , said to him : all these I have

kept from my Youth.

21. And Jesus looking upon him , lov'd him , and said to him : one thing is wanting to thee , go , sell whatsoever thou hast , and give to the poor , and thou shalt have a treasure in heaven : and come follow me.

22. Who being troubl'd at this word, went sorrowful away : for he had great Possessions.

23. And Jesus looking round , said to his Disciples : how hardly shall they who have Riches enter into the Kingdom of God ?

24. And the Disciples were astonish'd at his words. But Jesus answering said again to them : Children , how hard is it for men trusting in Riches to enter into the Kingdom of God ?

25. It is easier for a Camel to pass thro' the Eye of a needle , than for a rich man to enter into the Kingdom of God.

26. Who wonder'd still the more , saying among themselves : and who then can be saved ?

27. An Jesus looking upon them said : this is impossible with men , but not with God : for with God all things are possible.

28. Now Peter began to say to him : behold we have left all , and have follo'wd thee.

29. Jesus answering , said : Amen I say to you : there is no one who hath left House , or Brothers , or sisters , or Father , or mother , or Children , or Lands , for my sake , and for the Gospel ,

30. Who shall not receive a hundred times as much , now , in this world , Houses , and Brothers , and Sisters , and Mothers , and Children , and Lands , amidst his Persecutions , and in the world to come Life everlasting.

31. And many that are first shall be last, and the last first.

32. Now they were on the way going up to Jerusalem : And Jesus went before them , and they were astonish'd : and following were afraid. And taking to him again the twelve , he began to tell them what things were to happen to him.

33. Behold, said he, we go up to Jerusalem, and the Son of man shall be delivered to the Chief Priests, and to the Scribes, and Elders, and they shall condemn him to death, and deliver him up to the Gentils:

34. And they shall mock him, and spit upon him, and shall scourge him, and kill him; and the third day he shall rise again.

35. And there come to him James, and John the Sons of Zebedee, saying: Master we desire that whatsoever we ask, thou would'st do for us.

36. And he said to them: what will you that I do for you,

37. They replied: grant us that we may sit, one at thy right hand, the other at thy left in thy Glory.

38. But Jesus said to them: you know not what you ask. Can you drink the cup, which I am to drink, and be baptiz'd with the Baptism, wherewith I am to be baptized:

39. And they replied: we can. And Jesus said to them: the cup indeed you shall drink that I am to drink: and you shall be baptized with the Baptism, wherewith I am to be baptized:

40. But to sit on my right hand, or Left, is not mine to give to you, but to those, for whom it is prepared.

41. And the ten hearing it, began to be moved with Indignation about James, and John.

42. But Jesus calling them, said to them: you know that they who seem to bear sway among the Gentils, lord it over them; and their Princes have the Power over them.

43. But it is not to be so among you. But whosoever would be the greater, shall be your minister.

44. And whosoever would be the first among you, shall be a servant to all.

45. For even the Son of man came not to be serv'd but to serve, and to give his Life a Redemption for many.

46. Now they come to Jericho, and as he was going out of Jericho with his Disciples, and a great multitude, Bartimeus a blind man, Son of Timeus, sat by the way-side begging.

47. Who when he heard that it was Jesus of Nazareth,

began to cry out, and say : Jesus Son of David, have mercy on me.

38. And many charged him to hold his peace. But he cried out much more earnestly : Son of David have mercy on me.

49. And Jesus standing still, order'd him to be call'd: and they call the blind man, and say to him, : take courage, rise up, he calleth thee.

50. Who having cast off his Garment, leaping up, came to him.

51. And Jesus spoke, and said to him : what would'st thou have me to do for thee ? and the blind man answer'd : Rabboni, that I may receive my sight.

52. And Jesus saith to him : go thy way, thy Faith hath healed thee : and immediately he receiv'd his sight, and follow'd him on the way.

A N N O T A T I O N S.

ψ. 21. *Loved him.* We need understand no more by this, than that Christ gave him some Marks of his tenderness for him, and for all men by his kind instructions, and invitations to a good, and perfect Life.

ψ. 42. *Who seem to bear a sway among the Gentils, &c.* See Matt. 20. 25. pag. 83. and Luke 22. 25.



C H A P. X I.

1. **A**Nd when they drew near to Jerusalem, and to Bethania, at the Mountain of Olives, he sendeth two of his Disciples,

2. And saith to them : go into a Town, which is over against you, and presently at your entring into it, you shall find the Colt of an Ass tied, upon which no one hath yet sat ; loose him, and bring him,

3. And if any one say to you ; wha are you doing ? say that the Lord stands in need of him : and presently he will let him come hither.

4. And going they found the Colt tied before a Gate

abroad at the meeting of two ways : and they loose him.

5. And some standing there said to them : what are you doing to loose the Colt.

6. Who answer'd as Jesus had order'd them : and they let him go.

7. And they brought the Colt to Jesus : and they lay their Garments on him , and he sat upon him.

8. Many also spread their Garments in the way : others cut down Boughs from the Trees , and strow'd them in the way.

9. And they who went before , and who follow'd , cried out saying : Hosanna.

10. Blessed *be* he who cometh in the name of the Lord : blessed *be* the Kingdom of our Father David which cometh : Hosanna in the highest.

11. And he entred Jerusalem , and into the Temple : and having viewed all about , when the hour of Evening was come , he went out to Bethania with the twelve.

12. And the next day , as they went out of Bethania , he was hungry.

13. And when he had seen a Fig tree a far off with leaves upon it , he came *to see* , if perhaps he might find any thing upon it. And when he was come to it , he found nothing but leaves : for it was not a season for Figs.

14. And he spoke and said to it : let not any one for ever eat fruit of thee. And his Disciples heard him.

15. Now they come to Jerusalem , and when he had entred into the Temple , he began to cast out the sellers , and buyers in the Temple : and overthrew the Tables of the Money-changers , and the seats of those that sold Pigeons.

16. And he did not suffer that any one should carry any vessel thro' the Temple.

17. And he taught them saying : is it not written : that my House shall be call'd the House of Prayer to all Nations ? but you have made it a Den of Thieves.

18. Which when they heard , the Chief Priests , and

Scribes sought how to destroy him : for they fear'd him , because all the People admired his Doctrine.

19. And when it was Evening , he went out of the City.

20. And as they pass'd by in the morning , they saw the Fig-tree wither'd up from the Roots.

21. And Peter remembring *it* , said to him : Rabbi , behold the Fig-tree which thou didst curse , is withered.

22. And Jesus answering , said to them : have Faith in God.

23. Amen I say to you , that whosoever shall say to this mountain : be removed , and cast into the Sea ; and if he shall not stagger in his Heart , but shall believe , that whatsoever he shall say , shall be done ; the same shall be done for him.

24. Therefore I say to you , all things whatsoever you shall ask in Prayer , believe that you shall receive , and they shall happen to you.

25. And when you shall go to pray ; forgive if you have any thing against any one , that your Father also , who is in Heaven , may forgive you your sins.

26. But if you do not forgive : neither will your Father , who is in heaven , forgive you your Sins.

27. And they come again to Jerusalem. And when he was walking in the Temple , there came to him the Chief Priests , the Scribes , and the Elders :

28. And they say to him : by what power do'st thou these things : and who gave thee this power to do such things ?

29. Jesus answering said to them : I will also ask you one thing , answer me to it , and I will tell you by what Power I do these things.

30. The Baptism of John was it from heaven , or from Men ? resolve me this Question.

31. But they thought with themselves , and said : if we answer , from Heaven , he will say : why then did you not believe him ?

32. If we shall say from men , we fear the People. For all look'd upon John that he was truly a Prophet.

33. And answering they say to Jesus : we know not. Jesus also reply'd , and said to them : neither do I tell you by what Power I do these things.

A N N O T A T I O N S.

ψ. 13. *He came to see if perhaps* , &c. Christ knew there was no fruit upon it , and that it was *not the season , or a season for Figs.* See Matt. 21. 19. page 88. what instruction he design'd to give his Disciples by what he said , & did to the Fig-tree.



C H A P. XII.

1. **A** Nd he began to speak to them in parables. A man planted a Vineyard , and made a fence about it , and dug *a place for* a wine-press , and built a Tower , and let it out to Husband-men , ad travell'd abroad.

2. And at the season he sent a servant to the Husband-men , that he might receive of the Fruits of the vineyard from these Husband-men.

3. Who having laid hold on him , beat him , and sent him away without any thing.

4. And again he sent to them , another servant ; and him they wounded in the Head , and treated him with injuries.

5. And he sent again another , and him they kill'd : and divers others : beating some , and murdering others.

6. Having then as yet one dearly beloved son : he also sent him the last to them , saying : that they will reverence my son.

7. But the Husband-men said to one another : this is the heir : come let us kill him : and the Inheritance will be our own.

8. And laying hold on him , they killd him , and cast him out of the vineyard.

9. What then will the Lord of the vineyard do ? he will come , and destroy the Husband-men : and will give his vineyard to others.

10. Have

10. Have you not read this Scripture ? the stone , which the builders rejected , the same is become the head of the Corner.

11. This was done by the Lord , and it is wonderful in our Eyes.

12. And they sought to lay hold on him , but fear'd the People : for they understood that he spoke this Parable against them ; and leaving him they went away ,

13. Now they send to him some of the Pharisees , and of the Herodians to take hold of him in his discourse.

14. Who coming say to him : master we know that thou art sincere , and valuest not any one : for neither do'st thou regard the person of men , but teachest the way of God in Truth. Is it Lawful to give Tribute to Cesar , or shall we not give it ?

15. Who seeing their Dissimulation , said to them : why do you tempt me ? Bring me the Tribute-money , * that I may see it.

16. And they brought it to him , and he saith to them : whose Image and Inscription is this ? they say to him : Cefars.

17. And Jesus answering said to them : render therefore to Cesar the things that are Cefars , and to God the things that are Gods. And they stood in admiration at him.

18. There came to him also the Sadducees , who say there is no Resurrection : and put this Question to him.

19. Master , Moyfes left it written to us , that if any man's Brother dye , and hath left his wife behind him , and hath left no Sons , that his Brother should take his wife , and raise up issue to his Brother.

20. Now there were seven Brothers : the first took a wife , and died , leaving no issue.

21. The second then took her , and died , and neither did he leave issue : and the third in like manner.

* a denarius.

22. The seven likewise took her in the same manner , and left not issue. And the last of all the woman also died.

23. At the Resurrection therefore when they shall rise again , whose wife shall she be of these ? for seven had her for wife.

24. And Jesus answer'd , and said to them : Are you not therefore in an Error , not understanding the Scriptures , nor the Power of God ?

25. For when they shall rise from the dead , they shall neither marry , nor be married , but are as Angels in Heaven.

26. Now concerning the dead that they rise again , have you not read in the Book of Moyses , how God spake to him at the Bush , and said : I am the God of Abraham , and the God of Isaac , and the God of Jacob.

27. He is not the God of the dead , but of the living. You are therefore in a great error.

28. And one of the Scribes came , who had heard them disputing, and seeing that he had given them a good Answer : he asked him ; which was the first of all the commandments ?

29. And Jesus answer'd him , and said : that the first of all the Commandments is *this* : hear ô Israel , the Lord thy God is one God :

30. And thou shalt love the Lord thy God , with thy whole heart , and with thy whole Soul , and with thy whole mind , and with thy whole strength. This is the first commandment.

31. And the second is like to this. Thou shalt love thy neighbour as thyself. There is no other Commandment greater than these.

32. And the Scribe said to him master , thou hast said well in Truth , that there is one God , and that there is no other besides him.

33. And that he is to be loved with the whole heart , and with the whole mind , and with the

whole soul , and with the whole strength : and that to love one's neighbour , as himself , is greater than all Holocausts , and Sacrifices.

34. And Jesus seeing that he had answer'd wisely , said to him : thou art not far from the Kingdom of God. And no one now durst ask him any Question.

35. And Jesus teaching in the Temple spoke , and said : how do the Scribes say , that the Christ is the Son of David ?

36. For David himself saith by the Holy Ghost : The Lord said to my Lord , sit on my right hand , till I make thy Enemies thy footstool.

37. *Thus* David himself calls him Lord. And how then is he his Son ? And many of the People heard him with pleasure.

38. And in teaching them he said to them : beware of the Scribes , who love to walk in long Robes , and to be saluted in the market-place ,

39. And to sit on the first Chairs in Synagogues , and to have the first places at Feasts :

40. Who devour the Houses of widows under pretence of long Prayers : these shall receive a greater condemnation.

41. And Jesus sitting over-against the Treasury , beheld how the People cast money into the Treasury , and many that were rich , cast in much.

42. But one poor Widow being come , put in two mites , * which is a * Farthing ,

43. And calling together his Disciples , he said to them : Amen I say to you , that this poor widow hath put in more , than all the rest who have put into the Treasury.

44. For they all have put in out of what they abounded with : but she out of her Poverty hath put in all she had , *even* her whole subsistence.

* Two Minuta.

| * A Quadrans.

A N N O T A T I O N S.

Ψ. 15. *Seeing their dissimulation.* (a) The latin word, commonly signifies *cunning*, but by the Greek is here meant, their *dissimulation*, or *hypocrisy*.

Ψ. 44. *But she out of her poverty*, (b) or indigence, out of what she wanted to subsist by, as appeareth by the Greek.

(a) Ψ. 15. *Versutiam*. τὴν ὑπόκρισιν. — (b) Ψ. 44. *de penuriā suā*, ἐκ τῆς ὑστέρειας. See the same G. word, 1. Cor. 16. 17. 2. Cor. 9. 12. and c. 11. Ψ. 9. &c.



C H A P. XIII.

1. **A**ND as he went out of the Temple one of his Disciples said to him : Master behold what stones, and what Buildings *there are*.

2. And Jesus answer'd and said to him : do'st thou see all these great buildings ? there shall not be left a stone upon a stone, that shall not be demolished.

3. And when he was sitting on the Mountain of Olives over-against the Temple, Peter, and James, and John, and Andrew ask'd him apart :

4. Tell us when these things shall happen : and what shall be a sign when all these things shall begin to be fulfil'd :

5. And Jesus answering, began to say to them : take heed lest any one seduce you :

6. For many will come in my Name, saying : I am he : and they will seduce many.

7. And when you shall hear of Wars and Rumours of Wars, be not affraid : For these things must happen ; but the End is not yet.

8. For nation shall rise against Nation, and Kingdom against Kingdom : and there shall be Earthquakes, and Famines in places. These are the beginnings of sorrows.

9. But look to yourselves. For they shall deliver you up to Councils, and you shall be scourged in Synagogues, and shall stand before Governors, and Kings for my sake, for a Testimony to them.

10. And the Gospel must be first preached to all Nations.

11. And when they shall lead you away delivering you up, be not thoughtful before hand what to speak, but speak, what shall be given you at that time. For it is not you that speak, but the Ho'y Ghost.

12. And one Brother shall betray another to death, and the Father his Son : and Children shall rise up against their Parents, and shall put them to death.

13. And you shall be hated by all on the account of my Name. but whosoever shall bear it out to the End, he shall be saved.

14. But when you shall see the Abomination of Desolation, standing where it ought not : he that reads, let him understand : then let those who are in Judea, fly to the Mountains :

15. And he that is on the house-top, let him not come down into the house : neither let him go into take any thing out of his house :

16. And he that shall be in the Field let him not return back to take his Garment.

17. And Wo unto those that are with Child, and to those that give suck in those Days.

18. But pray that these things may not happen in winter.

19. For in those days shall be such Tribulations, as have not been since the beginning of every created being, which God made till now : nor shall be hereafter.

20. And unless the Lord had shorten'd those days, no one would be saved : but for the sake of the Elect, whom he hath Chosen, he hath shorten'd the days.

21. And then if any one shall say to you : behold here is the Christ, behold he is there, belive them not.

22. For there shall rise up false Christs, and false Prophets, and shall shew signs, and Prodigies, to seduce, were it possible, even the Elect.

23. Be you therefore on your guard, behold I have foretold all to you.

24. Now in those days after that Tribulation , the Sun shall be darken'd , and the moon shall not give it's light.

25. And the stars of the heavens shall be falling , and the Powers in the Heaven shall be shaken.

26. And then shall they see the Son of Man coming in the Clouds with great Power , and Glory.

27. Then also shall he send his Angels , and shall gather together the Elect from the four winds , from the utmost part of the Earth , to the utmost part of the Heavens.

28. But from the Fig-tree , learn a Parable : when the branch thereof becometh tender , and the leaves shoot forth , you know that summer is near.

29. So you also when you shall see these things happen , know that it is near , *even* at the Doors.

30. Amen I say to you , that this Generation shall not pass , till all these things be done.

31. Heaven and Earth shall pass away , but my words shall not pass away.

32. But as for that day , or hour , no one knoweth , neither the Angels in Heaven , nor the Son , but *only* the Father.

33. Take heed , watch , and pray. For you know not when the time is.

34. As a man who travelling abroad , left his house , and gave to his servants charge of every work , and gave orders to the Porters to watch.

35. Watch therefore , for you know not when the Master of the House will come : whether late , or at night , or at the Cock-crow , or in the morning.

36. Left when he comes on a sudden , he find you asleep.

37. And what I say to you , I say to all : Watch.

A N N O T A T I O N S.

¶ 9. In *Synagogues* , or Assemblies. The word is here taken for Assemblies of Judges , and of Justice. — For a Testimony to them , i. e. , that you may bear witness of me , and my Doctrine , and also against them.



C H A P. XIV.

1. **N**OW the Feast of the Pasche , and of unleaven Bread , was to be after two days : and the Chief Priests , and Scribes sought how they might by *some* deceitful contrivance seize him , and put him to death.

2. But they said : not on the festival-day , lest perhaps a tumult should happen among the People.

3. And when he was at Bethania in the house of Simon the Leper , and was at Table , a woman came having an Alabaſter-Veſſel of Ointment of precious Spike-nard : and having broken the Alabaſter-Veſſel , she poured it out on his head.

4. And ſome were moved with indignation within themſelves , ſaying : to what purpoſe is this waſte of Ointment ?

5. For this Ointment might have been ſold for more than three hundred *Roman* pence , * and given to the poor. And they murmur'd againſt her.

6. But Jeſus ſaid : let her alone : why do you moeſt her ? ſhe hath done a good work towards me.

7. For the poor you have always with you : and when you will , you may do good to them : but me you have not always.

8. She hath done according to what ſhe had : ſhe hath prevented the anointing of my Body towards it's burial.

9. Amen I ſay to you , whereſoever this Goſpel ſhall be preach'd throughout the whole world ; that which ſhe hath done , ſhall be related in memory of her.

10. And Judas Iſcariot one of the twelve went to the Chief Priests , that he might betray him to them.

11. Who hearing it were glad : and promiſed to give him money. And he ſought how he might conveniently betray him.

* 300. *Denarius's*.

12. Now on the first day *of the Feast* of unleaven'd Bread , when they were to Sacrifice the Pasche , the Disciples said to him : whither wilt thou that we go , and prepare that thou mayst eat the Pasche ?

13. And he sendeth two of his Disciples , and saith to them : Go into the City : and a man shall meet you carrying a pitcher of water , follow him :

14. And where ever he shall enter , say to the Master of the house : where is an eating Room ? where I may eat the Pasche with my Disciples ?

15. And he will shew you a large Room furnish'd. And there do you prepare for us,

16. And the Disciples going came into the City : and found as he had told them , and prepared the Pasche.

17. And when it was Evening , he cometh with the twelve.

18. And when they were at Table , and were eating, Jesus saith : Amen I say to you , that one of you , who eateth with me , shall betray me.

19. But they began to be troubled , and to say to him one by one , is it I ?

20. Who said to them : one of the twelve , who dippeth with me his hand in the dish.

21. The son of man indeed goeth as it is written of him : but wo be to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born.

22. And when they had been eating , Jesus took bread , and blessed , and broke , and gave *it* to them , and said : take , this is my Body.

23. And having taken the Chalice , giving thanks , he gave it to them : and they all drank of it.

24. And he said to them : This is my Blood of the new Testament , which shall be shed for many .

25. Amen I say to you , that now I will not drink of the fruit of this wine , untill that day , when I shall drink it new in the Kingdom of God.

26. And a Hymn being said , they went out to the Mountain of Olives.

27. And Jesus saith to them : you shall all be scandalized in me this night : for it is written : I will strike the shepherd , and the sheep shall be dispersed.

28. But after wards when I shall have risen again , I will go before you into Galilee.

29. And Peter said to him : altho' all should be scandalized in thee , yet not I.

30. And Jesus saith to him : Amen I say to thee , that thou to day in this night , before the crowing of the cock the second time , shall deny me thrice.

31. But he spoke yet more : altho' I were to die together with thee , I will not deny thee. And the like all of them said.

32. And they come to a Farm , call'd Gethsemani. And he saith to his Disciples : sit here till I pray.

33. And he taketh with him Peter , and James , and John , and began to fear , and to be heavy.

34. And he saith to them : my soul is sorrowful even to death : stay here , and watch.

35. And when he had gone a little further , he fell on the ground : and pray'd , that if it were possible , the hour might pass from him :

36. And he said : Abba , Father , all things are possible to thee , take away this cup from me , but not what I will , but what thou wilt.

37. And he cometh and findeth them sleeping : and he saith to Peter : Simon dost thou sleep ? couldest thou not watch one hour ?

38. Watch and pray , that you enter not into Temptation. The spirit is indeed willing , but the Flesh is weak.

39. And going away again he pray'd , saying the same words.

40. And returning he found them again asleep [for their Eyes were become heavy) and they knew not what to answer him.

41. And he cometh a third time , and saith to them : sleep now . and take your rest. It is enough : the hour is come : behold the son of man shall be betrayed into the hands of sinners.

42. Rise , let us go, Behold he is at hand , who shall betray me.

43. And while he was yet speaking , cometh Judas Iscariot , one of the twelve , and with him a great multitude , with swords , and clubs from the chief Priest, and the Scribes , and the Elders.

44. And this Traytor of his had given them a sign saying: whomsoever I shall kiss , it is he : lay hold on him, and lead him away cautiously.

45. And being arrived , presently going up to him, he saith : hail Rabbi : and kissed him.

46. Now they laid hands on him , and held him.

47. But one of those who were about him, drew his sword, and struck the Servant of the high Priest : and cut off his Ear.

48. And Jesus spoke , and said to them : you are come forth as it were to a Thief with swords , and clubs to seize me ?

49. I was daily with you teaching in the Temple , and you laid not hold on me. But that the Scriptures may be fulfilled.

50. Then the Disciples leaving him , all fled away.

51. And a certain young man follow'd him , covered with a linnen over his naked *Body* ; and they caught hold of him.

52. But he slipping off the linnen , fled naked away from them.

53. And they brought Jesus to the high Priest. And all the Priests , and Scribes , and Elders were met.

54. Now Peter follow'd him afar off , even into the Court of the high Priest : and sat with the servants at the Fire , and warmed himself.

55. And the chief Priest , and the whole Council sought for witness against Jesus , that they might deliver him up to death : and found not.

56. For many bore false witness against him : and their Testimonies did not agree together.

57. And some rising up bore false witness against him , saying :

58. We have heard him say : I will demolish this Temple made with hands, and within three days will raise another not made with hands.

59. And their Testimony did not agree.

60. And the high Priest rising up in the midst , ask'd of Jesus , and said : answerest thou nothing to these things , which are brought against thee by these *men* ?

61. But he held his peace : and gave no Answer. Again the high Priest ask'd of him , and said to him : Art thou the Christ , the son of the blessed God ?

62. And Jesus said to him : I am. And you shall see the son of man sitting at the right hand of the Power of God , and coming in the clouds of Heaven.

63. The high Priest then renting his Garments, said : what need we any more Witnesses ?

64. You have heard the Blasphemy , what is your Opinion ? who all condemn'd him to be guilty of Death.

65. And some began to spit upon him , and to cover his Face , and to buffet him , and say to him : prophesy *who it was*. And the Servants struck him with the palms of their hands.

66. Now when Peter was in the Court below , there came to him one of the Servant-maids of the high Priest :

67. And when she had seen Peter warming himself , looking upon him , she said : Thou also wast with Jesus of Nazareth.

68. But he deny'd it saying ; I neither know , nor understand what thou sayest. And he went forth into the Court-yard , and the cock crew.

69. And again when a maid-servant had seen him , she began to say to the standers-by : this man is one of them.

70. But he again denyed it. And after a little while , they that were standing by , said to Peter : surely thou art one of them , for thou art a Galilean.

71. But he began to curse , and swear , saying : I know not this man , of whom you speak.

72. And presently the Cock crew again. And Peter remember'd the word that Jesus had said to him : before the

cock crow twice, thrice shalt thou deny me. And he began to weep.

ANNOTATIONS.

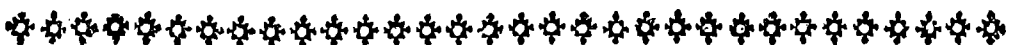
N. 3. Of *precious* (a] *spikenard*. This was a perfume extracted and distill'd from the leaves, tops, or stalks of the plant, or herb, call'd *Nard*. It was the custom of the Eastern People to pour such precious perfumes on their own heads, or on the heads of their Guests, whom they had a mind to honour.

Ψ. 14. *where is a place for me* (b) *to eat the Pasche*, or the *Paschal supper* of the Lamb sacrificed? Litt. in the Latin, *where is my eating*, or *my refection*? but tis generally, agree'd that here is meant a place to eat in.

Ψ. 56. *Their Testimonies did not agree together*. Others translate their testimonies were not *sufficient* i, e, so as to mount to a crime, that made him guilty of death. The Greek, as well as the latin text, may be taken in either sense. The high Priest vex'd at this, stood up, and ask'd him questions, hoping to make him appear guilty by his own confession.

(a) Ψ. 3. *Unguenti nardi spicati pretiosi*, μύρεν νάρδε πισικῆς πολυτάλας. Both here in S. Mark, and also in S. John, c. 12. 3. we read *πισικῆς* which by the greek, agrees with *nard*, and not with *Ointment*. The Interpreters are much divided about the signification of *πισικῆς*. some late writers would needs have *πισικῆς* to come from *πίω* or *πινω*, and so signify liquid, but this do's not seem well grounded. Others with S. Aug. would have *πισικῆς* to be taken from the name of some country or place, from whence this precious nard was brought. The most common opinion seems that of S. Hierom, with whom agree Theophylactus, and Euthymius, that *πισικῆς*, derived from *πίσις*, signifies true faithful, and genuine nard, and so of the greatest price and value.

[b) Ψ. 14. *Ubi est refection mea, ubi Pascha manducem?* πῦ ἐστὶ τὸ κατέλυμα, ὅπου τὸ πάσχα... Φάγω ——— c. Ψ. 56. *Convenientia testimonia non erant*. ἴσαι αἱ μαρτυρίαι ἃς ἦσαν. the word *ἴσαι*, may either signify that they did not agree together, or that they were not sufficient to get him condemn'd, which latter is the opinion of Erasmus, who translates, *non erant idonea*.



CHAP. XV.

1. **N**OW in the morning early the chief Priests holding a Counsel, with the Elders, and the Scribes, and all that were of the Council, having bound

Jesus, led him away, and delivered him up to Pilate.

2. And Pilate put this Question to him: art thou the King of the Jews? he answer'd saying to him: thou sayest *it*.

3. And the Priests accused him of many things.

4. And Pilate asked him again, and said: do'st thou make no answer? see of how great things they accuse thee.

5. But still Jesus answer'd nothing, so that Pilate wonder'd.

6. Now on the festival day he used to release to them one of the Prisoners, whomsoever they should petition for:

7. And there was one, named Barabbas, who was kept Prisoner with other seditious men, *and* who in a sedition had committed murder.

8. And when the multitude was come about him, they began to desire what he always granted to them:

9. And Pilate answer'd them, and said: are you willing that I release to you the King of the Jews?

10. For he knew that the chief Priests had delivered him up thro' Envy.

11. But the chief Priests excited the People, that he should rather release to them Barabbas.

12. And Pilate again spoke, and said to them: what will you then that I do to the King of the Jews?

13. And they again cried out: crucify him.

14. But Pilate said to them: why what evil hath he done? but they cried out still the more: crucify him.

15. And Pilate being willing to satisfy the People, released to them Barabbas, and delivered up Jesus, when he had been scourged to be crucified.

16. But the soldiers led him into the Court of the Pretor's Palace, and call'd together the whole Band.

17. And they cloath him with Purple, and plating a crown of thorns, they put it upon him.

18. And began to salute him, with hail King of the Jews.

19. And they struck his Head with a cane: and they

spit upon him, and kneeling down worship'd him.

20. And after they had mock'd him they took off the Purple, and put him on his own Garments: and lead him out to crucify him.

21. And they forced a certain man of Cyrene, by name Simon, passing by, and coming from the Country, the Father of Alexander, and Rufus, to take up his Cross:

22. And they bring him to the place Golgotha, which being interpreted, signifies a place of Sculls.

23. And they gave him wine to drink mixed with Myrrhe: and he took it not.

24. And when they had crucified him, they shared his Garments, casting lots upon them, what each one should have.

25. Now it was the third hour: and they crucified him.

26. And the Inscription of the Title of his cause, was. The King of the Jews.

27. And with him they crucify two Robbers, one on the right hand, and the other on the left.

28. And so was fulfilled the Scripture, which saith: and with the wicked was he reputed.

29. And they that pass'd by, blasphem'd against him, wagging their heads, and saying: vah thou that destroyest the Temple of God. And in three days buildest it up again.

30. Save thyself coming down from the Cross.

31. In like manner also the chief Priests scoffing with the Scribes, said one to another: he saved others, himself he cannot save.

32. Let the Christ the King of Israel now come down from the cross, that we may see, and believe. And they that were crucified with him, reproached at him.

33. And when it was the sixth hour, there was darkness over the whole Earth till the ninth hour.

34. And at the ninth hour Jesus cry'd out with a loud voice, saying, Eloi, Eloi, Lamma Sabacthani? which interpreted is, my God, my God, why hast thou forsaken me?

35. And some of the standers-by hearing said: behold he calls upon Elias.

36. And one of them running, and filling a sponge with vinegar, and putting it upon a reed gave it him to drink saying: hold, let us see, if Elias come to take him down.

37. And Jesus having cried out with a loud voice, gave up the Ghost:

38. And the veil of the Temple was rent in two, from the top even to the bottom.

39. And the Centurion that stood over against him, seeing that he had expired shouting out in this manner, said: this man was truly the son of God.

40. There were also women looking on at a distance: among whom was Mary Magdalene, and Mary the Mother of James the lesser, and of Joseph, and Salome.

41. Who when he was in Galilee follow'd him, and ministred to him. There were also with him many other women, who had come up with him to Jerusalem.

42. Now when it was late [because it was the Parasceve, that is the day before the Sabbath]

43. There came Joseph of Arimathea, a noble Decurion, who was also waiting for the Kingdom of God, and he went in boldly to Pilate, and begged the Body of Jesus.

44. And Pilate wonder'd that he should be already dead: and having call'd for the Centurion, ask'd him if he was now dead.

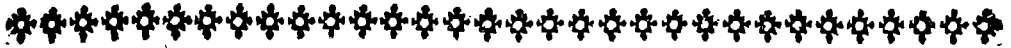
45. And when he had been informed of it by the Centurion, he gave the Body to Joseph.

46. And Joseph having bought a fine linnen, taking him down wrapp'd him in the linnen, and put him into a Monument, which was hewed out of a Rock, and rolled a stone against the door of the monument.

47. And Mary Magdalene, and mary the mother of Joseph look'd where he was laid.

A N N O T A T I O N S.

ψ. 43. *A noble Decurion.* The Decurions among the Romans, were first call'd so, as having ten men under them, as the Centurions, were over a hundred. But some of the *Decurions*, were also *Counsellors* in Towns, as is here signified by the Greck word *βουλευτής*.



C H A P. XVI.

1. **N**OW when the Sabbath was past, Mary Magdalene, and Mary *the Mother* of James, and Salome bought Perfumes, that coming they might anoint Jesus.

2. And very early in the morning the first day of the week, they come to the Monument, the sun being now risen.

3. And they said one to another, who shall roll us back the stone from the door of the monument?

4. And looking they saw the stone roll'd away: for it was a very great one.

5. And entring into the monument, they saw a young man sitting on the right side cloathed with a white Robe: and they were astonished.

6. Who saith to them: be not frighted. You seek Jesus of Nazareth who was crucified: he is risen, he is not here. Behold the place where they laid him.

7. But go, tell his Disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

8. And they going out, fled from the monument: for a trembling, and fear had seised them: and they said nothing to any one: for they were in a fright.

9. But he being risen early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven Devils.

10. She went, and told it to those who had been with him, and were mourning, and weeping.

11. And

11. And they hearing he was alive , and had been seen by her , believed it not.

12. After that he shew'd himself in another shape to two of them walking , *and* going into the Country.

13. And they going told it to the rest : Neither did they give credit to them.

14. At length he appeared to the eleven , as they were at Table : and reproached them with their Incredulity , and hardness of heart , because they believed not those , who had seen him after he was risen.

15. And he said to them ; going into the whole world, preach the Gospel to every creature.

16. He that shall believe , and be baptized , shall be saved. But he that shall not believe , shall be condemned.

17. And these miracles shall follow those that shall believe : In my name they shall cast out devils : they shall speak with new Tongues :

18. They shall take up serpents : and if they drink any thing mortiferous , it shall not hurt them : they shall lay their hands upon the sick , and they shall be healed.

19. And the Lord Jesus after he had spoken to them , was taken up into Heaven , and sitteth at the right hand of God.

20. And they went , and preach'd every where , the Lord cooperating with them , and confirming the word by miracles ensuing.

A N N O T A T I O N S.

¶ 14. *At length* &c. In the Latin text, taken according to the letter , is *lastly* , or *last of all* : but if we examin , and compare the 4. Gospels , this was not the last time that Christ appear'd to his Disciples after his Resurrection. We can only then understand it of the *last* time mentioned by this Evangelist.

To the eleven. If this Apparition [as it was the opinion of S. Augustin] was made , when S. Thomas was not with them , they were only then ten without S. Thomas and Judas. The Evangelist here calls them *eleven* , because the Apostolical Colledge (Judas being dead) consisted of no more than *eleven*. And this way of speaking , may be justified by diverse Examples. One instance may suffice. A meeting of the Jewish

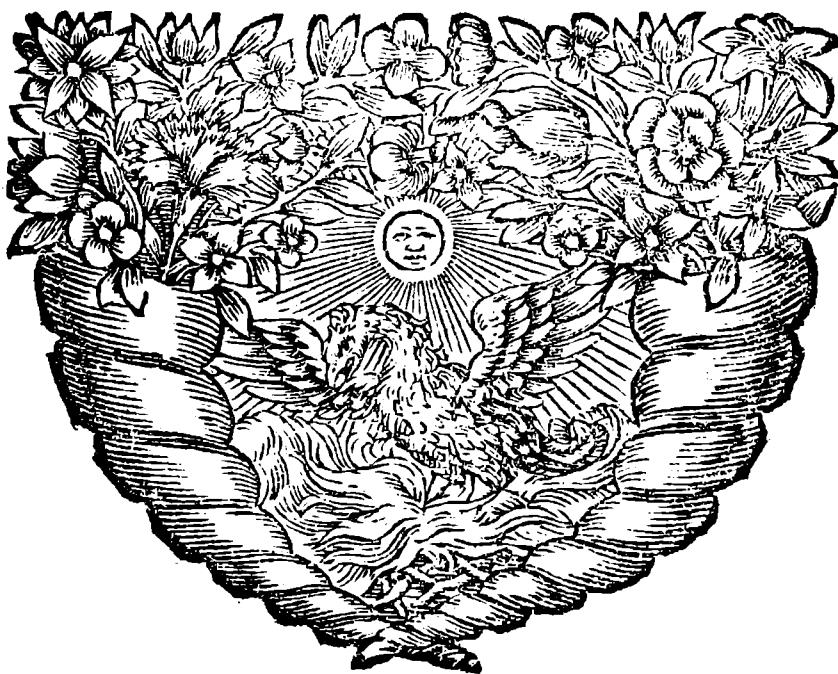
Sanedrim, might be call'd, the *Council of the 72*, thò it many times happen'd, that all the 72. were not there present.

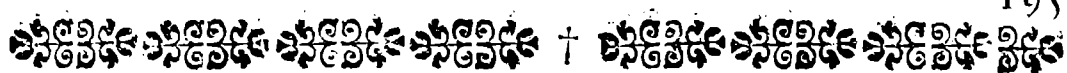
Ÿ. 17. *At the right hand of God.* Jesus Christ our Redeemer was not man only, but truly God, the same God with his Eternal Father: and hereby is signify'd that the *Person*, who took upon him human nature, and became man, is equal in dignity with the Father: he who as man ascended into Heaven.

When S. Hierom says, that most G. Copies wanted this *Chapter*, he speaks not of *Chapters* according to our present division, but only of the last 12. Verses, which formerly made, what was call'd a *little Chapter*: yet those 12. Verses must have been omitted in those MSS. by some negligent transcribers. Now they are found in all both Latin and Greek copies. They are found in the Canons of Eusebius on the Gospels, in S. Hierom in several places, in S. Amb. l. 3. in Luc tom. 3. p. 292. Ed. Paris. an. 1582. in S. Aug. l. 3. de consensu Evang. c. 25. tom. 3. part. 2. pag. 142. &c.

(a) Ÿ. 14. *Novissimè ὕστερον, posterius.*

(b) S. Hierom Ep. ad Hebidiā Q. 3. tom. 4. part. 1. pag. 172. *omnibus Græciæ libris penè hoc capitulum non habentibus.*






T H E H O L Y G O S P E L O F J E S U S - C H R I S T A C C O R D I N G T O S . L U K E .

S. Luke who was of Antioch in Syria , seems to have been a Gentile , by Profession a Physician. He wrote his Gospel by certain Informations , which he had from the Apostles , and by the direction of the Holy Ghost. He wrote in Greek. The year is uncertain. He begins from the Conception , and Birth of S. John the Baptist.

C H A P. I.

1.  Hereas many have endeavour'd to set forth in order a Narration of the things which have been accomplish'd among us :

2. According as they delivered them to us , who from the beginning were Eye-witnesses and ministers of the word :

3. It hath seem'd good also to me , having diligently attained to all things from the beginning , to write to thee in order , most Excellent Theophilus ,

4. That thou may'st know the Truth of those things wherein thou hast been instructed.

5. In the days of Herod , the King of Judea , there was a certain Priest named Zacharias , of the rank of Abia : and his Wife was of the daughters of Aaron , and her name Elizabeth.

6. And they were both just in the sight of God ,

walking blameless in all the Commandments, and ordinances of the Lord,

7. And they had not a son, because Elizabeth was barren, and they were both advanced in years.

8. Now it came to pass, when he performed *his* Priestly Function in the order of his Rank before God,

9. According to the custom of the Priestly office, it fell to his lot to offer up Incense, when he entered into the Temple of the Lord:

10. And all the multitude of the People was praying without at the hour of Incense.

11. And an Angel of the Lord appeared to him, standing on the right side of the Altar of Incense.

12. And Zacharias seeing *him*, was troubled, and fear seized him.

13. But the Angel said to him: fear not Zacharias, for thy Petition is heard: and thy Wife Elizabeth shall bring forth to thee a son, and thou shalt call his name John:

14. And thou shalt have joy, and gladness, and many shall rejoice at his Birth:

15. For he shall be great in the sight of the Lord: and he shall neither drink wine, nor strong drink: and shall be replenished with the Holy Ghost, even from his mother's womb:

16. And he shall convert many of the children of Israel to the Lord their God:

17. He shall also go before him in the Spirit and Power of Elias, that he may turn the Hearts of the Fathers to the Children, and the incredulous to the Prudence of the just, to prepare to the Lord a perfect People.

18. And Zacharias said to the Angel: whence shall I know this? for I am an old man, and my wife advanced in her Age.

19. And the Angel answer'd and said to him: I am Gabriel, who stand in the presence of God, and am sent to speak to thee, and bring thee these good Tidings.

20. And behold thou shalt be without speech, and not able to speak, till the day when these things come to pass, because thou hast not believ'd my words, which shall be fulfilled in their Time.

21. Now the People were waiting for Zacharias, and wonder'd that he staid so long in the Temple.

22. And coming out he could not speak to them: and they perceived that he had had a vision in the Temple. And he made signs to them, and remain'd dumb.

23. And it came to pass, as soon as the days of his office were expired, he departed to his House.

24. Now after those days his Wife Elizabeth conceiv'd, and kept herself private five months, saying:

25. 'Tis thus the Lord hath done to me in the days, wherein he hath had regard to take away my reproach among men.

26. And in the sixth month, the Angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27. To a virgin espoused to a man, whose name was Joseph, of the house of David, and the name of the virgin was Mary.

28. And the Angel entring in said to her: Hail full of Grace: our Lord is with thee: blessed *art* thou among women.

29. Which *words* when she had heard, she was troubled at his saying, and thought what kind of salutation this should be.

30. And the Angel said to her: fear not Mary, for thou hast found Grace with God:

31. Behold thou shalt conceive in thy womb, and bring forth a son, and he shall call his name Jesus.

32. He shall be great, and call'd the son of the most high: and the Lord God will give to him the Throne of David his Father: and he shall reign in the house of Jacob for ever.

33. And of his Kingdom there shall be no End.

34. And Mary said to the Angel: how shall this come to pass, because I know not man?

35. And the Angel answer'd , and said to her : the Holy Ghost shall come to thee from above , and the Power of the most high shall overshadow thee : and therefore the Holy which shall be born of thee , shall be call'd the son of God.

36. And behold thy Cousin Elizabeth , she also hath conceived a son in her old Age : and this is the sixth month to her, who is call'd barren :

37. Because nothing shall be impossible to God.

38. And Mary said : behold the Hand-maid of the Lord, Be it done to me according to thy word. And the Angel departed from her.

39. Now in those days Mary rising up , went with speed into the mountainous Country , to a city of Juda ;

40. And entred into the House of Zacharias , and saluted Elizabeth.

41. And it happen'd , as soon as Elizabeth heard the salutation of Mary , the Infant leapt in her womb ; and Elizabeth was filled with the Holy Ghost :

42. And she cried out with a loud Voice , and said : Blessed thou among women , and blessed the Fruit of thy womb.

43. And whence this *favour* to me , that the mother of my Lord should come to me ?

44. For behold as soon as the voice of thy Salutation sounded in my Ears , the Infant in my womb leapt for Joy.

45. And blessed thou , who hast believed , because the things shall be accomplish'd , which were spoken to thee by the Lord :

46. And Mary said : my soul doth magnify the Lord :

47. And my spirit hath rejoyced in God my Saviour.

48. Because he hath look'd upon the Humility of his Hand-maid : for behold from hence-forth all Generations shall call me happy.

49. Because he that is the mighty , hath done great things to me : and holy is his name.

50. And his mercy on them that fear him from Generation to Generation.

51. He hath shewn might in his Arm : he hath dispersed the proud in the imagination of their Heart.

52. He hath deposed the powerful from the Throne, and those of an humble condition he hath exalted.

53. He hath filled the hungry with good things : and the rich he hath sent away empty.

54. He hath favoured his servant Israel, being mindful of his mercy ;

55. As he spoke to our fore-fathers, Abraham, and to his seed for ever.

56. Now Mary stay'd with her about three months : and returned to her own home.

57. And Elizabeth's time of bringing forth was fulfilled, and she brought forth a son.

58. And her neighbours, and Kindred heard, that the Lord had shewn great mercy to her, and they congratulated with her.

59. And it came to pass on the eighth Day, they came to circumcise the child, and were for calling him by his Fathers name Zacharias.

60. But his mother answering said : not so : but he shall be called John.

61. And they said to her : there is no one of thy Kindred, who is call'd by that name.

62. They made signs then to his Father, what he would have him call'd.

63. And demanding a table-book, he wrote these words : John is his name : and they all admired.

64. And immediately his mouth was open'd, and he recovered his speech, and he spoke praising God.

65. And fear came upon all their Neighbours : and all these things were divulged thro' all the mountainous country of Judea.

66. And all who had heard, laid them up in their Hearts, saying : what a child think you, will this be : for the Hand of the Lord hath been with him.

67. And his Father Zacharias was replenished with the Holy Ghost : and he prophesied, saying :

68. Blessed be the Lord God of Israel, because he

hath visited, and hath wrought the Redemption of his People :

69. And he hath raised up to us a powerful Salvation in the Family of David his servant.

70. As he spoke by the mouth of his Holy Prophets, who were from the beginning,

71. That *he would* save us from our Enemies, and from the Hand of all that hate us :

72. To shew his mercy towards our Fathers : and to be mindful of his Holy Testament.

73. *According to* the Oath, which he swore to our Father Abraham to grant us,

74. that being delivered from the hands of our Enemies, we might serve him without fear,

75. In Holiness, and Justice before him all our Days,

76. And thou child, shalt be call'd the Prophet of the most high : for thou shalt go before the face of the Lord to prepare his ways.

77. To give the knowledge of Salvation to his People for the Remission of their sins :

78. Thrô the bowels of the mercy of our God, by which the rising *Light* hath visited us from on high :

79. To enlighten them that sit in darkness, and in the shades of Death, to direct our feet in the way of Peace.

80. And the child grew up, and was strengthn'd in Spirit: and was in the deserts till the day of his manifestation to Israel,

A N N O T A T I O N S.

ψ. 1. *Which have been accomplish'd.* (a) In the Prot. translation, of things most surely believ'd. They have follow'd Beza, and Erasmus, but other learned Critics have shewn, that the same G. word often signifies to fulfil : and it is clearly proved by S. Chrysostom.

ψ. 3. *Most excellent Theophilus.* This word *Theophilus*, by it's Etymology, signifies, a lover of God : but here we may rather understand some particular person, by the title given him, of *most excellent* or *best*, which at that time was given to persons in dignity, as to Felix Acts 23. 26. and to Fesus, Acts 26. 25.

ψ. 5. *Of the rank of Abia.* (b) What we read in the G. for *rank*, is commonly put for the employment of *one day*, but here for

the functions of a *whole week*. For by the appointment of David , 1. Paral. 24. the descendants from Aaron , were divided into 24. Families , of which the 8th. was Abia , from whom descended this Zacharias , who at this time , was in the week of his Priestly Functions.

§. 6. *Both just , walking blameless* : [c] Not so , that in the sight of God , they were exempt even from all lesser failings , which are call'd *venial* faults : but from such sins , as might make them forfeit the Grace , and Favour of God.

§. 9. *It fell to him by lot*. The Priests drew lots for the different functions to be perform'd in the same week ; and now it fell by lot to Zacharias , to burn , or offer up Incense , morning , and evening in that part of the Temple call'd the *Holy* , where was the Altar of Perfumes : Zacharias was in this part of the Tabernacle ,

§. 10. *And all the people was praying without* , i , e , in that part of the Temple , call'd the *Court of the Israelites*. For the Jews themselves were not permitted to enter into the first part of the Tabernacle , call'd the *Holy* ; much less into the second part of it , call'd the *Holy of Holies* : the people then pray'd and perform'd their private devotions in that division of the Temple , call'd the *Court of the Israelites* , and were there waiting for the coming out of the Priest Zacharias.

§. 13. *Thy prayer is heard*. We cannot suppose , as S. Aug. observes , 1. 2. QQ. Evang. c. 1. tom. 3. part. 2. pag. 249. E. B. that he was praying to have children , when his wife was so advanc'd in years . that he did not think it possible , but he was praying for the people , and for the coming of the Messias. See S. Chrys. hom. 2. de incomprehensibili tom. 1. pag. 454. Nov. Ed. Ben.

§. 15. *He shall not drink wine . nor strong drink*. (d) Lit. *Sicere* , by which is signify'd any liquour , that is apt to make a man drunk , according to S. Hierom. — *He shall be fill'd with the Holy Ghost from the womb of his mother* : from which words some conjecture , that John the Baptist , tho' conceiv'd in Original sin , yet might have been free'd from the guilt of it , before he came into the world. Of this see S. Aug. Ep. 57. now Ep. 187. ad Dardanum t. 2. p. 685. Ed. Ben.

§. 17. *To turn the hearts of the Fathers , &c.* The Angel apply's these words , Malach , 4. 6. to John the Baptist ; telling his Father , that he shall convert *many of the Children of Israel* , &c. By bringing them to the knowledge of Christ. 2dly. that *he shall go before him* , or be his Precursor , and fore-runner — *in the Spirit and power of Elias* ; i , e. John shall be the fore-runner of Christ's first coming to redeem mankind , as Elias shall be the fore-runner of Christ's second coming to judge the world. 3dly. that John by converting the Jews , shall also *turn the hearts of the Fathers to the Children* , &c. The meaning of which obscure words , seems to be , that whereas Moyses , Abraham , and the Prophets , (whose souls were in a place of rest) knew by a revelation from God , that their Children , the Jews , lived in sin , and disobedience to the laws of God ; and on this account were offended , and displeas'd at them , now when they shall know ,

they have been converted by the preaching of John, shall rejoice, and be reconcil'd to their Children the Jews : for as our Saviour tells us, Luke 15. 7. *there is joy in heaven upon any one sinner that doth penance.* — The Angel, to explain the foregoing words, adds, *and the incredulous to the wisdom, and prudence of the just :* i, e, John's preaching shall make them truly wise, and just.

ψ. 18. *Whence shall I know this ?* Zacharias could not question the Divine power, but he doubted of what the Angel told him.

ψ. 19. *I am Gabriel.* One of the Chief Angels, sent to thee.

ψ. 20. *Without speech, &c.* He seems to have been both dumb, and deaf by the G. text, and by what we may learn from the 62. Verse, where we find, those present, did not speak, but rather made *signs to him.*

ψ. 23. *After the days of his Office were expir'd,* i, e, the weekly ministry : for during that time, the Priests lodg'd in buildings joyning to the Temple, separated from their wives.

ψ. 28. *Hail full of Grace :* [e] .by the greatest share of Divine Graces granted to any creature. This translation approv'd by the ancient Fathers, agrees with the ancient Syriac, and Arabic versions. There was no need therefore to change it into *Gracious*, with Erasmus, into *freely beloved*, with Beza, into *highly favour'd*, with the Prot. translators. For if the 7. Deacons, Acts 6. 3. are said to be *full of the Holy Ghost* ; as it is again said of S. Stephen, Acts 7. 55. and also of the same S. Stephen Acts 6. ψ. 8. that he *was full of Grace* (as the learned Dr. Wells translates it in his amendments made to the Prot. translation) why shou'd any one be offended at this Salutation given to the blessed mother of God, who would not have been rais'd to this highest dignity, had not her soul been first prepar'd for it by the greatest share of Divine graces ? *The Lord is with thee.* by his interiour graces, and now at this moment, is about to confer upon thee, the highest of all dignities, by making thee truly the Mother of God.

ψ. 29. *When she had heard :* in the G. text, when she had *seen*, as if she also saw the Angel, as S. Ambrose observ'd.

ψ. 32. *He shall be call'd,* i, e, according to the style of the Scriptures, he shall truly be Son of God.

ψ. 33. *And of his Kingdom there shall be no end,* which clearly shews, it was not to be a temporal, but a spiritual, and an eternal Kingdom.

ψ. 34. *How shall this be done ?* She only asks about the manner. — *because I know not man.* (f) This answer, as S. Augustin takes notice, would have been to no purpose, had she not made a vow to God to live always a Virgin.

ψ. 35. *The Holy Ghost shall come down, &c.* By the divine power, thou shalt bring forth, and yet remain always a pure Virgin. — *And therefore the holy which shall be conceiv'd, and born of thee, shall be call'd,* shall be *the Son of God.* The 2d, person of the ever blessed Trinity, being united to our human nature, remaining unchan-

geably the same God, and being born of the Virgin Mary, it must needs be true to say that God was born, that God suffer'd, & dy'd for us: and consequently that the B. Virgin Mary was truly the mother of God, or of him that is truly God (tho' not the Mother of the God-head) as the Catholick Church declared in the Council of Ephesus against the Heretick Nestorius.

Ÿ. 38. *Behold the hand-maid.* With all Modesty, and humility of heart, and mind, the B. Virgin consented to the divine will: and from that moment in her was conceiv'd the Saviour, and Redeemer of the world.

Ÿ. 41. *The infant leapt for joy.* (g) According to the general opinion of the Interpreters, this motion of the Child at this time was not natural: and some think that God gave to S. John, even in his mother's womb, a passing knowledge of the presence of his Redeemer. See S. Aug. in the above cited letter to Dardanus.

Ÿ. 43. *The Mother of my Lord.* A proof that Christ was truly God, and the B. V. Mary, the mother of God.

Ÿ. 47. *In God my Saviour*, as appears by the G. text. [h] tho' literally in Latin, *in God my Salvation.* (i)

Ÿ. 48. *The humility of his hand-maid.* i, e, the humble, low, and abject condition, as perhaps might be translated, both in this, and in Verse 52. For the B. Virgin do's not here commend, and praise, her own virtue of humility, as divers Interpreters observe. See S. Francis of Sales in his Introduction to a devout life. Part. 3^d, c. 6.

Ÿ. 69. *A powerful salvation.* (k) According to the letter both of Lat. and G. text, a *horn of Salvation*. But as it is generally agree'd, that by *horn*, in the phraseology of the Scriptures, is understood strength and power, and that *horn* sounds awkwardly in English, and other languages, I hope it may be literally enough translated, a *powerful salvation*.

Ÿ. 71. *That he would save us*, &c. Lit. *Salvation from our Enemies*: the construction and sense is, that God, as he had declar'd by his Prophets, would grant us salvation, or would save us.

Ÿ. 72. *To be mindful of his holy Testament*, i, e, of his promise, or of the Covenant made with Abraham, that he would bless all Nations in his seed.

73. 74. According to *the oath which he swore.* [l] The words, *according to*, are no addition to the letter of the text: they only barely express what is here signify'd, to wit, that God swore to Abraham, that he would grant us, or make it come to pass, that *being deliver'd from our Enemies*, sin, and the Devil, *we should* be in a condition to serve him without fear, in holiness, &c.

Ÿ. 76. *And thou child shalt be call'd*, shalt be, *the Prophet of the most high*, the Precursor of the Messias, God and man.

Ÿ. 78. *The rising light*, [m] or the rising sun, *hath visited us from on high*. The Rhems-translation hath the *Orient*, the Prot. the *day-spring*. Both seem more obscure than they need be. The Latin, as well as the G., hath a noun substantive, by which Christ himself is fig-

signify'd : Yet the same word , in both languages , is sometimes taken for a *rising light* , and sometimes for a *bud* , or *branch* , in which latter sense it is expounded by S. Jerom , comment : in Zachar. p. 1737. tom. 3. E. B. but in this place it is rather taken for a *light* , that riseth , by the following words , *to enlighten them that sit in darkness* , &c.

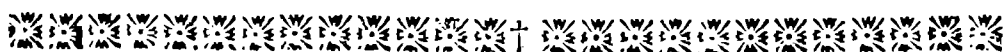
Ψ. 1. *Completa sunt. πληροφορομήων. I know the pretended difference betwixt πληροφορομήων , and πληροδοξαι. But diverse learn'd Critics , after S. Chrys. take notice that they are many times taken for the same. So 2. Tim. 4. 5. Ministerium tuum imple. πληροφορήσον , τέτιςι , says S. Chrys. πλήρωσον. λογ. θ. pag. 371. Ed. Savil. and on the 17. Ψ. of the same Chap. ut per me impleretur , πληροφορηθῇ , τέτιςι , πληρωθῇ. Ibid. p. 376.*

(b) Ψ. 5. *De vice Abia , ἐξ ἐφεμερίας* ——— (c) Ψ. 6. *Sine querelâ , ἄμειπτοι , irreprehensibiles.* ——— (d) Ψ. 15. *Siceram , σικερα from the Hebrew shecar , or shacar , ebrius fuit.* ——— (e) Ψ. 28. *Graviâ plena. See Lucas Brugensis on this place.*

[f] Ψ. 34. *Quia virum non cognosco. S. Aug. quod profectô non diceret , nisi Deo Virginem se ante novisset. De Virginitate c. 4. tom. 6. p. 343. E. B.* ——— (g) Ψ. 41. *Exultavit , ἐσχίρησε. Which signifies to leap, or skip like lambs , &c.* ——— (h) Ψ. 47. *Salutari meo , σωτήρι μου , Salvatore meo.* ——— [i] Ψ. 48. *Humilitatem , ταπένωσι , not ταπεινοφροσύνη. By which latter word , is signify'd the virtue of humility of mind and heart. But humilis , and humilitas in latin , even in Cicero , is put to signify vilem & abjectam conditionem : and so also τάπεινος , and ταπένωσις in G. as in the LXX. 1. Kings 1. 11, the Lat. Vulgate , for ταπένωσι , has afflictionem famula tua. And this is the sense in this and in the 52^d Verse, as it is confirm'd by the Antithesis or opposition betwixt those of a high , and of a low state , or Condition.*

(k) Ψ. 69. *Cornu salutis , κέρας σωτηρίας. Abscissum est cornu Moab. Jerem. 48. 25. Cornu David. Psalm. 74. 5. See also psal. 131. 17. &c.* ——— (l) Ψ. 73. *Iusjurandum quod juravit , ὅρκον ὃν in the accusative case , for κατ' ὅρκον , secundum iuramentum. Ibid. daturum se nobis , i , e , se effecturum , &c. τὸ δέναι ἡμῖν , &c.*

(m) Ψ. 78. *Oriens . ἡ ἀνατολή. Vulgò ortus Solis. See Mr. Legh Crit. Sacra on ἀνατέλλω , orior , germino. S. Hierom on Jeremy e. 23. Ψ. 5. tom. 3. p. 634. suscitabo David germen justum , sive orientem justum. And on Zach. 6. 12. p. 1737. Ecce vir , cuius nomen est oriens , where he expounds it by ἀνατολή , ἀναφύη , and βλάστημα.*



CHAP. II.

1. **N**OW it came to pass in those days , that an Edict came out from Cesar Augustus , that the

whole world should be enrolled.

2. This first enrolling was made by Cyrinus the President of Syria.

3. And all went to be enrolled, every one to his own city.

4. And Joseph also went up out of Galilee, from the city of Nazareth into Judea, to the city of David, call'd Bethlehem, because he was of the House, and Family of David,

5. To be enrolled with Mary his espoused Wife now big with child.

6. And it came to pass, when they were there, her time of being delivered was accomplished.

7. And she brought forth her first born son, and wrap'd him in swadling Cloaths, and laid him in a manger; because there was no room for them in an Inn.

8. Now there were in the same Country shepherds watching, and keeping the Night-watches over their Flock.

9. And behold an Angel of the Lord stood hard by them, and a divine Brightness shined round about them: and they were exceedingly afraid.

10. And the Angel said to them: fear not: for behold I bring to you tidings of great Joy, which shall be to all the People:

11. Because this day is born to you a Saviour, who is Christ the Lord in the city of David.

12. And this shall be a sign to you: you shall find an Infant wrapt in swadling cloaths, and laid in a manger.

13. And presently there was with the Angel a multitude of the Heavenly Host, praising God, and saying:

14. Glory in the highest *Heavens* to God, and on Earth peace to men of good will.

15. And it came to pass, as soon as the Angels were departed from them into Heaven; the shepherds said to one another: let us go as far as Bethlehem, and let

us see this word, that is made, which the Lord hath shew'd us.

16. And they came speedily: and found Mary, and Joseph, and the Infant laid in the manger.

17. *Which* seeing, they understood the word, which was spoken to them of this child.

18. And all that heard, wonder'd: as also at the things, which were told them by the shepherds.

19. And Mary kept all these words, comparing them in her Heart.

20. And the shepherds returned glorifying, and praising God in all things, which they had heard, and seen, as it had been told them.

21. And when eight days were accomplish'd that the child was to be circumcised, his name was call'd Jesus, as he was named by the Angel, before he was conceived in the womb.

22. And when the days of her Purification were ended, according to the Law of Moyses, they brought him to Jerusalem, to present him to the Lord.

23. [As it is written in the Law of the Lord, that every male first born, shall be call'd Holy to the Lord)

24. And that they might offer a Sacrifice, according to what is written in the Law of the Lord, a pair of Turtles, or two young Pigeons.

25. And behold there was a man in Jerusalem, named Simeon: and this *was* a just, and religious man, expecting the Consolation of Israel, and the holy Ghost was in him.

26. And he had had a Revelation from the Holy Ghost, that he should not see death till he had first seen the Christ of the Lord.

27. And he came *moved* by the Spirit into the Temple; and when his Parents brought in the child Jesus, to do for him according to the Custom of the Law:

28. He took him into his Arms, and he blessed God, and said:

29. Now thou dost dismiss thy Servant, ô Lord, according to thy word in peace:

30. Because my Eyes have seen thy Salvation ,

31. Which thou hast prepared before the Face of all people.

32. A light to enlighten the Gentils , and the Glory of thy People of Israel :

33. And his Father , and mother were wondering at these things , that were said concerning him.

34. And Simeon bless'd them , and said to Mary his mother : behold this Child is set for the ruine , and for the Resurrection of many in Israel , and for a mark , which shall be contradicted ,

35. (And thy own soul a sword shall pierce) that the thoughts of many hearts may be reveal'd.

36. There was also a Prophetess , call'd Anne , the daughter of Phanuel of the Tribe of Aser : she was far advanc'd in years , and had lived with her husband seven years from the time of her Virginity.

37. And she was a widow to the Age of fourscore and four years : who was constantly in the Temple , in fasting and prayers serving day and night.

38. Now she coming in at the very same hour , praised the Lord : and spoke concerning him to all , that waited for the Redemption of Israel.

39. And when they had performed all things according to the Law of Moyse , they return'd into Galilee to their own City Nazareth.

40. And the child grew up , and was strengthen'd full of wisdom : and the Grace of God was in him.

41. And his parents went every year to Jerusalem at the solemn day of the Feast of the Pasche.

42. And when he was twelve years of Age , they going up to Jerusalem , according to the custom of the festival-day ,

43. The days being now ended , when they were returning , the Child Jesus remain'd in Jerusalem , and his Parents knew it not.

44. But imagining him to be in the Company , they came one day's journey , and sought for him among their kindred , and acquaintance :

45. And not finding him, they return'd back to Jerusalem, seeking him.

46. And it came to pass after three days, they found him in the Temple sitting in the midst of the Doctors hearing them, and asking them questions.

47. And all that heard him, were astonish'd at his wisdom, and answers.

48. And when they saw him, they admired. And his mother said to him: son, why hast thou done so to us? behold thy Father, and I with grief were seeking thee.

49. And he said to them: why sought you me? did you not know, that I must be *employ'd* about the things, that are my Father's?

50. And they understood not the word, that he spoke to them.

51. And he went down with them, and came to Nazareth: and was subject to them. And his mother laid up all these things in her heart.

52. And Jesus advanc'd in wisdom, and age, and in Grace before God and men.

A N N O T A T I O N S.

ψ. 1. By the *whole world*, is understood the Roman Empire.

ψ. 2. By *Cyrinus*, or Publius Sulp. Quirinus.

ψ. 3. *Into his own City*. i. e., the City of every one's family. Now Joseph and Mary, being both of the *family of David*, were oblig'd to go to Bethlehem, the City of David, where by providence, according to the predictions of the Prophets, the Messias was to be born.

ψ. 7. *In a manger* within a stable, or place, where beasts were shelter'd. And it is the common opinion that an Ox, and an Ass were there at that time. See Baronius, Tillemont, &c.

ψ. 14. *And on earth peace to men of good will* [a] I had translated *peace to men of his good will*, looking upon the sense to be, that a peace, and reconciliation was offer'd, and given to men from the good will, and mercy of God. The ordinary G copies altogether favour this exposition. And Bellarmin, l. 2. de Verb. D. c. 11. is so convinced of this sense, that he brings it for an instance of one of those places, in which the true sense of the latin, is to be found by the G. text, which is many times true: but Bellarmin might not take notice, that several of the best G. MSS. are conformable to the lat. vulgate, and have *peace to men of good will*, as it is also expounded by diverse of
the

the ancient Fathers, that peace is offer'd to men of good will, to those who by the grace of God are dispos'd to believe and obey the Gospel-doctrine. And upon this, having advis'd with others I. did not think fit to change the former Rhem: translation.

Ÿ. 21. *To be circumcised*, which might be done, not only in the Temple, or in a Synagogue, but in any house.

Ÿ. 22. *Of her purification*. The. B. V. mother, stood not in need of this Ceremony, to which she submitted herself, as her divine son did to that of *Circumcision*.

Ÿ. 23. *Every male first born*. (b) lit. *Every male that openeth the womb*, the sense is the same in the law of Moyses. And this translation is more conformable to the doctrine of the Fathers, that Christ was born without opening the womb, which Bede calls the doctrine of the Catholic Church.

Ÿ. 25. *A man named Simeon*, whom some conjecture to have been one of the Jewish Priests ——— *waiting for the consolation of Israel*, for the happy coming of the Messias ——— and the holy Ghost was in him by the spirit of Grace, and of Prophecy.

Ÿ. 26. *And he had had a revelation*, lit, an answer, that he should not see death, i, e, dye.

Ÿ. 27. *And he came in spirit*, or moved by the holy Spirit.

Ÿ. 30. *Thy salvation*, i, e, the Saviour, whom thou hast sent.

Ÿ. 31. *Before the face of all the People*, not of Israel only, but also as a light to be reveal'd to the Gentils, the Spiritual Children of Abraham, to whom also the promises were made.

Ÿ. 34. *Is set for the ruine*. Christ came for the Redemption, and salvation of all men: but Simeon Prophesie's what would happen because of the wilful blindness, and obstinacy of many ——— *And for a mark which shall be contradicted*, to signify that Christ, and his doctrine, should be as it were a mark, or Butt, against whom the Jews should discharge the arrows, & darts of their malice.

Ÿ. 35. *And thy own soul shall a sword pierce*, these words, which figuratively express, the Grief of the B. V. mother, when present at the death of her Son, are to be taken by way of a Parenthesis ——— *that the thoughts of many hearts may be revealed*, and these are to be join'd with what went before, to wit that Child shall be a *mark of contradiction*, set unto the ruine, and Resurrection of many, that the thoughts of many hearts, may be reveal'd and disclosed, when some shall believe, and others remain in their obstinacy.

Ÿ. 36. *A Prophetess, call'd Anne*, She was another witness, that Jesus was the Messias, venerable for age, and more for her piety. ——— *who had lived with her husband 7 years from the time of her Virginity*, i, e, had been seven years a wife: and from the death of her husband, had remain'd always a widow, now 84. years of Age: who departed not from the Temple, but was constantly there at the times of prayer, with fastings and prayers serving God day and night.

Ÿ. 40. and 52. *the child grew up, and was strengthen'd, full of wisdom* ——— and *advanced in wisdom and age*. The Asians from this

pretend to prove, that Christ was not truly God, who cannot advance or encrease in wisdom. The true meaning is, that Jesus, as he advanc'd in age as man, gave greater marks of his divine wisdom, & discover'd himself full of knowledge, wisdom, &c.

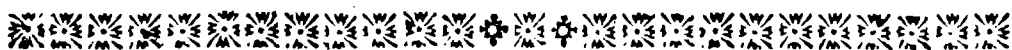
Ψ. 49. *About the things, that are my Father's.* By these words he shew'd, that not S. Joseph, but only God was his Father

Ψ. 50. *They understood not, &c.* that is, knew not, when, or by what means Christ design'd to make himself known to the world.

Ψ. 51. *Was subject to them.* Astonishing humility, which the Son of God was pleas'd to teach by his example, as also obedience to Parents.

(a) Ψ. 14. *Pax hominibus bona voluntatis.* The G copies, ἐγένετο ἐν ἀνθρώποις εὐδοκία, *hominibus bona voluntas*; but the author of the latin —vulgate, must have read, ἀνθρώποις εὐδοκίας which reading is found in some ancient G. MSS. in the Alexandrian, that call'd of Cambridge, and others. The common reading in the ancient Fathers, is *bona voluntatis*, and not *bona voluntas*, but then some expounded it thus: *pax sit hominibus, qui habent bonam voluntatem, scilicet per Dei gratiam*: Others thus; *sit pax bona voluntatis divina hominibus*, which sense and Construction Lucas Brugentis prefers. And what confirms this Exposition is, that, *εὐδοκία* and *εὐδοκεῖν*, are commonly apply'd when the good will of God is signified; yet some times also, *εὐδοκία* signifies the good will of men, as Philip. 1. 15. Rom. 10. Ψ. 1. &c.

(b) Ψ. 23. *Omne masculinum adaperiens vulvam, πᾶν ἄρσεν διανοίγον μήτραν*, on which words Bede says, *quod ait Lucas adaperiens vulvam, consueti natiuitatis more loquitur . . . sed juxta fidem Catholicam exiit clauso Virginis utero, &c.*



C H A P. III.

1. **I**N the fifteenth year of the Empire of Tiberius Cefar, Pontius Pilate being Governour of Judea, Herod being Tetrarch of Galilee, and his Brother Philip Tetrarch of Iturea, and of the Country of Trachonitis, and Lysanias the Tetrarch of Abilina,

2. Under the high Priests, Annas, and Caiphas: the word of the Lord was made to John the Son of Zacharias in the wilderness

3. And he came into all the Country about Jordan, preaching the Baptism of pénance unto the Remission of sins,

4. As it is written in the book of the sayings of the Prophet Isaias: a voice of one crying in the wilderness:

prepare ye the way of the Lord , make streight his paths :

5. Every valey shall be fill'd up : and every mountain , and hill shall be leuell'd : and crooked ways shall be made streight , and rough ways smooth:

6. And every one shall see the Salvation *sent from God* "

7. Now he said to the people , that came forth to be baptized by him : Ye brood of Vipers , who hath shewn you to fly from the wrath to come ?

8. Bring forth therefore worthy fruits of penance , and pretend not to say : we have Abraham for our Father. For I tell you , that God is able even of these stones to raise up children to Abraham.

9. For now the ax is laid at the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down , and cast into the fire.

10. And the people ask'd him saying : what then shall we do ?

11. He answer'd and said to them : he that hath two coats , let him give to him that hath none : and he that hath food , let him do in like manner.

12. And there came also Publicans to be baptized , and said to him : master, what shall we do ?

13. To whom he said : do no more than what is appointed you.

14. And the soldiers also demanded of him , saying : and what shall we do ? to whom he reply'd : strike no one , nor slander any one : and be content with your pay.

15. Now the people imagining , and all thinking in their hearts concerning John , lest perhaps he were the Christ :

16. John answer'd , and said to all : I indeed baptize you in water ? but one more powerful than I will come , the latchet of whose shoes I am not worthy to unloose : he shall baptize you in the Holy Ghost , and fire:

17. Whose fan is in his hand , and he will make

clean his floor, and gather the wheat into his barn, but the chaff he will burn with inextinguishable fire.

18. And many other things in his exhortations did he preach to the people.

19. Now Herod the Tetrarch when he was reprehended by him on the account of Herodias his Brother's wife, and of all the evil things which Herod did,

20. He also added this to all the rest, that he shut up John in Prison.

21. And it came to pass, when all the people were baptis'd, Jesus having been Baptis'd, and praying, the Heavens were open'd :

22. And the Holy Ghost came down upon him in a bodily shape as a dove : and a voice was heard from heaven *saying* : thou art my beloved Son, in thee am I well pleased.

23. And Jesus himself began about thirty years of Age, as it was supposed the Son of Joseph, who was of Heli, who was of Mathat,

24. Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25. Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hefli, who was of Nagge,

26. Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda.

27. who was of Joanna, who was of Refa, who was of Zorobabel, who was of Salathiel, who was of Neri.

28. Who was of Melchi, who was of Addi, who was of Cofan, who was of Elmadan, who was of Her.

29. Who was of Jesu, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi.

30. Who was of Simeon, who was of Juda, who was of Joseph, who was of Jona, who was of Eliakim,

31. Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David.

32. Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson.

33. Who was of Aminadab, who was of Aram, who was of Efron, who was of Phares, who was of Juda.

34. Who was of Jacob , who was of Isaac , who was of Abraham , who was of Thare , who was of Nachor ,

35. Who was of Sarug , who was of Ragau , who was of Phaleg , who was of Heber , who was of Sale ,

36. Who was of Cainan , who was of Arphaxad , who was of Sem , who was of Noe , who was of Lamech ,

37. Who was of Mathusale , who was of Henoch , who was of Jared , who was of Malaleël , who was of Cainan ,

38. Who was of Henos , who was of Seth , who was of Adam , who was of God.

A N N O T A T I O N S.

V. 1. 2. *Pilate being Governour of Judea* , lit : *Procurator* , i. e. with a subordination to the President of Syria ——— under *the high Priests Annas, and Caiphas*. There was properly but one high Priest at a time, and Caiphas had this office and Title all the ten years that Pilate govern'd Judea. See Joseph. l. 18. Antiq. c. 3. ——— In these short notes I shall not pretend to examin the Chronological difficulties , as to Christ's Birth , death , &c.

V. 5. *Every valley &c.* If these words in one sense were a prediction of the deliverance of the Israelites from their captivity Isa. 40. 3. and an admonition to level the roads for those that were to return , they also signify'd the Redemption of mankind from the slavery of sin : and that all obstacles , which retarded this benefit , shou'd be remov'd , and also that the proud shou'd be depress'd , and the humble receive graces.

V. 11. *He that hath two coats* , &c. S. Iohn exhorts them to works of charity towards the poor , by giving what is superfluous.

V. 13. *Do nothing more* . you who are military men , exact no more of the people , than what is allow'd and appointed you.

V. 23. *Jesus himself was beginning about 30. years of age* , i. e. He was beginning , or entring upon his mission , when he was about the age of 30. ——— being as it was *supposed* . but not truly , the son of Joseph who was of Heli , &c , the *Son* is understood of all named , tho' not , in the same sense , especially at the end , when it is said , *who was of God* , *Adam* being created without a Father.

I shall not enter into the difficulties of this Genealogy , which according to the common exposition , is the pedigree of S. Joseph , as was that other Matt. c. 1. yet some are of opinion , that S. Matthew , having written the Genealogy of Joseph , S. Luke gives that of the Virgin Mary . See Denis the Carthusian , Caictan , Cornel. A lapide , Melchior Canus . Barradius , Genezbrard , &c. S. Hierom indeed tells us , that it was not the custom of the Jews to write the Genealogies of women , but it may be answer'd , that on this very account S. Matthew writing in Hebrew , and chiefly to the Jews , had reason to conform himself to their custom : but S. Luke writing in Greek to the converted Gentils , had a special reason.

to write the pedigree of the B. V. Mary, Jesus being truly her Son, and not the Son of Joseph.

Y. 36. *who was of Cainan*, notwithstanding the veneration due to the latin-vulgate, which is to be esteem'd Authentick, Corn. A lapide calls it a chronological Problem, whether the word Cainan be the true reading, or whether it hath slip't into the text. It is true, Cainan is found in the LXX, Gen. 10. 24. Gen. 11. 14. and 1. Paralip. 1. 18. tho' in this last place, A Lapidé says, it is wanting in one Edition of the LXX. put out by Sixtus 5tus. At least it is not read in all those places, neither in the Hebrew, nor latin vulgate. Some say, that here in S. Luke's text, is found Cainan, because his citations are conformable to the LXX. others conjecture that Cainan, and Sale, were only different names of one and the same person, so that the sense may be, *who was of Sale*, who is also Cainan. *Qui fuit sale, qui & Cainan.*



C H A P. IV.

1. **J**esus full of the holy Ghost return'd from *the River Jordan*: and was driven by the Spirit into the wilderness,

2. For the space of forty days, and was tempted by the devil. And in those days he eat nothing; and when they were ended, he was hungry.

3. And the devil said to him: if thou be the son of God, say to this stone that it become bread.

4. And Jesus answer'd him: it is written: that man liveth not of bread alone, but of every word of God.

5. And the devil led him up to a high mountain, and shew'd him all the Kingdoms of the world in a moment of time:

6. And said to him: to thee will I give all this power, and the Glory of them: for they are deliver'd to me, and I give them to whom I will:

7. If therefore thou wilt adore me, they shall be all thine.

8. Jesus answering, said to him: It is written: thou shalt adore the Lord thy God, and him alone shalt thou serve.

9. He led him also into Jerusalem, and set him on the Pinnacle of the Temple, and saith to him: if thou be

the Son of God, cast thyself down from hence.

10. For it is written ; that he hath given his Angels charge of thee, that they preserve thee:

11. And that they shall bear thee up in their hands. lest perhaps thou dash thy foot against a stone."

12. And Jesus answering, saith to him: It hath been said: thou shalt not tempt the Lord thy God.

13. And every temptation being ended, the devil departed from him for a time.

14. Now Jesus return'd in the power of the spirit into Galilee, and his fame spread thro' the whole country.

15. And he himself taught in their Synagogues, and was extoll'd by all.

16. He came also to Nazareth, where he had been brought up, and according to his custom, he entred on the Sabbath-day into the Synagogue, and stood up to read.

17. And there was given to him the book of the Prophet Isaias: and as he unfolded the book, he met with the place, where it was written:

18. "The spirit of the Lord upon me: therefore hath he anointed me: he sent me to preach the Gospel to the poor, to heal the contrite of heart.

19. To preach a deliverance to Captives, and sight to the blind, to send away *sound* the bruised, to preach an acceptable year of the Lord, and the day of retribution.

20. And when he had folded up the book, he gave it back to the Minister, and sat down. And the eyes of all in the Synagogue were intent upon him.

21. And he began to say to them: that this day this scripture is fulfill'd in your ears.

22. And all gave testimony in his favour, and wonder'd at the words which came from his mouth *join'd* with grace. And said: is not this the son of Joseph?

23. And he said to them: you will doubtless apply to me this similitude: Physician cure thy self: as great things as we have heard done in Capharnaum, do also here in thy own Country.

24. But he said: Amen I say to you, that no Prophet is accepted of in his own Country.

25. In truth I say to you, there were many widows in the days of Elias in Israel, when the heavens were shut for three years, and six months, when there was a great famine in all the land:

26. And Elias was sent to none of them, only to a widow-woman in Sarepta of Sidonia.

27. And there were many Lepers in Israel in the time of the Prophet Elizeus, and none of them was made clean only Naaman the Syrian.

28. And all of them in the Synagogue hearing these things, were filled with anger.

29. And they rose up, and cast him out of their City: and led him to the top of the mountain, on which their City was built, that they might throw him down head-long.

30. But he passing thro' the midsts of them went his way.

31. And he went down to Capharnaum a City of Galilee, and taught there on the Sabbath-days.

32. And they were astonish'd at his doctrine, because his discourse was with authority.

33. Now in the Synagogue there was a man, who had an unclean devil, and he cry'd out with a loud voice,

34. Saying: let us alone, what have we to do with thee Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy *one* of God.

35. And Jesus rebuk'd him, saying: hold thy peace, and go out of him. And when the devil had thrown him down in the midst, he went out of him, and hurt him not.

36. And fear came upon all, and they talk'd one to another, saying: what is the meaning of this? For with authority, and power, he lays his commands on the unclean spirits, and they go out.

37. And his fame was publish'd in every place of the Country.

38. Now Jesus rising up from the Synagogue, entred into the house of Simon. And the mother of Simon's wife was seized with a great fever: and they entreated him in favour of her.

39. And standing over her , he commanded the fever ; and it left her. And presently rising up she ministred to them.

40. And when the sun was set , all they who had any persons sick of various distempers , brought them to him. And he laying his hands on each of them , heal'd them.

41. And devils went forth of many crying out , and saying : thou art the son of God : and rebuking them he suffer'd not them to speak , because they knew him to be the Christ.

42. And when it was day , going out he went into a desert place , and the multitude sought for him , and came to him : and detain'd him lest he should go from them.

43. To whom he said : that I must also preach the Gospel of the Kingdom of God to other Cities : for to this end am I sent.

44. And he preach'd in the Synagogues of Galilee.

ANNOTATIONS.

ψ. 13. *For a time* , for some time , or for a season , as it is in the Greek.

ψ. 17. *As he unfolded the book* : and again ψ. 20. *when he had folded up the book*. Books at that time were not like ours now a days , but were skins or parchments , roll'd or folded up.

ψ. 19. *To send away sound them that were bruised* , or oppress'd. these words are not in the Prophet , but are added by S. Luke to explain the others ——— *to preach an acceptable year* , as it were the Jubily year , when slaves us'd to be set at liberty.

ψ. 30. *Passing thro' the midst of them , he went away*. Perhaps by making himself on a sudden invisible , or by striking them with blindness , or by changing their minds , and hearts , as he pleas'd.



C H A P. V.

1. **A**ND it came to pass , when the multitudes press'd upon him to hear the word of God , and he was standing by the lake of Genesareth.

2. And he saw two ships near the shoar of the Lake : but the fishermen were gone out , and were washing their nets.

3. Now going on board one of the ships , which was Simon's , he desir'd him to put back a little from the land. And sitting he taught the multitude from the little ship.

4. And as soon as he left off speaking , he said to Simon : launch forth into the deep , and let loose your nets for a draught.

5. And Simon answering , said to him : Master , labouring all the night we have taken nothing : but at thy word I will let loose the Net.

6. And when they had done this , they inclosed a great multitude of Fish , and their Net was breaking.

7. And they made signs to their Companions , who were in another ship , that they should come , and help them. And they came , and fill'd both the little ships , so that they were almost sinking.

8. Which when Simon Peter had seen , he cast himself down at Jesus's knees , saying : depart from me Lord , because I am a sinful man.

9. For he was struck with astonishment , and all that were with him at the draught of fish which they had taken.

10. In like manner James and John , the Sons of Zebedee , who were Simon's partners. And Jesus saith to Simon ; fear not : from hence-forth thou shalt be taking men.

11. And having brought their ships to land , leaving all they follow'd him.

12. And it came to pass when he was in one of the Cities , behold a man full of the Leprosy , seeing Jesus , and prostrating himself on his face begg'd of him , saying : Lord if thou wilt , thou can'st make me clean.

13. And stretching forth his hand , he touch'd him saying : I will ; be thou made clean : and forthwith the Leprosy left him.

14. And he chatg'd him to tell no one : but go (said he) shew thyself to the Priest , and make the offering for thy being made clean , as Moyse commanded for a testimony to them.

15. But his Fame was the more spread about : and great multitudes flock'd together to hear , and to be heal'd of their infirmities.

16. But he retir'd into the wilderness , and pray'd.

17. Now it happen'd one day , he sat preaching. And the Pharisees and Doctors of the law were sitting , who had come out of every Town of Galilee , and Judea , & *from* Jerusalem ; and the power of the Lord was for healing them.

18. And behold *some* men , carrying in a bed a man who was ill of the palsy : and they sought *how* to bring him in , and lay him before him.

19. And not finding what way to bring him in , because of the crowd , they went up upon the roof , and thrò the tiling let him down with the bed into the midst before Jesus.

20. Who having seen their Faith , said : man , thy sins are forgiven thee.

21. And the Scribes and Pharisees began to think , and say : who is this that speaketh blasphemies ? who can forgive sins but God alone ?

22. Now Jesus having known their thoughts , answering said to them : what are you thinking in your hearts ?

23. Which is easier to say : thy sins are forgiven thee : or to say : rise up , and walk ?

24. But that you may know that the son of man hath power on earth to forgive sins : [he saith to the man sick of the Palsy] I say to thee , rise , take up thy bed , and go into thy house.

25. And presently rising before them , he took up his bed , where-on he lay : and went away into his house glorifying God.

26. And all were seised with astonishment , and magnify'd God : and they were fill'd with fear , saying : we have seen wonders this day.

27. And after these things he went out , and saw a Publican , nam'd Levi , sitting at the Custom-house : and he saith to him : follow me.

28. And having left all , rising up , he follow'd him.

29. And Levi made him a great feast in his house : and there was a great multitude of Publicans , and of others who were at table with him.

30. And their Pharisees and Scribes murmur'd , saying to his Disciples : why do you eat and drink with Publicans , and sinners ?

31. And Jesus answering , said to them : they who are in health , need not a Physician , but they who are ill.

32. I came not to call the just , but sinners unto penance.

33. But they said to him : why do the Disciples of John fast frequently , and practise praying , and likewise those of the Pharisees , but thine eat , and drink ?

34. To whom he said : can you make the Children of the Bride-groom fast as long as the Bride-groom is with them ?

35. But the days will come , when the Bride-groom , shall be taken from them , then shall they fast in those days.

36. And he propos'd to them a similitude. No one putteth a piece *taken* from a new coat into an old coat : for so he both breaketh the new , and the patch from the new suiteth not with the old.

37. And no one putteth new wine into old Casks : for so the new Wine breaketh the Casks , and it will be spilt , and the Casks lost :

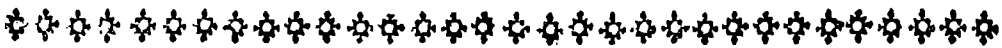
38. But new wine is to be put into new Casks , and both will be preserved.

39. And no one that drinketh old wine , hath presently a mind to new : for he saith : the old is better.

A N N O T A T I O N S.

℣. 2. *Washing their nets.* See Matt. 4. 18 page 17, and mark 1, 16. page 137. where it is said , that Christ saw them , *when they were casting their nets* : i, e, some of them were *casting* , others *washing*, or *mending* their nets.

℣. 39. *no one that drinketh old wine* , &c. As no one accustomed to old wine , finds him self on a sudden disposed to new ; so no one accusom'd to an easy Life , is on a sudden disposed to the practices of a severe penitential Life ; for all these Comparisons tend to this.



C H A P. V I.

1. **A**Nd it came to pass on the second-first Sabbath, as he went thrô the cornfields, his Disciples pluck'd the Ears of the corn, and rubbing them with their hands eat them.

2. And some of the Pharisees said to them: why are you doing that which is not lawful on Sabbath-days?

3. And Jesus answering them, said: And have you not read that which David did, when he was hungry: and they that were with him?

4. How he entred into the house of God, and took the loaves placed there, and eat, and gave to those that were with him, which it is not lawful for any one to eat, but for Priests only?

5. And he said to them: that the son of man is Lord, even of the Sabbath.

6. And it happen'd also on another Sabbath-day, that he entred in, and taught in a Synagogue: and a man was there whose right hand was wither'd.

7. Now the Scribes, and Pharisees were watching him, whether he would cure on the Sabbath-day, that they might find whereof to accuse him.

8. But he knew their thoughts: and said to the man who had the wither'd hand: rise up, and stand in the middle: and he rising stood up.

9. And Jesus saith to them: I ask you, if it is lawful on Sabbaths to do well, or ill, to save a mans soul, or destroy *him*?

10. And looking round on them all, he said to the man: stretch forth thy hand. And he stretch'd it forth: and his hand was restor'd *whole*.

11. But they were fill'd with folly, and talk'd among themselves w^{at} they shou'd do to Jesus.

12. And it came to pass in those days that he went out to a mountain to pray, and he pass'd the night in prayer to God.

13. And when it was day, he call'd his Disciples, and he chose out of them twelve [whom he also call'd Apostles)

14. Simon whom he surnam'd Peter, and Andrew his Brother, James, and John, Philip, and Bartholomew,

15. Matthew, and Thomas, James *the son* of Alpheus, and Simon call'd the ZeLOT,

16. Judas *the brother* of James, and Judas Iscariot, who was the Traitor.

17. And going down with them, he stood in an open plain, and a crowd of his Disciples, and a great multitude of people, out of all Judea, and Jerusalem, and from the sea-coasts, and from Tyre, and Sidon.

18. Who had come to hear him, and to be heal'd of their diseases. And they who were troubl'd with unclean spirits, were cured.

19. And all the multitude strove to touch him : because a virtue proceded from him, and he heal'd *them* all.

20. And lifting up his Eyes upon his Disciples he said: blessed ye poor, because yours is the Kingdom of God.

21. Blessed ye that are hungry now, because you shall be fill'd. Blessed ye that now weep, because you shall laugh.

22. Blessed shall you be, when men shall hate you, and when they shall discard you, and reproach you, and cast out your name as evil, for the son of man's sake.

23. Be glad in that day, and rejoyce exceedingly, for behold your reward in Heaven is great: for in like manner did their Fathers do to the Prophets.

24. But wo be unto you that are rich, because you have your consolation.

25. Fut wo be unto you, who are filled, because you shall be hungry: Wo unto you who laugh now: because you shall mourn and weep.

26. Wo *to you* when men shall speak well of you: for so did their Fathers in regard of the false Prophets.

27. But I say to you that hear *me* : love your Enemies , do good to those that hate you.

28. Bless them that curse you , and pray for those that slander you.

29. And to him that striketh thee on the cheek , offer also the other. And him that taketh from thee thy cloack , hinder not to take even thy coat.

30. And give to every one that asketh of thee : and of him that taketh away the things that are thine , do not demand them again.

31. And as you would that men should do to you , do you also in like manner to them.

32. And if you love them that love you , what thanks is *due* to you , for even sinners love those that love them.

33. And if you do good to them that do good to you , what thanks is *due* to you ? For even sinners do this.

34. And if you shall lend to them , from whom you hope to receive , what thanks is *due* to you ? for sinners also lend to sinners that they may receive an equivalent.

35. But love your enemies : do good , and lend , not hoping for any thing thereby : and your reward shall be great , and you shall be the children of the most high , for he is kind to the ungrateful , and to the wicked.

36. Be you therefore merciful , as your Father is merciful.

37. Judge not , and you shall not be judg'd. Condemn not , and you shall not be condemn'd , forgive , and you shall be forgiven.

38. Give , and it shall be given to you : good measure and press'd down , and shaken together , and running over shall they give into your bosom : for with what measure you shall measure to others , it shall be measur'd to you again.

39. And he also spake to them a similitude : can the blind lead the blind ? Will they not both fall into the ditch ?

40. The disciple is not above his master : but every one shall be perfect , if he be as his master.

41. And why dost thou see a mote in thy Brother's eye, and perceivest not a beam in thy own Eye ?

42. Or how canst thou say to thy Brother : Brother let me draw the mote out of thy Eye, thou thyself not seeing the beam in thy own Eye : Hypocrite cast first the beam out of thy own Eye, and then thou shalt see clearly to draw the mote out of thy brother's Eye.

43. For it is not a good tree that produceth bad fruits : neither is it a bad tree that produceth good fruit.

44. For every tree is known by it's fruit. For neither do men gather figs from thorns, nor do they gather grapes from a bramble bush.

45. A good man out of the good treasure of his heart, bringeth forth good : and the evil man out of an evil treasure bringeth forth evil. For from the abundance of the heart the mouth speaketh.

46. And why call you me Lord, Lord : and do not the things which I say ?

47. Every one who cometh to me, and heareth my words, and complyeth with them, I will shew you to whom he is like,

48. He is like to a man, who building a house, digg'd deep, and laid the foundation upon a rock. And an inundation coming, the torrent beat against that house, but could not shake it : for it was founded upon a rock.

49. But he that heareth, and performeth not : he is like to a man, that buildeth his house upon earth without a foundation ; against which the torrent beat, and presently it fell : and great was the ruine of that house.

A N N O T A T I O N S.

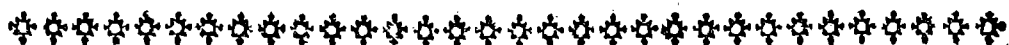
ψ. 1. *On the second-first Sabbath.* An obscure place, on which S. Hierom says to Nepotianus (a) that he had consulted his Master S. Greg. Nazianzen, but in vain. S. Chrys. Hom. 40. in Matt. takes it for a, *double Feast*, or a *double rest* : by which we may either understand a Sabbath, and another Feast concurring on the same day : or a Sabbath, and a Feast immediately succeeding to each other. Theophylactus says the same ; and that then the latter day, on which they were to rest, was call'd the *second First*. Others say, that when the Jews kept their solemn

solemn Paschal Feast for 7 days, the *last day*, was call'd *second-first*, because it was kept with equal solemnity, as the first day had been. See Maldonate. Later Interpreters have found out other Expositions, of which the most plausible seems to be, that by the *second-first Sabbath*, may be understood the *Feast of Pentecost*, [which also happen'd when corn was ripe in Palestine] To understand this, we must take notice, that the Jews had three great, and solemn Feasts. 1. that of the *Pasche*, or the great Paschal Feast, with the 7 days of *unleaven'd Bread*, the 2d. was the great *Feast of Pentecost*, and the 3d. was the *Feast*, call'd of *Tabernacles*. It is supposed then that the *Paschal Feast*, was call'd the *first-first Sabbath*, that *Pentecost* was call'd the *second-first Sabbath*, and that of *Tabernacles*, the *third-first*, or great *Sabbath*.

Ÿ. 26. *Wo to you when men shall speak well of you.* The ministers of the Gospel, must not value themselves, when they are applauded by men: for so did the *Forefathers* of the Jews formerly commend the false Prophets, when they flatter'd the People, and spoke things that were pleasing to them.

Ÿ. 35. *Lend not hoping for any thing, when you lend, you must not even hope for more, nor for any gain, or advantage by lending.*

(a) Ÿ. 1. *In Sabbato secundo - primo ἐν σαββάτῳ δευτεροπρώτῳ* See S. Chrys. Hom 40. in Matt. in the Latin Edition, in the Greek of Savil ὁμ. λθ p. 262. Tom. 2. ἔτσι ἡ ἀργία ἡ, καὶ τῷ σαββάτῳ τῷ κυρίου καὶ ἑτέρας ἑορταῖς διαδεχομένης. See S. Hierom ad Nepotianū Tom. 4. Part. 2. Pag. 262. Ed Ben-



CHAP. VII.

1. **N**OW when he had finish'd all these his discourses in the hearing of the people, he entred into Capernaum.

2. And the servant of a certain Centurion was ill, and like to die: for whom he had a great value.

3. And when he had heard of Jesus, he sent to him the Elders among the Jews, desiring him to come, and heal his servant.

4. Now when they were come to Jesus, they begg'd of him earnestly, saying to him: he is one that deserveth thou should'st do this for him.

5. For he loves our Nation: and he hath built us a Synagogue.

6. And Jesus went along with them. And now when

he was not far from the house, the Centurion sent to him *his* friends, saying: Lord give not thyself this trouble: for I am not worthy that thou should'st enter under my roof.

7. For which reason neither did I esteem my self worthy to come to thee: but say it only with a word and my servant shall be heal'd.

8. For I my self am a man settled under Authority, having foldiers under me; and I say to this man, go, and he goeth; and to another, come; and he cometh: and to my servant do this, and he doth it.

9. Which Jesus hearing, wonder'd: and turning to the people, that follow'd him, said: Amen I say to you, I have not found so great Faith even in Israel.

10. And they who were sent being return'd to the house, found the servant, who had been ill, cur'd.

11. And it came to pass, afterwards he was going into a City, call'd Naim: and his disciples were going with him, and a great crowd.

12. Now when he drew near to the Gate of the City, behold a dead man was carried out, his mother's only son: and she was a widow: and a great multitude of the City with her.

13. whom when the Lord had seen, being mov'd with compassion for her, he said to her: weep not.

14. And he came near, and touch'd the coffin (and they who carried it stood still) and he saith: young man, I say ro thee, rise up.

15. And he that was dead sat up, and began to speak. And he gave him to his mother.

16. And fear came upon them all; and they glorified God, saying: that a mighty Prophet is risen among us; and that God hath visited his people.

17. And this report concerning him was spread abroad thro' all Judea, and thro' all the Country round about.

18. And John's disciples related to him all these things.

19. And John call'd two of his disciples, and sent *them* to Jesus, saying: Art thou he who is to come, or are we to wait for another?

20. And the men being come, said: John the Baptist sent us to thee, saying: art thou he who is to come, or are we to wait for another?

21. (Now at that very hour he heal'd many of diseases, and sores, and from evil spirits, and restor'd sight to many that were blind.

22. And he answering, said to them: Go and report to John the things which you have heard, and seen: that the blind see, the lame walk, the lepers are cleans'd, the deaf hear, the dead rise up again, the Gospel is preach'd to the poor:

23. And blessed is he, who shall not be scandaliz'd in me.

24. Now when the messengers from John were departed, he began to speak to the people concerning John: What went you out to see in the wilderness? a reed shaken by the wind?

25. But what went you out to see? a man cloath'd with soft Garments? behold they who wear costly apparel, and *live* in delights, are in the houses of Kings.

26. But what went you out to see? a Prophet? yes, I say to you, and more than a Prophet:

27. This is he of whom it is written: behold I send my Angel before thy face, who shall prepare thy way before thee.

28. For I tell you: among the born of women none is a greater Prophet than John the Baptist: but he who is lesser in the Kingdom of God, is greater than he.

29. And all the People and the Publicans hearing, prais'd the Justice of God, being baptiz'd with the Baptism of John

30. But the Pharisees, and the Doctors of the Law, despis'd the designs of God towards themselves, not being baptiz'd by him.

31. And the Lord said: to whom shall I compare the men of this race? and to whom are they like?

32. They are like to children sitting in the market place, speaking to one another, and saying: we have play'd on Pipes to you, and you have not danc'd:

we have lamented, and you have not mourn'd.

33. For John the Baptist came neither eating bread, nor drinking wine, and you say : he hath a devil.

34. The son of man came eating, and drinking, and you say : behold a glutton, and a drinker of wine : a friend of Publicans, and sinners ?

35. And wisdom is justified by all her children.

36. And a certain Pharisee desir'd him, that he would eat with him. And being entred into the Pharisee's house, he was at table.

37. And behold a woman who was in the City a sinner, as soon as she knew that he was at table in the Pharisee's house, brought an Alabaster-vessel of Ointment :

38. And standing behind at his feet, with tears she began to water his feet, and wiped them with the hairs of her head, and kiss'd his feet, and anointed them with Ointment.

39. Which the Pharisee seeing, who had invited him, said within himself : this man if he were a Prophet, would doubtless know, who, and what kind of woman she is, that toucheth him : for she is a sinner.

40. And Jesus spoke, and said to him : Simon I have some thing to say to thee : he reply'd : speak master.

41. There were two debtors to a certain creditor : the one owed him five hundred *Roman* * pence, the other fifty.

42. And they having not where-with to pay, he forgave both of them : which then loveth him more ?

43. Simon answer'd and said : I presume, he to whom he forgave more. And he said to him : thou hast judg'd well.

44. And turning towards the woman, he said to Simon : do'st thou see this woman ? I came into thy house, thou did'st not give me water for my feet : but she hath water'd my feet with tears, and with her hair hath wiped them.

45. Thou gavest me no kiss ; but she, since she came in, hath not ceas'd to kiss my feet,

* Denarius's

46. Thou hast not anointed my head with oil : but she hath anointed my feet with Ointment.

47. Wherefore I tell thee : many sins are forgiven her, because she hath lov'd much : but that person to whom less is forgiven , loveth less.

48. And he said to her : thy sins are forgiven thee.

49. And they who were at table together , began to say within themselves : who is this that even forgiveth sins ?

50. And he said to the woman : thy Faith hath sav'd thee : go in peace.

A N N O T A T I O N S.

Ÿ. 29. *Prais'd the justice of God.* Lit , *justified God*, i, e, fear'd , and worship'd God , as just , Merciful , &c.

Ÿ. 37. *A woman that was in the City a sinner*, some say , she had only been of a vain airy carriage , one that lov'd to be admired for her Beauty , and wit ; but the common Exposition , and more conformable to the Text , is , that she had been of a lewd , debauch'd Life , and conversation.

Ÿ. 47. *Many sins are forgiven her , because she hath loved much.* In the scripture , an Effect sometimes seems attributed to one only cause , when there are divers other concurring dispositions : the sins of this woman , in this verse , are said to be forgiven , because *she loved much* : but Ÿ. 50. Christ tells her , *thy Faith hath saved thee*. In a true Conversion are join'd Faith , Hope , Love , Sorrow , and other pious dispositions.



CHAP. VIII.

1. **A**ND it came to pass afterwards , that he travell'd thrô Cities , and Towns , preaching , and publishing the Gospel of the Kingdom of God : and the twelve were with him ,

2. And some women , who had been cured of evil spirits , and of infirmities ; as Mary call'd Magdalene , out of whom had gone seven devils ,

3. And Joanna the wife of Chusâ , Herod's steward , and Susanna , and many others , who out of their substance ministred to him.

4. Now when a vast multitude flock'd together , and hasten'd to him from the Cities, he spoke *to them* by way of similitude.

5. The sower went forth to sow his seed : and as he was sowing , some *of it* fell by the way-side and it was trodden upon , and the Birds of the air eat it up.

6. And another part fell upon stony - ground : and being shot up it wither'd , because it had not moisture .

7. And another part fell among thorns , and the thorns growing up together choak'd it.

8. And another part fell upon good ground : and being grown up , yielded fruit a hundred - fold. Saying these things , he cried out : he that hath ears to hear , let him hear.

9. And his disciples ask'd him , what was the meaning of this parable.

10. To whom he said : to you it is given to know the mystery of the Kingdom of God , but to the rest in parables , that seeing they may not see , and hearing they may not understand.

11. Now the parable is this : the seed is the word of God.

12. And they by the way-side , are those who hear *it* : then the devil cometh , and taketh away the seed from their hearts , lest believing they should be saved.

13. And they upon stony - ground , are those , who when they have heard *it* , receive the word with joy : and these have no root ; who believe for a while , and in the time of temptation fall back.

14. And that part which fell upon thorns , are they who heard , and going away are choak'd with cares , and with riches , and with the pleasures of *this* Life , and yield not fruit.

15. But that upon good ground , are they who with a good , and very good heart , hearing the word retain it , and with patience bring forth fruit.

16. Now no one lighteth a lamp , and covereth it with a vessel , or placeth it under a bed , but putteth

it upon a candlestick , that they who enter in may see the light.

17. For there is nothing secret which shall not be made manifest ; nor any thing hid , which shall not be known , and made publick.

18. Take heed therefore how you hear *the word*. For whosoever hath , to him shall be given : and whosoever hath not , even that which he thinketh he hath , shall be taken away from him.

19. And his Mother , and Brethren were coming to him , and they could not come at him for the crowd.

20. And it was said to him : thy Mother , and thy Brethren stand without , desiring to see thee.

21. Who answering said to them : my Mother , and my Brethren are they , who hear the word of God , and comply with it.

22. And it happen'd one day he went aboard a little ship , and also his Disciples : and he said to them : let us pass over to the other side of the Lake : and they went aboard.

23. Now when they were sailing , he fell asleep , and there came a storm of wind upon the Lake : and *the Vessel* was fill'd with water , and they were in danger.

24. And coming to him , they awak'd him , saying : master we perish. But he rising up , rebuk'd the wind , and the storm on the water , and it ceas'd : and there was a calm.

25. And he said to them : where is your Faith ? who fearing and admiring said to one another : who think you , this is ? for he commands both the winds , and the sea : and they obey him.

26. And they sail'd to the Country of the Gerasens , which is opposite to Galilee.

27. And when he was come to land , there met him a certain man , who was possess'd with a devil : now for a long time , and wore no cloaths , nor staid in a house , but in burying places.

28. And as soon as he saw Jesus , he fell down be-

fore him : and shouting out with a loud voice said : what have I to do with thee Jesus the Son of the most high God ? I beseech thee , torment me not.

29. For he commanded the unclean Spirit to go out of the man. For *the Spirit* seized him many times , and he had been bound in chains , and kept in fetters , yet the chains being broken , he was driven by the devil into desert places.

30. And Jesus ask'd of him , and said : what is thy name ? and he reply'd , Legion : because many devils had entred into him.

31. And they begg'd of him , not to command them to go into the Abyss.

32. Now there was thereabouts a herd of many Swine feeding on the mountain : and they desir'd of him , that he would permit them to enter into them : and he permitted them.

33. The devils therefore went out of the man : and entred into the Swine : and the herd ran with violence down a precipice into the lake , and was stiff'd.

34 Which as soon as they who fed them saw done , they fled away , and told it in the City , and in the Towns.

35. And they went forth to see what was done , and came to Jesus : and they found the man , out of whom the devils had departed , sitting at the feet of Jesus , cloath'd , and of a sound mind , and they were afraid.

36. And they who had seen it , told them , how *the man* had been deliver'd from the Legion :

37. And all the multitude of the Country of the Gerasens desir'd him to depart from them : because they were seized with great fear. And he going on board the ship , return'd back.

38. And the man out of whom the devils were gone , begg'd of him , that he might be with him. but Jesus sent him away , saying :

39. Return to thy house , and publish how great things God hath done to thee. And he went thrô the whole City , publishing how great things Jesus had done for him.

40 Now it came to pass , when Jesus was return'd , the People receiv'd him. For they were all waiting for him.

41. And behold there came a man , nam'd Jairus , who was himself the Ruler of a Synagogue : and he fell at the feet of Jesus , desiring of him , that he would go into his house ,

42. Because he had an only daughter about twelve years of age , and she was at the point of death. And it happen'd, as he was going , he was press'd upon by the crowd.

43. And there was a woman who was troubl'd with a bloody flux for the space of twelve years , who had spent all her substance upon Physicians , nor could be cur'd by any one :

44. She came behind , and touch'd the hem of his Garment : and presently the flux of her blood stopt.

45. And Jesus said : who is it that touch'd me ? And all denying it , Peter , and they who were with him , said : master , the crowd presseth upon , and Squeezeth thee : and do'st thou say : who touch'd me ?

46. And Jesus reply'd : some one touch'd me : for I know that a virtue hath proceeded from me.

47. Now the woman seeing that she was not undiscover'd came trembling , and fell at his feet : and declared before all the People , for what cause she had touch'd him : and how she was heal'd immediately.

48. But he said to her : daughter thy Faith hath made thee sound : Go in peace.

49. While he was yet speaking , there came one to the Ruler of the Synagogue , saying to him : thy daughter is dead , trouble him no more.

50. But Jesus hearing this word , said to the Father of the Girl : fear not , believe only , and she will be well.

51. And when he was come to the house , he suffer'd no one to enter with him , except Peter , and James , and John , and the Father , and Mother of the Girl.

52. And they all wept, and lamented for her. But he said: weep not, the Girl is not dead, but asleep.

53. And they laugh'd at him, knowing that she was dead.

54. But he taking her by the hand, cry'd out, saying: young maid, rise up.

55. And her spirit return'd: and presently she rose up: and he bad them give her to eat.

56. And her Parents were astonish'd, whom he charg'd not to tell any one what had been done.

A N N O T A T I O N S.

ψ. 3. *The wife of Chusa, Herod's steward.* Lit. his *Procurator*, as in the Rhem. Translation. The G. Signifies one that provides for another, or manages his concerns. The same word is used Matt. 20, 8. and Gal. 4. 2.

ψ. 22. *And they set forward.* Lit. *They went up.* The sense is, being gone a board, they set forward, or launch'd forth, as in the Prot. Translation.

ψ. 23. *And they were fill'd,* i. e., The little ship was fill'd with water.



C H A P. I X.

1. **N**OW having call'd together the twelve Apostles, he gave them power, and authority over all Devils, and to cure diseases.

2. And he sent them to preach the Kingdom of God, and to heal the infirm:

3. And he said to them: Take nothing for your Journey, neither staff, nor Scrip, nor bread, nor money, neither have two Coats.

4. And whatsoever house you go into, stay there, and go not from thence.

5. And whosoever shall not receive you, going out of that City, shake off even the dust from your feet, in testimony against them.

6. And they being set out, went round thro' the

Towns , preaching the Gospel , and curing every where.

7. Now Herod the Tetrach heard of all these things that were done by him , and was in a doubt , because it was said

8. By some : that John was risen from the dead. And by some *others* ; that Elias appear'd : and by others , that one of the ancient Prophets hath risen.

9. And Hetod said : John I beheaded : but who is this , of whom I hear such things ? and he was desirous to see him.

10. And the Apostles being return'd , related to him all they had done : and having taken them with him , he retir'd apart into a solitary place , which belong'd to Bethsaida.

11. Which as soon as the people knew , they follow'd him : and he receiv'd them , and spoke to them concerning the Kingdom of God , and heal'd those who stood in need to be cur'd.

12. Now the day began to decline. And the twelve coming to him , said : dismiss the multitude , that going into the Towns , and Villages round about , they may have lodging , and find victuals : for here we are in a desert place.

13. But he said to them : do you give them to eat. And they replyd : we have no more than five loaves , and two fishes , unless perhaps we shou'd go , and buy food for all this multitude.

14. Now they were about five thousand men. And he saith to his Disciples : make them place themselves by companies , fifty and fifty together.

15. They did so : and made them all place themselves.

16. And having taken the five loaves , and two Fishes , he look'd up to Heaven , and bless'd them : and broke them , and distributed them to his Disciples to set before the multitude.

17. And they all eat , and were fill'd. And there were taken up of what remain'd to them , twelve baskets of Fragments.

18. And it came to pass, when he was praying by himself, but his Disciples were also with him: and he put this question to them: whom do the People say that I am?

19. They answer'd, and said: John the Baptist, and others Elias, and others that one of the former Prophets is risen again.

20. And he said to them, but whom do you say I am? Simon Peter answering, said: the Christ of God.

21. But charging them, he commanded them not to tell this to any one,

22. Saying: that the Son of man must suffer many things, and be rejected by the Elders, and the chief Priests, and the Scribes, and be put to death, and the third day rise again.

23. And he said to all: if any one will come after me, let him deny himself, and take up his Cross daily, and follow me.

24. For whosoever would save his Life shall lose it: and he that shall lose his Life for me, shall save it.

25. For what doth it profit a man, if he gain the whole world, and lose himself, and perish?

26. For he that shall be asham'd of me, and of my words; the Son of man shall be asham'd of him, when he shall come in his Majesty, and in that of his Father, and of the Holy Angels.

27. And I say to you truly: there are some standing here, who shall not taste death, till they see the Kingdom of God.

28. And it came to pass about eight days after these words, he took Peter, and James, and John, and went up to a mountain to pray.

29. And while he was praying, the appearance of his Countenance was alter'd: and his Garments white, and shining.

30. And behold two men were talking with him, and they were Moyſes, and Elias

31. Appearing in majesty: and they spoke of his

decease, which he was to undergo at Jerusalem.

32. But Peter, and they that were with him, were overwhelm'd with sleep. And awaking they saw his Majesty, and the two men that stood with him.

33. And it happen'd as they were departing from him, Peter saith to Jesus: master, it is good for us to be here: and let us make three Tabernacles, one for thee, one for Moyses, and one for Elias: not knowing what he said.

34. And as he was thus speaking, a cloud came, and overshadow'd them: and they were afraid, as they were entring into the cloud.

35. And a voice came from the cloud saying: this is my beloved Son, hear ye him.

36. And while the voice was uttered, Jesus was found alone. And they kept it secret, and in those days said nothing to any one of the things which they had seen.

37. Now it came to pass the day following, as they were coming down from the mountain, a great crowd met them.

38. And behold a man from the crowd cry'd out, saying: master, I beseech thee, look upon my son, for he is the only one I have:

39. And a spirit seizeth him, and on a sudden he cryeth out, and it dasheth, and shaketh him, with a foaming, and tearing him scarce departeth from him:

40. And I desired thy Disciples to cast him out, and they could not.

41. And Jesus answer'd and said: ô faithless, and perverse Generation! how long shall I be with you, and bear with you? bring hither thy son.

42. And when he was coming near, the devil threw him down, and shook him.

43. And Jesus rebuk'd the unclean spirit, and heal'd the boy, and deliver'd him to his Father.

44. And all were astonish'd at the mighty Power of God: and every one admiring all things that he did, he said to his Disciples: lay you up in your hearts these words: that it shall come to pass, that the Son

of man shall be deliver'd into the hands of men.

45. But they did not know the word : and it was hid from them, so that they understood it not, and they were afraid to ask him about it.

46. Now a thought came into their minds , which of them should be the greatest.

47. And Jesus seeing the thoughts of their hearts, took a child , and placed him by him:

48. And said to them : whosoever shall receive this child in my name , receiveth me : and whosoever shall receive me , receiveth him that sent me. For he that is least among you all , is the greatest.

49. And John spoke and said : master we saw a certain man in thy name casting out Devils , and we forbad him , because he doth not follow *thee* with us.

50. And Jesus said to him : do not forbid *him* : for he that is not against you , is for you.

51. And it came to pass , when the days of his Assumption were fulfill'd , he fix'd his Countenance to go to Jerusalem.

52. And he sent Messengers before him , who went into a City of the Samaritans to make ready for him.

53. But they receiv'd them not , because his Countenance was of one going to Jerusalem.

54. Now when his Disciples James , and John had seen *this* , they said : Lord , wilt thou , that we call for fire to come from heaven , and to consume them ?

55. And turning about he reprehended them , saying : you know not of what Spirit you are.

56. The Son of man came not to destroy souls , but to save , *them*. And they went away into another Town.

57. And it happen'd , as they were walking on the way , a certain man said to him : I will follow thee whithersoever thou goest.

58. Jesus said to him : Foxes have kennels , and the Birds of the air nests ; but the Son of man hath not where to lay his head.

59. And to another he said : follow me. But he reply'd : Lord , let me first go , and bury my Father.

60. And Jesus said to him : let the dead bury their dead : but for thy part , go , and publish the Kingdom of God.

61. And another said : Lord I will follow thee , but let me first dispose of the things that are at my house.

62. Jesus saith to him : no one putting his hand to the Plough , and looking back , is fit for the Kingdom of God.

A N N O T A T I O N S.

Ψ. 4. *And depart* [a) *not from thence*. In the ordinary G. copies , we find , and *depart from thence*. The sense appears by the other Evangelists Matt. 10. 11. and Mark. 6, 10. that Christ gave this admonition to his Disciples , not to change their lodging from House to House , but while they staid in a Town , to remain in the same House. And tho' the negative be here omitted in the Greek , Interpreters bring it to the same , by telling us , that the sense is , *stay there* , and *depart from thence* , i , e , stay in that house , so that leaving the Town , you may depart from the same House.

Ψ. 18. *Praying by himself* , i , e , remote from the People , tho' his Disciples are said to *have been with him*.

Ψ. 31. *They spoke of his decease* [b] or his *departure out of this world*. S. Peter useth the same G. word for his Death. 2. Pet. 1. 15.

Ψ. 51. *The Time of his Assumption* , i , e , of his Ascension into Heaven. See the same G. word Mar. 10. 19. and Acts. 1. 11.

— *He was fix'd upon going to Jerusalem* , or literally , *he fixed* [c) *his countenance to go up to Jerusalem* — And Ψ. 53. *because his Countenance was of one going up to Jerusalem* : These Expressions come from the style of the Hebrews. See 4. Kings 12. 17. Jerem. 42. 15. Ezech. 4. 3. The sense is , that the Samaritans perceiv'd , he , and his Company were going up to adore in Jerusalem , at which they were displeas'd , having an antipathy against the Jews and their Temple.

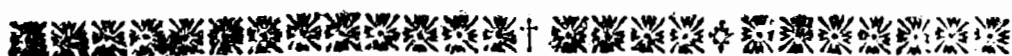
Ψ. 54. *Wilt thou that we call for Fire* , &c. In the G. is added , as Elias *did*. These words might be first in the Margent , and from thence by Transcribers , taken into the Text. The two Apostles , call'd the *Sons of Thunder* , knew their master was greater than Elias , and therefore they are for calling for fire from Heaven , as he had done.

Ψ. 55. *You know not of what Spirit you are* , i , e , that my Spirit , which you ought to follow , is the Spirit of mercy , mildness , and patience

ψ. 56. *But to save Souls.* It might be translated to save *men's lives*; but it seems better here to stick to the letter, especially since in most G. Copies, we read, the *Souls of men*.

ψ. 62. *Putting his Hand to the Plough.* A Proverb, and metaphor, to signify, that nothing must hinder a man from God's service.

(a) ψ. 4. Et inde, ne excatis, *but in the ordinary, G Copies, without ne, καὶ ἐκείθεν ἐξέρχεται.* — (b) ψ. 31. Excessum, ἔξοδον. Mr. Bois the Canon of Ely, shews it a proper word for death. So 2. Pet. c. 1. ψ. 15, post obitum meum, μετὰ τὴν ἐμὴν ἔξοδον. — (c) ψ. 51. Faciem suam firmavit, ut iret in Jerusalem, τὸ πρόσωπον αὐτῆς ἐστήριξε τῷ πορεύεσθαι. — Facies ejus erat cunctis in Jerusalem, τὸ πρόσωπον αὐτῆς ἦν πορευόμενον. — [d] ψ. 56. Animas in most G. Copies, ψυχὰς ἀνθρώπων.



C H A P. X.

1. **A**Nd after these things the Lord appointed also other seventy two; and sent them two by two before him into every City, and place, whither he himself was to come.

2. And he said to them: the harvest is indeed great, but the labourers few. Pray therefore the Lord of the harvest, that he send workmen into his Harvest.

3. Go: behold I send you as Lambs among wolves.

4. Do not carry a purse, nor scrip, nor shoes, nor salute any one by the way.

5. Whatsoever house you enter into, first say: peace be to this house:

6. And if a son of peace be there, your peace shall rest upon him: if not, it shall return to you.

7. And make your abode in the same house, eating and drinking such as they have: for the labourer is worthy of his hire. Be not removing from house to house.

8. And into what City soever you shall enter, and they shall receive you, eat of the things that are set before you:

9. And heal the infirm, that are therein, and say to them: the Kingdom of God is come near unto you.

10. But

10. But whatsoever City you shall enter into , and they shall not receive you , going out into the streets thereof , say :

11. Even the dust of your City, which hath stuck to us we wipe off against you : yet know this, that the Kingdom of God is at hand.

12. I say to you , it shall be more tolerable at that day for Sodom , than for that City.

13. Wo unto thee Corozain , wo unto thee Bethsaida : for if the miracles had been done in Tyre , and in Sidon , which have been wrought in you , they had long since done penance sitting in sackcloth . and ashes,

14. But it shall be more tolerable for Tyre and Sidon in the day of judgment , than for you.

15. And thou Capharnaum exalted even to Heaven , shalt be plung'd even into Hell.

16. He that heareth you heareth me : and he that despiseth you despiseth me : and he that despiseth me , despiseth him that sent me.

17. Now the seventy two return'd with joy saying : Lord even the devils are made subject to us in thy name.

18. And he said to them : I beheld Satan falling as Lightning from heaven.

19. Behold I have given you power to tread upon serpents , and scorpions , and upon all the strength of the enemy : and nothing shall hurt you.

20. However rejoyce not in this, that the spirits are subject to you : but rejoyce that your names are written in Heaven.

21. At that very hour he rejoyc'd exceedingly in his Holy spirit , and said : I praise thee ô Father , Lord of heaven and Earth , because thou hast hid these things from the wise , and the prudent , and hast reveal'd them to little ones. Yes Father : because so it hath pleas'd thee.

22. All things are deliver'd to me by my Father. And no one knoweth who the son is but the Father ; and who the Father is , but the son , and he to whom the son shall reveal him.

23. And turning to his Disciples he said : blessed are the Eyes , that see the things that you see.

23. For I tell you , that many Prophets , and Kings have desired to see the things which you see , and have not seen *them* ; and to hear the things which you hear , and have not heard them.

25. And behold a certain Doctor of the Law rose up trying him , and saying : Master , what must I do to possess life everlasting ?

26. And he said to him : what is written in the Law ? how readest thou *there* ?

27. He answer'd , and said : thou shalt love the Lord thy God with thy whole heart , and with thy whole soul , and with all thy strength , and with all thy mind : and thy neighbour as thyself.

28. And he said to him : thou hast answered right. Do this , and thou shalt live.

29. But he desirous to justify himself , said to Jesus : and who is my neighbour ?

30. Jesus in answer to it , said : a certain man was going down from Jerusalem to Jerichô , and he fell into the hands of Robbers , who also stripp'd him : and having wounded him , went away leaving him half dead.

31. And it happen'd that a certain Priest went down the same way , and having seen him pass'd by.

32. In like manner also a Levite , when he was near the place , and saw him , pass'd on.

33. But a certain Samaritan being on his journey , came near to him ; and seeing him , was mov'd with compassion.

34. And coming to him , bound up his wounds , pouring in oil , and wine : and setting him upon his own beast conducted him to an inn , and took care of him.

35. And the next day he took out two *Roman* * pence , and gave them to the Inn-keeper , and said : take care of him : and whatever thou shalt lay out over and above , I at my return will repay thee.

36. Which of these three in thy opinion was a neighbour to him who fell among Robbers ?

37. And he made answer: he that shew'd mercy to him: and Jesus said to him: go, and do thou in like manner.

38. Now it came to pass, when they were on the way, he entred into a certain Town: and a woman, call'd Martha, receiv'd him into her House.

39. And she had a Sister, call'd Mary, who sitting at the Lord's feet, heard his words.

40. But Martha was taken up with constant serving: who stood, and said: Lord hast thou no concern, that my Sister hath left me to serve alone? speak then to her to assist me.

41. And the Lord answering said to her: Martha, Martha, thou art solicitous, and troubl'd about many things.

42. Whereas but one thing is necessary. Mary has chosen the best part, which shall not be taken from her.

A N N O T A T I O N S.

℣. 1. *Other seventy two.* Most G. Copies, and the Syriac version, have seventy, as in the Prot Translation. Yet there seems no doubt, but the true number was 72. For 72 may be call'd 70, but had they been only 70, they could never have been call'd 72. This was also the exact number of the Judges chosen to assist Moyses, Exod. 24. 1. tho' call'd also 70. Numb. 11. 16. as it is evident, because there were 6 chosen out of every one of the 12 Tribes. In like manner the exact number of the Interpreters, call'd the LXX, must have been 72. And also the just number of the Sanhedrim.

Two and two, that one might be a help, and comfort to the other, is also, a witness of the carriage and behaviour of his Companion.

℣. 18. *I beheld Satan as Lightning &c.* Many expound it in this manner: I who am from Eternity, saw Satan with all the rebellious Angels, as glorious as they were, fall from Heaven; fear then, and tremble, tho' you have receiv'd such Favours from God. Others take it in this sense, that Christ, by his Incarnation, hath seen the Power of the Devils lessen'd, and confounded, according to what he also said Jo. 12. 31. *The Prince of this world shall be cast forth.*

℣. 21. *He rejoyc'd in his Holy Spirit.* In almost all G. copies, we read in Spirit, without *Holy*. And it is expounded of Christ's own Spirit.

℣. 30. *A certain man &c.* This some would have to be a History: others rather judge it spoken by way of parable, to teach us to perform offices of Charity towards all men without exception.

℣. 42. *One thing is necessary.* Some think that Christ's meaning was:

that Martha was preparing many dishes , when one was sufficient. But others, that this *one thing necessary* , was to learn , and comply with the will of God , which Mary was employ'd about.



C H A P. XI.

2. **A**Nd it came to pass , when he had been praying in a certain place , as soon as he left off , one of his disciples said to him : Lord teach us to pray , as John also taught his disciples.

2. And he said to them : when you pray : say: Father, Hallowed be thy name. Thy kingdom come.

3. Give us this day our daily bread.

4. And forgive us our sins , for we ourselves forgive also every-one that is indebted to us. And lead us not into temptation.

5. And he said to them : which of you having a friend , shall go to him at mid - night ; and say to him : friend , lend me three loaves ,

6. Because a friend of mine is come to me off his journey , and I have nothing to set before him ,

7. And he from within , should answer , and say: don't trouble me , the door is now shut , and my children with me are in bed , I cannot rise up , and give *them* to thee.

8. Yet if he shall continue knocking , I say to you ; althô he would not rise , and give him , because he is a friend , yet because of his importunity , he will rise , and give him as many as he standeth in need of.

9. And I say to you : ask , and it shall be given you : seek , and you shall find : knock , and it shall be open'd to you.

10. For every one that asketh , receiveth : and he that seeketh , findeth : and to him that knocketh , it shall be open'd.

11. And which of you , should he ask bread of his Father , will he give him a stone ? Or if a Fish , will he instead of a fish , give him a serpent ?

12. Or if he ask an Egg, will he reach him a scorpion?

13. If you therefore evil as you are, know how to bestow good gifts on your children; how much more will your Father from Heaven, give a good spirit to those that ask him?

14. And he was casting out a devil, which was dumb. And when he had cast out the devil, the dumb man spoke, and the people admir'd.

15. But some of them said: In Beelzebub Prince of the devils he casteth out devils.

16. And others trying him, demanded of him a sign from Heaven.

17. And he himself seeing their thoughts: said to them: Every Kingdom divided against it self shall become desolate, and a house shall fall upon a house.

18. If then Satan be also divided against himself, how shall his Kingdom stand, because you say that in Beelzebub I cast out devils?

19. But if I in Beelzebub cast out devils, your children in whom do they cast them out? they therefore shall be your Judges.

20. Now if I cast out devils in the finger of God, doubtless the Kingdom of God is come upon you.

21. When a man strong and arm'd guardeth his court, the things of which he is possessed are safe.

22. But if one stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and divide his spoils.

23. He that is not with me, is against me: and he that gathereth not with me scattereth.

24. When an unclean spirit is gone out of a man, he walketh thro' dry places, seeking for rest: and not finding it, saith: I will return into my house, out of which I came.

25. And when he is come back, he findeth it swept, and garnish'd.

26. Then he go's, and takes with him seven other Spirits, more wicked than himself, and entring in they

dwell there. And the last state of that man becomes worse than the first.

27. And it happen'd when he said these things, a certain woman from the crowd raising her voice, said to him: blessed the womb that bore thee, and the breasts that gave thee suck.

28. But he said: yea rather blessed are they, who hear the word of God, and keep it.

29. And as the multitudes flock'd together, he began to say: this race is an evil race: they demand a sign, and no sign shall be given them, but the sign of the Prophet Jonas.

30. For as Jonas was a sign to the Ninivites, so also shall be the Son of man to this Race of *men*.

31. The Queen of the South shall rise in judgment with the men of this Race, and shall condemn them, because she came from the bounds of the Earth to hear the wisdom of Salomon: and behold more than Salomon here.

32. The men of Ninive shall rise in judgment with this race, and shall condemn them: because they did penance at the preaching of Jonas, and behold more than Jonas here.

33. No man lighteth a Candle, and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that they who come in, may see the light.

34. Thy Eye is the lamp of thy Body. If thy Eye be simple, thy whole Body will be lightsom: but if it be faulty, thy body also shall be dark.

35. Take heed therefore that the light, which is in thee, be not darkness.

36. If then all thy Body be lightsom, having no part in darkness, all shall be lightsom, and as a bright lamp shall enlighten thee.

37. And when he was speaking, a certain Pharisee desir'd him to dine with him, and he entring in placed himself at table.

38. And the Pharisee began to think saying within himself, why he was not wash'd before dinner.

39. And the Lord saith to him: Now you Pharisees make clean the outside of the cup, and the dish; but your own interiour is full of extortion, and iniquity.

40. ô ye foolish men, did not he who made the outside, make also the inside?

41. But of what you have give alms: and behold all things are clean to you.

42. But Wo unto you Pharisees, because you tythe Mint, and Rue, and all manner of herbs, and you let pass judgment, and the love of God: now these you ought to do, and not leave those undone.

43. Wo unto you Pharisees, because you love the first seats in Synagogues, and Salutations in the Market-place.

44. Wo unto you because you are like to sepulchres, which appear not, and over which men walking, perceive *them* not.

45. And a certain Doctor of the Law answer'd, and said to him: Master, in saying these things, thou dost also reproach us.

46. But he reply'd: Wo also unto you Doctors of the Law, because you load men with burdens, which they cannot bear: and you yourselves touch not those burdens with one of your fingers.

47. Wo unto you, who build up the Tombs of the Prophets, and your Fathers put them to Death.

48. Truly you bear witness that you consent to the deeds of your Fathers: for they indeed put them to Death, and you build up their Tombs.

49. Therefore the wisdom of God also said: I will send to them Prophets, and Apostles: and of these *some* they shall kill, and *others* they shall persecute:

50. That the blood of all the Prophets, which hath been shed since the beginning of the world may be required of this Race,

51. From the blood of Abel to the blood of Zachary, who was slain between the Altar and the Temple. Yes I say to you: it shall be requir'd of this Race *of men*.

52. Wo unto you, Doctors of the Law, because you

have taken away the key of knowledge, you have not entred yourselves, and you have hindred, those that were entring.

53. And when he said these things to them, the Pharisees, and Doctors of the Law began to dispute earnestly, and to stop his mouth with many questions,

54. Laying snares for him: and seeking to catch some thing from his words, that they might accuse him.

A N N O T A T I O N S.

¶ 2. *Father hallow'd be thy name* &c. See Matt. 6. page 26. In the ordinary G. copies here, are all the 7 petitions, as in S. Matthew: and so they are in the Prot: Testament. Yet S. Aug. in his Enchyridion c. 1. tom. 6. p. 240, says, there were read 7 petitions in S. Matt: and only 5 in S. Luke. we may also take notice, that tho' in the Greek copies here in S. Luke, be all the 7 petitions of the Lord's prayer, yet the Doxology, *for thine is the Kingdom*, &c. is omitted in all G. copies, and by the Protestants; which is a new argument and proof, that the said Doxology is an Addition from the Greek Liturgy.

¶ 17. *And a House shall fall upon a House.* He speaks of a House or family divided, which thereby shall fall to ruine.

¶ 37. *All shall be enlightned, or lightson*: not only, all thy Body, but all about thee, all thy ways, and actions.

¶ 41 *Of what you have, give Alms* (a) The sense seems not to be of *what remaineth*, give Alms, as some expound it, but by the Greek, the sense is, *give Alms of what you have* i, e, of your Goods according to your abilities, and as Toby said to his son, *If thou hast much, give much: if little, give a little willingly* Tob. 4. 9. — *All things are clean to you.* Not that alms without other pious Dispositions will suffice to your Salvation, but that other necessary virtues will be given you, by the mercies of God.

¶ 44. *Sepulchres that appear not.* This comparison is partly different from that Matt. 23. 27. For there Christ compares Hypocrites to *whiten'd sepulchres*, which may be seen, and avoided; here he compares them to sepulchres covered with Grass, which appear not: yet the comparison, in the main, is the same, that whether they appear, or not, still under them is corruption, as the interior of the Pharisees, was always full of vice, and corruption.

¶ 48. *Build up* &c. See the notes Mat. 23. 29. p. 97.

¶ 52. *You have taken away the Key of knowledge* A comparison of a master that locks others out. As if Christ said: you pretend as Masters, and Teachers, to open, and expound the Law, and the Prophets, and by your false doctrine and Interpretations, you neither observe the Law, nor permit others to observe it. See Matt. 23. 13. page 94.

(a) 53. *And to stop his mouth with many Questions.* (b) this is

the literal signification by the Greek: they started one Question upon another, to raise confusion, and confound the answers.

(a) *verumtamen quod superest date elemosynam* πλὴν τὰ ἑνόντα, ὅτε ἐλεημοσύνην, *quia adsunt, quia penes vos sunt.* It is not τὸ λοιπὸν &c.

(b) *Ψ. 53. Et os ejus opprimere de multis ἀποδοματίζει αὐτὸν καὶ πλεόνων*



C H A P. XII.

1. **N**OW when great multitudes flock'd about him, so that they tramp'd upon one another, he began to say to his Disciples: beware of the leaven of the Pharisees, which is Hypocrisy.

2. For there is nothing hid, that shall not be discover'd, nothing secret that shall not be known.

3. For the things that you have spoken in the dark shall be spoken in the light, and what you whisper'd in closets, shall be publish'd on the tops of houses.

4. And I say to you my friends: be not terrify'd by those that kill the Body, and after that have no more that they can do.

5. But I will shew you, whom you shou'd fear: fear him, who after he hath kill'd, hath power to cast into Hell. Yes I say to you, fear him.

6. Are not five sparrows sold for two * pence, and God forgets not any one of them.

7. Nay even the very hairs of your head are all number'd. Fear not therefore: you are of more value than many sparrows.

8. And I tell you: every one that shall confess me before men, the son of man shall also confess him before the Angels of God:

9. And he that shall deny me before men, shall be disown'd before the Angels of God.

10. And whosoever speaketh a word against the son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

* For a *dipondium*.

11. Now , when they shall bring you into synagogues , and before Magistrates , and men in Authority , be not solicitous in what manner , nor what to answer , or to speak.

12. For the Holy Ghost shall teach you at that very hour , what you should speak.

13. And one of the crowd said to him : Master , speak to my Brother , that he divide with me *our* inheritance.

14. But he said to him : man , who hath appointed me a Judge , or a divider over you ?

15. And he said to them : take heed , and beware of all covetousness : For man's life consisteth not in the abundance any one hath as to the things which he possesseth.

16. And he propos'd to them a similitude , saying : a certain rich man's field yielded great plenty of fruits :

17 And he was thinking , and saying with himself : what shall I do ? for I have not where to lay up together my fruits ?

18. And he said : **this** will I do : I'll pull down my barns , and make larger : and thither I will store up together all that is produc'd of mine , and my goods.

19. And will say to my soul : thou hast *my* soul , great plenty of goods laid up for many years , be at ease , eat , drink , feast.

20. But God said to him : thou foolish man , this night thy soul is required of thee : and the things thou hast provided , who's shall they be ?

21. Thus it is with him that heapeth up treasures to himself , and is not rich towards God.

22. And he said to his disciples : therefore I say to you : be not solicitous for your life what to eat , nor for *your* body what to be cloath'd with.

23. Your Life is more than food , and your Body more than cloathing.

24. Consider the Ravens , that they sow not , nor reap , they have not a storehouse , nor a barn , and God feeds them : of how much greater value are you than they :

25. And which of you by thinking can add one cubit to his stature?

26. If therefore you are not able to do even the least thing, why are you solicitous for the rest?

27. Consider how the Lillies grow : they neither toil, nor spin : and I tell you, that not even Salomon in all his Glory was cloath'd like one of these.

28. Now if God cloath in this manner the grass, which is to day in the field, and to morrow is thrown into the oven : how much more will he *provide for you*, ô you men of little Faith?

29. Be not you then concern'd, what you shall eat, or what you shall drink : and be not elevated on high :

30. For all these things the Nations of the world seek after : but your Father knoweth that you stand in need of these things.

31. Therefore seek first the Kingdom of God, and his Justice, and all these things shall be added to you.

32. Fear not you little flock : for it hath pleas'd your Father to give you a Kingdom.

33. Sell what you possess, and give alms. Provide your selves with purses that grow not old, with a treasure in heaven that wasteth not : where no thief approacheth, nor moth consumeth.

34. For where your treasure is, there also will be your heart.

35. Let your loins be girt, and lamps burning in your hand,

36. And be you like unto men watching for their Lord : when he shall return from the marriage : that when he shall come, and knock, they may immediately open to him.

36. Happy those servants, whom the Lord, when he comes, shall find watching : Amen I say to you, that he will gird himself, and make them be plac'd at table, and going about will serve them.

38. And if he shall come at the second watch, or if he shall come at the third watch, and so find them, happy are those servants.

39. And know this, that if a master of a family knew at what hour a thief would come, he would surely watch, and would not suffer his house to be broken open.

40. And be you in readiness: because at what hour you think not, the Son of man will come.

41. And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42. And the Lord said: who thinkest thou is a faithful, and prudent steward, whom the Lord hath appointed over his Family, that he may give them in due time *their* measure of wheat?

43. Happy is that servant, whom the Lord, when he cometh, shall find so employed.

44. Truly I say to you, that he will appoint him over all that he possesseth.

45. But if that servant shall say in his heart: my Lord is long a coming: and begin to strike the men-servants, and maid-servants, and to eat, and drink, and be drunk,

46. The Lord of that servant will come, on a day when he expecteth not, and at an hour when he knoweth not, and will separate him: and will appoint his share with Infidels.

47. Now that servant, who hath known the will of his Lord, and hath not prepar'd, nor done according to his will, shall be beaten with many stripes.

48. But he that knew it not and hath done things that are worthy of stripes, shall be beaten with few. And of every one to whom much hath been given, much shall be requir'd: and they shall demand more of him, to whom they recommended much.

49. I came to cast fire upon the Earth, and what will I but that it be kindl'd?

50. And I am to be baptiz'd with a baptism: and how am I straitn'd till it be accomplish'd?

51. Think you that I came to give peace to the Earth? I tell you no, but separation.

52. For from this time there shall be five divided

in one house , three against two , and two against three

53. Shall be divided : the Father against *his* Son , and the Son against *his* Father , the mother against her daughter , and the daughter against her mother , the mother in Law against the daughter in law , and the daughter in law against the mother in law.

54. And he said also to the multitudes : when you see a cloud rising from the West , you presently say , a shower is coming : and so it happens.

55. And when *you* see the south-wind blow , you say : there will be heat : and so it happens.

56. Hypocrites , you know how to discern the appearances of the heavens , and of the Earth : and how comes it you discern not this time ?

57. And why do you not also judge by your selves what is just ?

58. Now when thou goest with thy adversary to the Prince , make it thy endeavour in the way to be free'd from him , lest perhaps he bring thee before the Judge , and the Judge deliver thee to the Officer, and the Officer cast thee into Prison.

59. I tell thee , thou shalt not come from thence , till thou payest the last * mite.

* *The last minutum.* A small brass-coin.

A N N O T A T I O N S.

ψ. 13, *The Inheritance.* This man might think , that Jesus being the Messiah , would act like a King , and a Judge.

ψ. 29. *And be not elevated on high* (a) S. Aug. l. 2. QQ. Evang. q. 29. t. 3. part. 2. p. 257. expounds it thus : do not value your selves for the plenty , and variety you have of things to eat. Others by the Greek , look upon it , as a metaphor , taken from *Meteors* in the Air , that appear high , and as it were in suspense , whether to remain there , or to fall down , so that they expound it , be not distracted , and disturbed with various thoughts , and cares how to live.

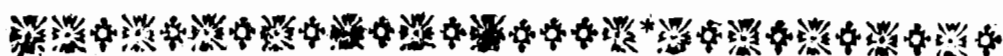
ψ. 35. *Your Loins girded* , i , e , be prepar'd to walk in the way of virtue ; a comparison taken from the custom of the Eastern People , who girded up their long Garments , when they went about any business.

ψ. 48. *Shall be beaten with few stripes.* Ignorance , when it proceeds from a person's own fault , doth not excuse , but only diminisheth the fault.

ψ. 49. *I came to cast Fire on the Earth.* By this *Fire*, some understand the Light of the Gospel, and the Fire of Charity, and divine Love: Others the Fire of Trials and Persecutions.

ψ. 50. *I am to be baptized*, with troubles and sufferings — And how am I *straitn'd*, &c. not with Fear, but with an earnest desire of suffering.

[a] ψ. 29. *Nolite in sublime tolli μὴ μιστραφίῃθε*, see S. Augustin, *incipit superbire de talibus*. l. 5. 22. *Evang.* 2. 29.



CHAP. XIII.

1. **A**ND at that very time some were present, telling him of the Galileans, whose Blood Pilate had mix'd with their Sacrifices.

2. And he answering said to them: think you that these Galileans were sinners above all the Galileans, because they suffer'd such things?

3. No, I say to you: but unless you do penance, you shall all perish in like manner.

4. So as to those eighteen, upon whom fell the Tower in Siloe, and kill'd them, think you that these also were trespassers, above all men dwelling in Jerusalem?

5. No, I say to you: but unless you do penance, you shall all in like manner perish.

6. And he brought also this similitude: A certain man had a fig-tree planted in his vineyard: and he came looking for fruit on it, and found none:

7. And he said to the tiller of the vineyard: behold there are three years that I come looking for fruit on this Fig-tree, and find none: cut it therefore down: why doth it take up a place on the ground?

8. But he answering, said to him: Master let it alone but for this year, till I dig, and put dung about it:

9. And then if it bear fruit: *well and good*. But if not, after that, thou shalt cut it down.

10. Now he was teaching in their Synagogue on the Sabbath-days.

11. And behold a woman, who had been afflicted with a spirit of infirmity eighteen years : and she was bent down, nor could look up at all.

12. Whom when Jesus had seen, he call'd her to him, and said to her : woman, thou art freed from thy infirmity.

13. And he laid his hands upon her, and presently she stood upright, and glorify'd God.

14. Now the Ruler of the Synagogue spoke, being moved with Indignation that Jesus had cur'd *her* on the Sabbath, and said to the people : There are six days on which you ought to work : come therefore on these and be cur'd, and not on the Sabbath-day.

15. And the Lord answering said to him : Hypocrites, doth not every one of you on the Sabbath-day loose his ox, or his Ass from the manger, and leadeth them to water.

16. And this Daughter of Abraham, whom Satan hath kept bound for eighteen years, ought she not to be loos'd from this bond on a Sabbath-day ?

17. And when he said these words, his adversaries all blush'd for shame : and all the People rejoyc'd for all things that were gloriously done by him.

18. He said likewise, to what is the Kingdom of God like ? and to what shall I compare it ?

19. It is like to a grain of mustard-seed, which a man took, and put into his Garden, and it grew up, and became a great tree : and the birds of the air rested in it's branches.

20. And he again said : to what shall I esteem the Kingdom of God to be like ?

21. It is like to leaven, which a woman took, and put into three measures * of meal, till the whole was leaven'd.

22. And he went thro' the Cities and Towns teaching, and going on his Journey to Jerusalem.

* Into three Satums.

23. Now a certain man said to him : Lord are there but few , who are saved ? And he said to them ?

24. Strive to enter in at the narrow gate : for many ; I say to you , shall seek to enter , and shall not be able.

25. And when the master of the Family shall have entered in , and has shut the door , you shall begin to stand without , and knock at the door , saying ; Lord open to us ; and answering he shall say to you ; I know not whence you are :

26. Then shall you begin to say : we have eat , and drunk before thee , and thou hast taught in our streets.

27. And he will say to you : I know not whence you are : depart from me all you workers of iniquity.

28. There shall be weeping , and gnashing of teeth : when you shall see Abraham , and Isaac , and Jacob , and all the Prophets in the Kingdom of God , and yourselves cast out.

29. And there shall come from the East , and the West , and the North , and the South : and shall be at table in the Kingdom of God.

30. And behold they are last who shall be first , and they are first who shall be last.

31. On that very day some of the Pharisees came , saying to him : Go away , and depart from hence : for Herod has a mind to put thee to death.

32. And he said to them : go ; and tell that fox ; behold I cast out devils , and perform cures to day , and to-morrow , and the third day my consummation cometh.

33. But I must walk to day & to-morrow , and the day following ; because it happen'th not that a Prophet perish out of Jerusalem.

34. Jerusalem , Jerusalem that puttest to death the Prophets , and stonest those who are sent to thee , how often would I have gathered together thy Children , as a bird doth her brood under her wings , and thou wouldest not ?

35. Behold

35. Behold your house shall be left desolate to you. And I say to you that you shall not see me, till *the time* come when you shall say : Blessed he that cometh in the name of the Lord.

A N N O T A T I O N S.

Ψ. 1. *Whose Blood Pilate mingled with their sacrifices* These seem to have been some of the seditious followers of Judas the Galilean, or *Gaulonite*, who denied that God's People were to pay Taxes : And 'tis thought, that some of them, coming to offer up sacrifices in the Temple, Pilate caused them to be slain at that very time, so that their Blood was mix'd with the sacrifices

Ψ. 9. *And then if it bring forth Fruit.* 'Tis a way of speaking, when a sentence is left imperfect, yet what is not express'd, may be easily understood, as here we may understand, *well* and *good*, or the like.

Ψ 32. *Tell that Fox-By the Fox*, some understand the Pharisey. who admonish'd Christ of this danger, others understand Herod. *To day and to morrow, i, e,* for some short time. *And the third day my consummation cometh*, my death, Lit, *I am consummated* — *nevertheless I must walk, , i, e,* labour in the mission, teaching, &c. *for a while.* — *It happeneth not that a Prophet (a); &c.* Not that all the Prophets suffer'd in Jerusalem, tho' many did; and 'tis rather to prophesie, that he himself, the great Prophet, and their Messias, shou'd be put to death at Jerusalem.

(a) Ψ. 33. *Quia non capit Prophetam, &c. &c. ἐν ἱερουσαλὴμ, non contingit.*



C H A P. XIV.

1. **A**ND it came to pass, when Jesus went into the house of a certain Pharisee to eat bread on the Sabbath-day, and they were watching him.

2. And behold there was a man before him ill of a dropsy.

3. Jesus then spoke and said to the Doctors of the Law, and to the Pharisees : Is it lawful to heal on the Sabbath-day ?

4. But they held their peace. And he taking hold on him, heal'd him, and sent him away.

5. And speaking he said to them : which of you ;

should his Ox, or his Ass fall into a pit, will not presently draw him out on the Sabbath-day?

6. And they could not answer him these things.

7. Now he propos'd also a parable to those that were invited, taking notice how they chose the first places, saying to them.

8. When thou art invited to a marriage-feast, take not the first place, lest perhaps a more honourable person than thyself, be invited by him,

9. And he who invited thee and him coming, say to thee: give place to this man: and then thou begin with blushing to take the last place.

10. But when thou art call'd, go, and take the lowest place, that he coming who invited thee, may say to thee: friend, come up higher: then shall it be an honour to thee before those who are at table with thee.

11. For every one that exalteth himself, shall be humbled, and he that humbleth himself, shall be exalted.

12. And he said also to him that had invited him. When thou makest a dinner, or a supper, call not thy friends, nor thy Brethren, nor thy kindred, nor thy rich neighbours; lest perhaps they invite thee again, and a requital be made to thee.

13. But when thou makest a Feast, call the poor, the feeble, the lame, the blind.

14. And thou shalt be blessed, because they have not wherewith to requite thee: for thou shalt be requited at the Resurrection of the Just.

15. When a certain man of the company at table had heard these things, he said to him: blessed he, who shall eat bread in the Kingdom of God.

16. And JESUS said to him; A certain man made a great supper, and call'd many.

17. And he sent his servant at the hour of supper to tell the invited to come, for now all things were ready.

18. But they began all of them to make excuse. The first said to him: I have bought a farm, and I must needs go out, and see it: I pray thee excuse me,

19. And another said : I have bought five yoke of oxen , and I am going to try them : I pray thee excuse me.

20. And another said : I have married a wife, and therefore I cannot come.

21. And the servant being return'd , told these things to his Master. Then the Master of the Family being angry , said to his servant : Go forth quickly into the streets , and lanes of the City : and bring in hither the poor, and the feeble , and the blind , and the lame.

22. And the servant said : master it is done as thou did'st command , and there is yet room.

23. And the Master said to *his* servant : go out into the ways , and inclosures , and compel them to come in , that my house may be fill'd.

24. But I tell you , that none of those men that were call'd , shall taste my supper.

25. And a great crowd were going with him : and turning he said to them :

26. If any one cometh to me , and hateth not his Father, and Mother, and Wife, and Children, and Brothers , and Sisters , and moreover his own soul , he cannot be my Disciple.

27. And he that doth not carry his cross , and come after me , cannot be my Disciple.

28. For which of you desiring to build a Tower , doth not first sit down and compute the charges which are necessary , whether he hath *enough* to finish it :

29. Lest after he hath laid the foundations , and not been able to perfect it , all that see it , begin to laugh at him ,

30. Saying : this man began to build , but could not go through with it.

31. Or what King going to engage in war against another King , doth not first sit down , and consider , whether he be able with ten thousand men to meet him , that cometh against him with twenty thousand ?

32. Otherwise while he is yet afar off , sending an Embassy , he desireth conditions of peace.

33. So likewise every one of you , who doth not renounce all things that he possesseth , cannot be my Disciple.

34. Salt is good , but if salt hath lost it's virtue , with what shall it be season'd ?

35. It is neither useful for the land , nor for the dunghil , but shall be thrown away ? He that hath ears to hear , let him hear.

A N N O T A T I O N S.

✧. 3. *Is it Lawful?* Jesus knew their thoughts , and that they would blame him , as a Sabbath-breaker : yet he heal'd the man , and confounded them by the Example , and common Practice of pulling an Afs out of a Pit on the Sabbath-day.

✧. 9. *The lowest Place.* A Person of the first Quality , is not to do this literally , which would be preposterous , but it is to teach every one humility of Heart , and Mind.

✧. 26. *And hate not his Father.* The word *hate* is not to be taken in it's proper sense , but to be expounded by the words of Christ , Matt. 10. 37. p. 40. that no man must love his *Father* , *more than* God , &c.



C H A P. X V.

1. **N**OW the Publicans , and sinners were coming to him , to hear him.

2. And the Pharisees , and Scribes murmur'd saying : this man receives sinners , and eats with them.

3. And he spoke to them this parable , and said :

4. What man among you hath a hundred sheep : and if he shall lose one of them , doth he not leave the ninety nine in the desert , and go's after that , which had been lost , till he find it ?

5. And when he hath found it , layeth it on his shoulders rejoycing :

6. And coming home , calleth together his friends , and neighbours , saying to them : rejoyce with me , because I have found my sheep that was lost.

7. I say to you : that so there shall be joy in heaven over one sinner that doth penance , more than over

ninety nine just , who stand not in need of penance.

8. Or what woman having ten *pieces of money* * if she lose one *piece* , doth she not light a Lamp , and sweep the house , and seek carefully till she find it ?

9. And when she hath found it , she calleth together her female-friends , and neighbours , saying : rejoice with me , because I have found the *piece* * I had lost.

10. So I say to you , there shall be joy before the Angels of God over one sinner doing penance ,

11. And he said : a certain man had two sons :

12. And the younger of them said to his Father : Father give me that portion of the estate which falleth to me. And he divided the estate between them.

13. And not many days after , the younger son , having gather'd all together , travell'd into a far country , and there spent his estate living riotously :

14. And after he had made an end of all , there happen'd a great famine in that country , and he began to be in want.

15. And he went . and put himself under a Citizen in that country. And he sent him to his farm , that he might feed swine.

16. And he was desirous to fill his belly with the huskes which the swine eat : and no body gave him *any thing*.

17. And entring into himself , he said : how many servants in my Fathers house have plenty of bread , and I here perish with hunger ?

18. I will rise up , and go to my Father , and say to him : Father I have sinn'd against heaven , and before thee :

19. I am not now worthy to be call'd thy son : make me as one of thy hired servants.

20. And rising up he came to his Father. And when he was yet afar off , his Father saw him , and was mov'd with compassion , and running to him , fell upon his neck , and kiss'd him.

21. And the son said to him : Father I have sinn'd against heaven , and before thee , now I am not worthy to be call'd thy son.

* *ten drachmas* 1 * *the drachma*

22. But the Father said to his servants; bring forth quickly the first robe, and put it on him, and give him a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill *it*, and let us eat, and feast:

24. Because this son of mine was dead, and he's come to life; was lost, and he's found. And they began to Feast.

25. Now his elder son was in the field: and when he came, and drew near to the house, he heard musick, and dancing:

26. And he call'd one of the servants, and ask'd what these things meant.

27. Who told him: thy Brother is come, and thy Father hath kill'd the fatted calf, because he hath receiv'd him safe.

28. And he was angry, and would not go in. His Father therefore going out, began to desire him.

29. And answering he said to his Father. Behold I serve thee so many years, and have never transgress'd thy commands, and thou never gavest me a kid to make merry with my friends:

30. But as soon as this thy son is come, who has spent his fortune with harlots, thou hast kill'd for him the fatted calf.

31. But the Father said to him: son thou art always with me, and all that I have is thine:

32. But it was necessary to feast and rejoyce, because this thy Brother was dead, and is come to life, was lost, and is found.

A N N O T A T I O N S.

ψ. 11. *A certain man had two sons.* By the elder son, is commonly expounded the Jewish People, who for a long time, had been chosen to serve God, and by the younger son, the Gentils, who for so many Ages had run blindly on in their Idolatry, and vices.

ψ. 16. *And no one gave to him, i, e, gave him Bread,* mentioned before; for as for the husk's, he could take what he pleased.

ψ. 22. *The first, i, e, the best robe,* by it, is meant the Habit of Grace.

ψ. 24. *Was dead, and is come to Life.* A sinner in mortal sin, is

deprived of the divine Grace , which is the spiritual Life of the soul.
At his conversion , it is restored to him , and he begins to live again.



C H A P. X V I.

1. **A** Nd he said likewise to his disciples : There was a certain rich man , who had a steward : and an ill report was brought to him concerning him , as if he wasted his goods.

2. And he call'd him , and said to him : what is this I hear of thee ? give an account of thy stewardship : for now thou can'st not be steward.

3. And the steward said within himself : what shall I do , now that my master taketh from me the stewardship ? To dig I am not able , and I am ashamed to beg.

4. I know what I will do, that when I shall be turn'd off from the stewardship , they may receive me into their houses.

5. Having therefore call'd together each of his master's debtors , he said to the first : how much owest thou to my master ?

6. He reply'd: a hundred measures * of oil ? he said to him ; take thy bill : sit down quickly , and write down fifty.

7. After that he said to another : and how much owest thou ? who reply'd : a hundred measures * of wheat:take thy note , said he , and write fourscore.

8. And the master commended the unjust steward , that he had done prudently : in as much as the children of this world are more prudent in their generation , than the children of light.

9. And I say to you ; make to yourselves friends of the Mammon of Iniquity , that when you shall fail , they may receive you into eternal mansions.

10. He that is faithful in the least thing , is also

* A measure , call'd *cadus*.

† * the measure , call'd *corus*.

faithful in a greater thing : and he that is unjust in a little thing , is also unjust in a greater.

11. If therefore you have not been faithful in the unjust Mammon , who shall trust you with that which is true *riches* ?

12. And if you have not been faithful in that which is anothers , who will give you *in trust* that which is your own ?

13. No servant can serve two masters : for either he will hate one , and love the other : or he will stick to one , and slight the other : you cannot both serve God , and Mammon.

14. Now the Pharisees who were covetous , heard all these things : and laught at him.

15. And he said to them : you are such as justify your selves before men ; but God knoweth your hearts : for that which is in high repute before men , is an abomination before God.

16. The Law , and the Prophets were till John : since that *time* , the Kingdom of God is preach'd , and every one striveth with violence for it.

17. And it is easier for heaven and Earth to pass , than for one tittle of the Law to fail.

18. Every one that dismisseth his wife , and taketh another , committeth adultery : and he that marrieth her who has been dismiss'd by her husband , committeth adultery.

19. There was a certain rich man , who was cloath'd with purple , and silk : and feasted every day sumptuously.

20. And there was a certain beggar , by name Lazarus , who lay at his gate full of sores ,

21. Desiring to be fed with the crumbs , that fell from the rich man's table , and none gave to him : but even the dogs came , and lick'd his sores.

22. And it came to pass that the beggar died , and was carried by Angels into Abraham's bosom. And the rich man also died , and was buried in Hell.

23. And lifting up his Eyes , when he was in torments , he saw Abraham afar off , and Lazarus in his bosom :

24. And crying out he said : Father Abraham , take pity on me , and send Lazarus , that he may dip the tip of his finger in water to cool my tongue , because I am tormented in this flame.

25. And Abraham said to him : son remember that thou didst receive good things in thy life-time , and Lazarus likewise evil things : but now he is comforted , and thou art tormented.

26. And besides all this , betwixt us and you , a great chaos is fix'd ; that they who would pass from hence to you cannot , nor from thence pass thither.

27. And he said : I beseech thee then Father , that thou wouldst send him to the house of my Father :

28. For I have five Brothers , that he may testify to them , lest they also come into this place of torments.

29. And Abraham said to him : they have Moyse , and the Prophets : let them hear them.

30. But he said : no , Father Abraham , but in case any one should go from the dead to them , they will do penance.

31. And he reply'd : if they hear not Moyse , and the Prophets , neither will they believe , if any one should rise from the dead.

A N N O T A T I O N S.

ψ. 1. *A steward &c.* The Parable puts us in mind , that let men be never so rich , or powerful in this world , God is still their master , they are his servants , and must be accountable to him , how they have managed his Gifts , and Favours , that is , all things they have had in this world.

ψ. 8. *Commended the unjust steward.* [a] Lit. the *steward of Iniquity* : not for his cheating , and injustice , but for his contrivances in favour of himself. — *In their Generation* , i , e , in their concerns of this Life. They apply themselves with greater care and pains , in their temporal affairs , than the *Children of Light* , whom God has favour'd with the Light of Faith , do to gain Heaven.

ψ. 9. *Of the Mammon of Iniquity.* Mammon is a Syriack word for Riches , and so it might be translated *of the Riches of Iniquity*. Riches , are call'd *unjust* , and *Riches of Iniquity* , not of themselves ; but because they are many times the occasion of unjust dealings , and of all kind of vices.

ψ. 10. *He that is faithful in the least.* This seems to have been a common saying , and that men judg'd of the honesty of their ser-

vants by their Fidelity in lesser matters, For Example, a master that sees his servant will not steal a little thing, judges that he will not steal greater &c. — *And he that is unjust in little, is also unjust in greater.* The Interpreters take notice, that here *temporal* goods, are call'd *little*, and *spiritual* goods, are call'd *greater*, so that the sense is, that such men, as do not make a right use of their temporal goods in the service of God, will not make a good use of spiritual Graces, as they ought to do. See Maldonate.

Ψ. 11. *If therefore you have not been faithful in the unjust Mammon,* i, e, in fading and false Riches, which are the occasion of unjust and wicked proceedings, *who will intrust you with true Riches,* i, e, God will not intrust you with the true and Spiritual riches of his Grace.

Ψ. 12. *And if you have not been faithful in that which is another's* so again is call'd false, worldly wealth, which passeth from one to another, so that it cannot be call'd a man's own, *who will give you that which is your own?* i, e. how can you hope that God will bestow upon you, or commit to your care spiritual riches and Gifts, which when rightly managed, would be your own for all Eternity? see S. Aug. l. 2. QQ. Evang. q. 35. p. 263

Ψ. 19. *There was a certain rich man.* Divers Interpreters have look'd upon this as a true History, but what is said of the Rich man *seeing Lazarus*, of his *Tongue*, of his *Finger*, cannot be literal, souls having no such parts.

Ψ. 22. *Into Abraham's Bosom.* [a] This according to the ancient Fathers, was a particular Place of rest, where the souls of the Patriarchs, and of all the just remain'd, not being permitted to enter into Heaven, till Christ at his Ascension, first entred, and introduced them thither. See 1. Pet. 3. 19.

Ψ. 26. *Betwixt us and you a great Chaos, or Gulf is fixed.* i, e, God's Justice has decreed, that the bad shou'd be for ever separated from the good. we may here take notice that the Latin, and Greek word, Ψ. 22. translated *Hell*, even in the Prot. Translation, cannot signify only the *Grave*.

[a) Ψ. 8. *Villicum iniquitatis*, i, e, *iniquum*, δεικνύμενος τῆς ἀδικίας.

(b) Ψ. 9. *In iniquo mammonā* ἐν τῷ ἀδίκῳ Μαρωνᾷ.

(c) Ψ. 22. *In sinum Abrahe.* εἰς τὸ κόλπον τοῦ Αβραάμ. Ibid. *in inferno*

Ψ. 23. ἐν τῷ ᾄδῃ. See Pearson on the Creed pag. 236. and our Catholic-Controversists.



CHAP. XVII.

1. **A**ND he said to his Disciples: It is impossible that Scandals should not come, but wo unto that man by whom they come.

2. It were better for him that a millstone were put about his neck , and he cast into the sea, than that he should scandalize any one of these little ones.

3. Look well to your selves : If thy brother sin against thee , reprove him , and if he repent , forgive him.

4. And if he should sin against thee seven times a Day , and should again return to thee seven times in a day , saying : I am sorry for it : forgive him.

5. And the Apostles said to the Lord : increase our Faith.

6. And the Lord said : If you had Faith like a grain of mustard-seed , you would say to this mulberry tree : be thou rooted up , and transplanted into the Sea : and it would obey you.

7. And which of you having a servant plowing , or feeding cattle , who says to him when he comes from the field : go quickly , eat thy meat :

8. And doth not rather say to him : make ready my supper , gird thyself , and wait on me while I eat , and drink , and afterwards thou shalt eat , and drink ?

9. Doth he give that servant thanks for doing the things he commanded him ?

10. I think not. So you , when you shall have done all things , which are commanded you , say we are unprofitable servants : we have *but* done , what we were bound to do.

11. And it came to pass , when he was going to Jerusalem , he pass'd thro' the midst of Samaria , and Galilee.

12. And when he was entring into a Town , there met him ten Lepers , who stood afar off :

13. And rais'd their voices , saying : Jesus Master , have mercy on us.

14. Whom when he saw , he said : Go , shew yourselves to the Priests. And it happen'd as they were going , they were made clean.

15. Now one of them , as soon as he perceiv'd he was made clean , return'd with a loud voice praising God ,

16. And he fell on his face at his feet giving thanks : and this man was a Samaritan.

17. And Jesus spake and said : were not the ten made clean ? and where are the *other* nine ?

18. There is no one found , who hath return'd , and given glory to God , but this stranger.

19. And he said to him : rise up , go thy ways : for thy Faith hath made thee found.

20. And the Pharisees putting this question to him : when cometh the Kingdom of God ? he answering them said : the Kingdom of God cometh not so as to be observ'd :

21. Neither shall they say : behold *he is here* , behold *he is there* : for behold the Kingdom of God is among you.

22. And he said to his disciples : the days shall come , when you shall desire to see one day of the son of man , and shall not see it.

23. And they shall say to you : behold *he is here* , and behold *he is there* : go not , nor follow them.

24. For as lightning flashing from under one part of the heavens , shineth on those things that are under the heavens ; so shall the coming of the Son of man be in his day.

25. But first he must suffer many things , and be rejected by this race of *men*.

26. And as it happen'd in the days of Noe , so shall it be in the days of the Son of man :

27. They were eating and drinking : they were marrying wives , and were given in marriage , untill the day , that Noe entr'd into the Ark : and the deluge came , and destroy'd them all.

28. In like manner , as it happen'd in the days of Lot : they were eating , and drinking : buying and selling : planting and building :

29. And on the day that Lot went out of Sodom , it rain'd fire and brimstone from heaven , and destroy'd them all :

30. Accordingly shall it be on the day when the Son of man shall be reveal'd.

31. At that hour , he that shall be on the house-top , and his goods in the house , let him not go down to take them away : and he that is in the field , in like manner let him not return back.

32. Be you mindful of Lot's wife.

33. Whosoever shall seek to save his life , shall lose it : and whosoever shall lose it , shall preserve it.

34. I say to you : in that night there shall be two in one bed ; one shall be taken , and another left.

35. Two women shall be grinding together : one shall be taken and the other left : two men in a field , one shall be taken , and the other left.

36. They answering say to him : where Lord ?

37. Who reply'd : wheresoever there shall be a Body ; thither also will the Eagles be gathered together.

A N N O T A T I O N S.

ψ. 1. *It is impossible.* Morally speaking , with a regard to the malice of men.

ψ. 6. *To this mulberry Tree.* In S. Matthew 17. 19, we read , *to this mountain* , Christ might say both at different times.

ψ. 10. *Say we are unprofitable servants.* All we do, brings no profit , or advantage to God , but only to ourselves. Be always truly humble.

ψ. 20. *When cometh the Kingdom of God ?* or when is it to come? when will the Messias come? The Pharisees might say this in a mocking and an insulting manner , to signify , that he could not be their true Messias — *It cometh not so as to be observ'd.* Lit. *With observation.* that is , not with great marks of temporal Power , as you imagin. — *It is within you :* it is with you , your Messias is already come. *He standeth in the midst of you* , as John the Baptist told you. Jo. 1. 26.

ψ. 22. *To see one Day.* &c. Hereafter , when I shall be no longer visibly among you , you shall heartily wish for one day's conversation with me.

ψ. 24. *For as Lightning* &c. See Matt. 24. 27. page. 100.



C H A P. XVIII.

1. **A**Nd he propos'd to them a Parable , that it is necessary always to pray , and not faint *in it*.

2. Saying : There was a Judge in a certain City , who neither fear'd God , nor regarded man.

3. And in the same City there was a certain widow , and she came to him saying : do me justice against my adversary.

4. And he would not for a long time. But afterwards he said within himself : tho I neither fear God , nor regard man :

5. Yet because this widow is troublesome to me , I will do her justice , lest in the end she come , and tire me out with reproaches.

6. And the Lord said : mind what the wicked Judge saith.

7. And will not God do his Elect justice , who cry out to him day and night ? And will he have patience *in their cause* ?

8. I say to you , that he will quickly do them justice. But the Son of man coming , will he , think you , find faith on the Earth ?

9. And to some who trusted in themselves as just , and despised others , he spoke this parable.

10. Two men went up into the Temple to pray : the one a Pharisee , and the other a publican :

11. The Pharisee standing , pray'd in this manner : within himself : *my* God I give thee thanks that I am not like to the rest of men , Extortioners , unjust dealers , adulterers , nor such as this Publican.

12. I fast twice a week : I give tythes of all I possess.

13. And the Publican standing afar off , would not so much as lift up his Eyes to heaven , but knock'd his breast saying : God be merciful to me a sinner.

14. I say to you , this man return'd home justify'd rather than the other : for every one that exalteth himself , shall be humbl'd , and he that humbleth himself , shall be exalted.

15. They also brought unto him infants , that he might touch them : which when the disciples saw , they rebuk'd them.

16. But Jesus calling them together , said : suffer the

little ones to come to me , and do not forbid them.
For to such belongeth the Kingdom of God.

17. Amen I say to you : whosoever receiveth not the Kingdom of God , as a child , shall not enter into it.

18. And a certain Lord ask'd of him , and said : good Master , by doing what shall I possess life everlasting ?

19. And Jesus said to him : why do'st thou call me good ? No one is good but God alone.

20. Thou knowest the Commandments : thou shalt not kill : thou shalt not commit adultery : thou shalt not steal : thou shalt not bear false witness : honour thy Father , and Mother.

21. Who reply'd : I have kept all these from my youth.

22. Which Jesus having heard , said to him : one thing is yet wanting to thee : sell all things whatsoever thou hast , and give to the poor , and thou shalt have treasure in heaven : and come follow me.

23. He having heard these things , became sorrowful : for he was very rich.

24. And Jesus seeing him become sad ; said : how hardly shall they who have moneys , enter into the Kingdom of God ?

25. For it is easier for a Camel to pass thro' the Eye of a needle , than for a rich man to enter into the Kingdom of God.

26. And they who heard him said : who then can be sav'd ?

27. He saith to them : the things that are impossible with men , are possible with God.

28. And Peter said : behold we have left all , and have follow'd thee.

29. Who answer'd : Amen I say to you : there is no one who hath left house , or Parents , or Brethren , or Wife , or Children , for the sake of the Kingdom of God ,

30. Who shall not receive much more in this present time , and in the world to come life everlasting.

31. Now Jesus took the twelve apart , and saith to them : behold we go up to Jerusalem , and all things shall be fulfill'd , which have been written by the Prophets

concerning the Son of man ,

32. For he shall be deliver'd to the Gentils , and shall be mock'd , and scourg'd , and spit upon :

33. And after they have scourg'd him , they shall put him to death , and the third-day he shall rise again.

34. But they understood none of these things , the meaning of these words was hid from them ; and they did not conceive the things that were spoken.

35. And it came to pass , as he drew near to Jericho , a certain blind man sat by the way-side begging,

36. And when he heard the crowd passing, he ask'd what this shou'd be ?

37. They told him that Jesus of Nazareth was passing by.

38. And he cry'd out saying : Jesus son of David have mercy on me.

39. And they that went before , rebuk'd him to make him hold his peace : but he cried out much more : Son of David have mercy on me.

40. And Jesus standing , order'd him to be brought to him : and when he was come near , he ask'd him,

41. Saying : what wilt thou that I do for thee ? he reply'd : Lord that I may receive my sight.

42. And Jesus said to him : receive thy sight : thy Faith hath made thee sound.

43. And he immediately receiv'd his sight , and he follow'd him glorifying God. And all the people , as soon as they saw it gave praise to God.

A N N O T A T I O N S.

ψ. 1. To pray always i , e , to pray daily , and frequently.

ψ. 3. Do me Justice Lit. (a) revenge me. It is a Hebraism.

ψ. 5. And tire me out with her reproaches. This as much as I am able to find out , seems the literal signification, both of the Latin, and G. text.

[a) ψ. 5 Sugillet me. ὑπερωπάζει με. The Greek word literally signifies lest she give me strokes on the face , that make me appear black, and blew , which were call'd ὑπερωπία. This word ὑπερωπάζει , is only used in one other place in the new Testament 1. Cor. 9. 27. where S. Paul says, castigo, or contundo corpus meum. Now as we cannot imagin , that this Judge fear'd lest the widow shou'd beat him in this shameful manner , the word metaphorically seems to imply , lest she injuriously upbraid , and continually reproach me.



C H A P. XIX.

1. **N**OW entring in , he walk'd thro' Jericho.

2. And behold a man by name Zacheus : and he himself was chief of the Publicans , and was rich :

3. And he was desirous to see who Jesus was : but could not for the crowd , because he was of a low stature.

4. And running before he got up into a Sycomore-tree to see him : because he was to pass that way.

5. And Jesus when he came to the place , looking up saw him , and said to him : Zacheus come down quickly : for this day I must abide in thy house.

6. And he came down speedily , and receiv'd him with Joy.

7. And when all of them saw it , they murmur'd saying : that he had gone to be a guest with a man that was a sinner.

8. And Zacheus standing , said to the Lord : behold Lord , half of my goods I give to the poor , and if I have wrong'd any one in any thing , I restore to him fourfold.

9. Jesus said to him : that Salvation to day is come to this house : because he also is a son of Abraham.

10. For the son of man is come to seek , and save that which was lost.

11. And while they were giving ear to these things , he added , and spoke a parable , because he was near to Jerusalem : and because they imagin'd that presently the Kingdom of God would be made manifest.

12. He said then. A certain nobleman went to a far Country to take Possession of a Kingdom , and return :

13. And having call'd ten of his servants , he gave to them ten *Sums of money* * and said to them : traffick with them till I come back.

* *Ten mmas.*

14. But his Citizens hated him : and sent a message after him saying : we will not have this man to reign over us.

15. And it happen'd that he return'd after he had receiv'd his Kingdom : and he commanded his servants to be call'd, to whom he had given money, that he might know how much every one had got by trafficking.

16. Now the first came, and said : Lord , *thy money hath made ten times as much.* *

17. And he said to him : well done good servant , because thou hast been faithful in a little : thou shalt have power over ten Cities.

18. And another came , and said : Lord *thy money* * *hath made five times as much.*

19. And to this man he said : be thou also over five Cities.

20. And another came , and said : behold here thy *piece of money* , * which I have kept laid up in a napkin :

21. For I fear'd thee , because thou art a severe man : thou takest up what thou didst not lay down , and thou reapest what thou didst not sow.

22. He saith to him : out of thy own mouth I judge thee , thou evil servant. Thou didst know , that I am a severe man , taking up what I have not laid down , and reaping what I have not sown :

23. And why didst thou not give my money to the Bank , that I at my return might have exacted it with usury.

24. And he said to them that stood by : take the *money* from him , and give it to him that hath ten *such pieces.*

25. And they said to him : Lord he hath ten *pieces.*

26. But I say to you : that to every one that hath shall be given , and he shall abound : but from him that hath not , even what he hath , shall be taken from him.

27. Now as for those my enemies , who would not

* *Thy mna hath made ten mnas.* * *Thy mna hath made five mnas.*

* *Thy mna* — Take the *mna* from him , &c.

have me reign over them , bring them hither , and kill them before me.

28. And having spoke these things , he led the way going up to Jerusalem.

29. And it came to pass , when he came near to Bethphage and Bethania, to the mountain call'd of Olives, he sent two of his Disciples ,

30. Saying : Go into the Town over against you : entring into which , you shall find the colt of an Ass tied , on which no man hath ever sat , loose him, and bring him hither.

31. And if any one shall ask you , why do you untie him ? thus shall you say to him : that the Lord hath need of his service.

32. And they that were sent , went their ways : and they found the colt standing as he told them.

33. And as they were untying the colt , the owners there of said to them : why do you untie the colt ?

34. But they reply'd : because the Lord hath need of him.

35. And they brought him to Jesus. And thowing their Garments upon the colt , they set Jesus there-on.

36. And as he was marching, they spread their Garments in the way under him.

37. And now when he was advanc'd at the descent of the mountain of Olives, all the multitude of his Disciples began with Joy to praise God with a loud voice , for all the Miracles , which they had seen.

38. Saying : Blessed he who cometh King in the name of the Lord , peace in heaven , and glory in the highest.

39. And some of the Pharisees in the crowd , said to him : Master rebuke thy Disciples.

40. To whom he reply'd : I say to you , that if these be silent , the stones will cry out.

41. And when he came near , seeing the City , he wept over it , saying :

42. Had'st thou but known , and even in this thy day , the things which pertain to thy peace : but now

they are hidden from thy Eyes.

43. For the Day, shall come upon thee ; and thy enemies shall inclose thee with a trench, and they shall inclose thee , and straiten thee on every side :

44. And shall beat thee to the ground, and thy children, that are in thee , and shall not leave in thee a stone upon a stone: because thou hast not known the time of thy Visitation.

45. And being entred into the Temple, he began to cast out the sellers therein, and the buyers,

46. Saying to them : It is written : that my house is the house of prayer, but you have made it a den of thieves.

47. And he was daily preaching in the Temple. But the chief Priests, and the Scribes, and the Princes of the people sought to destroy him:

48. And found not what to do against him. For all the people were held in suspense, when they heard him.

A N N O T A T I O N S.

ψ. 9. *A Son of Abraham*, at least a Spiritual son : and so is to partake of the Promises made to Abraham concerning the Messiah.

ψ. 11. *That presently the Kingdom of God would be made manifest.* The Disciples were big with the Expectation of the temporal Kingdom of the Messiah, tho' he had divers times told them, he was to suffer, and die on a Cross.

ψ. 13. *Ten* pieces of money, each of which was call'd a *Mna*. To translate *pounds*, gives the English reader a false notion, the Roman coin call'd a *mna* not corresponding to our Pound.

ψ. 42. *If thou had'st known.* It is a broken sentence, as it were in a transport of Grief : and we may understand, *thou woud'st also weep.*

—— Did'st thou know, even *at this day*, that *Peace*, and Reconciliation, which God still offers to thee.

ψ. 43. *Shall inclose thee* &c. Christ's Prophecy, is a literal description of what happen'd to Jerusalem under Titus.

ψ. 48. *All the people were held in Suspense*, in as much as they heard him with so great attention. So virgil said,

—— pendetque iterum narrantis ab ore.



C H A P. XX.

1. **A**Nd it came to pass in one of those days , as he was teaching the People in the Temple , and preaching the Gospel , the chief Priests , and Scribes came together with the Elders ,

2. And they speak , and say to him : tell us , by what power thou do'st these things ? Or , who is it that gave thee this power :

3. And Jesus answering said to them : I have also one word to ask you : let me have your answer.

4. The Baptism of John , was it from heaven , or from men ?

5. But they thought within themselves , saying : if we shall say from Heaven : he will say : why then did you not believe him ?

6. And if we say from men , all the People will stone us : for they are fully persuaded that John was a Prophet.

7. And they answer'd that they knew not whence it was.

8. And Jesus said to them : neither do I tell you by what power I do these things.

9. Now he began to speak this parable to the People. A man planted a Vineyard , and let it to husband-men : and he himself was travelling abroad for a long time.

10. And at the season he sent a servant to the husband-men , that they might give him of the fruits of the Vineyard : who having beaten him , sent him away without any thing.

11. And after this he sent another servant : But they beating him also , and insulting him , sent him away without any thing.

12. And he continued to send a third : whom they also wounding cast out.

13. Now the Master of the Vineyard said : what

shall I do ? I will send my beloved son : perhaps when they see him , they will respect him.

14. Whom when the Husband-men had seen , they thought within themselves , and said : this is the heir : let us kill him , that the inheritance may be ours.

15. And having cast him out of the Vineyard , they kill'd him : what therefore will the Master of the Vineyard do to them ?

16. He will come , and destroy those husband - men , and give his Vineyard to others . which they having heard , said to him : God forbid .

17. And he looking upon them , said : what is this then that is written ? the stone which the builders rejected , the same is become the head of the corner .

18. Whosoever shall fall upon this stone , shall be bruised : but it shall dash him to pieces , on whom it shall fall .

19. Now the chief Priests , and the Scribes sought how to lay hands on him at that hour : for they knew that to them he spake this similitude : but they fear'd the People .

20. And watching him , they sent treacherous - men , who should feign themselves just , to entrap him in his discourse , that they might deliver him over to the Authority and power of the Governor .

21. And they ask'd of him , and said : Master we know that thou speakest and teachest weil : and dost not regard persons , but teachest the way of God in truth :

22. Is it lawful for us to give Tribute to Cesar , or not ?

23. But he considering their deceit , said to them : why do you tempt me ?

24. Shew me a *Roman* penny * whose image hath it , and inscription ? they made answer , Cesar's .

25. And he said to them : render therefore the things that are Cesars , to Cesar , and to God the things that are Gods .

* A Denarius ,

26. And they could not reprehend his words before the People : and admiring his answer , they were silent.

27. Now there came to him also some of the Sadducees , who deny the Resurrection , and propos'd this question to him ,

28. Saying : Master , Moyses in his writings said to us : that if any one's brother dye having a wife , and hath been without children , that his Brother take her for his wife , and raise up issue to his Brother.

29. Now there were seven Brothers : and the first took a wife , and died without sons :

30. And the next took her , and he died without a Son :

31. And the third took her. And all the seven in like manner , and they left no seed , and died.

32. Last of all died also the woman.

33. At the Resurrection therefore, whose wife of these shall she be ? Since the seven had her to wife.

34. And Jesus said to them : the children of this world marry , and are given in Marriage ,

35. But they who shall be accounted worthy of the other world , and of the Resurrection from the dead , shall neither marry , nor take wives :

36. For they cannot dye any more : for they are equal to Angels , and are the children of God , since they are the children of the Resurrection.

37. But that the dead rise again , even Moyses shew'd *writing of the Bush* , as *when* he calls the Lord , the God of Abraham , and the God of Isaac , and the God of Jacob.

38. And he is not the God of the dead , but of the living : for all live to him.

39. Now some of the Scribes answer'd , and said to him : Master thou hast said well.

40. And after that they durst not ask him any more questions.

41. Now he said to them : how do men say that Christ is the son of David ?

42. And David himself saith in the book of Psalms :

“ the Lord said to my Lord , sit on my right hand ,
 43. Till I make thy enemies thy footstool. “
 44. David then calls him Lord : and how is he his Son ?
 45. And in the hearing of all the People , he said to
 his Disciples.

46. Beware of the Scribes , who affect to walk in long
 Robes , and love salutations in market places , and the
 first seats in Synagogues , and the first places at Feasts,

47. Who devour the houses of widows , making a
 shew of long prayers. These shall receive a more rigo-
 rous condemnation.

A N N O T A T I O N S.

¶ 1. *In one of those days.* This happen'd in the last week , two or
 three days before Christ suffer'd. See the contents of this Chapter , Mat-
 thew 21. and 22. and Mark. 12.

36. *The Children of the Resurrection* , i. e. , of the just , who shall
 rise to a happy Resurrection : not but that the wicked shall also rise ,
 but to their condemnation , and greater misery.



C H A P. XXI.

1. **A** Nd looking on he saw them that were rich,
 putting their Gifts into the Treasury.

2. And he saw also a certain poor widow putting in
 two brass mites. *

3. And he said : I tell you truly , that this poor wi-
 dow hath put in more than all.

4. For all these have put in their Gifts to God out
 of what they abounded with ; but she out of what she
 wanted for herself , hath put in all she had to live upon.

5. And when some were saying concerning the Tem-
 ple , that it was embellish'd with goodly stones , and
 Gifts , he said :

6. *As to the things you see* , the days will come,
 wherein there shall not be left a stone upon a stone ,
 that shall not be thrown down.

7. And they ask'd him , saying : Master when shall these things be , and what sign when they shall begin to happen ?

8. Who said : take heed that you be not deceiv'd , for many shall come in my name saying : that I am he : and that the time is at hand : do not you therefore go after them.

9. And when you shall hear of wars , and seditions , be not terrify'd : these things must first come to pass , but the end *will* not presently be.

10. Then he said to them : Nation shall rise against Nation , and Kingdom against Kingdom ,

11. And there shall be great Earth - quakes in places , and plagues , and famines , and terrors from the Heavens , and there shall be great prodigies.

12. But before all these things, they shall lay their hands upon you , and persecute you , delivering you up to Synagogues , and prisons , carrying you before Kings , and Presidents on the account of my name :

13. And *these things* shall happen to you for a testimony.

14. Lay *it* up therefore in your hearts , not to premeditate how you shou'd answer.

15. For I will give you speech , and wisdom , which all your adversaries shall not be able to resist, and contradict.

16. And you shall be betray'd by your Parents , and Brothers , and kindred , and friends , and some of you they shall put to death.

17. And you shall be hated by all men , on the account of my name.

18. But a hair of your head shall not perish.

19. In your patience you shall possess your souls.

20. Now when you shall see Jerusalem invested by an Army , then know that it's desolation is at hand.

21. Then let those who are in Judea , fly to the mountains : and those who are in the midst thereof depart : and those who in the countries , not enter into it.

22. For these are the days of vengeance , that

all things may be fulfill'd , which have been written,

23. And wo be to ~~them~~ who in those days are with child , and who are giving suck. For there shall be great distress on the land , and wrath upon this People.

24. And they shall fall by the edge of the sword : and shall be led captives into all Nations , and Jerusalem shall be trodden under foot by the Gentils , till the times of the Nations be fulfill'd.

25. And there shall be signs in the Sun , and in the moon , and in the stars , and upon the Earth distress of Nations , because of the confusion of the roaring of the Sea , and of the waves :

26. Men withering away with fear , and expectation , that shall come upon the whole world. For even the Powers of Heaven shall be shaken.

27. And then shall they see the Son of man coming in a cloud with great might and majesty.

28. Now when these things begin to happen , look up , and raise up your heads : because your deliverance is at hand.

29. And he spake to them a similitude : see the fig-tree , and all the trees.

30. When they are now shooting out their fruit , you know that the summer approacheth.

31. So you likewise when you see these things come to pass , know that the Kingdom of God is at hand.

32. Amen I say to you , this Generation shall not pass , till all things be fulfill'd.

33. Heaven and Earth shall pass away , but my words shall not pass.

34. But look well to yourselves , lest perhaps your hearts be over charg'd with surfeiting , and drunkenness , and the cares of this life ; and that day on a sudden surprize you,

35. For like a snare it shall come upon all those , who sit upon the face of the Earth.

36. Watch therefore at all times praying , that you may be accounted worthy to escape all these things

that are to come , and to stand before the Son of man.

37. Now he was teaching in the day - time in the Temple , but going forth in the nights , he staid on the mountain, call'd of Olives.

38. And all the People came to him in the morning to hear him in the Temple.

ANNOTATIONS.

ψ. 7. *Master when shall these things be &c.* See the Annotations Math. 24. ψ. 3. p. 102.

ψ. 24. *Till the times of the Nations be fulfill'd.* According to the common exposition of this, and some other places, the Jews from the time of the Destruction of their Temple, and City under Titus Vespasian; and especially from their utter destruction under the Emperor Adrian in punishment of their obstinate blindness, shall remain dispers'd thro' the world under miseries and oppressions, till the Gospel hath been preach'd to all Nations: then, not long before the end of the World, the Jews shall be converted, and acknowledge Jesus to be their true Messias. See Rom. 11. 25.

ψ. 37. *On the Mountain call'd of Olives.* In this last week, Christ after preaching in the Day-time in the Temple, went constantly in the Evenings to pray in the Garden of Gethsemani, as Judas knew very well See. c. 22. ψ. 39.



CHAP. XXII.

1. **N**OW the Feast of unleaven'd bread, which is call'd the Pasche was at hand:

2. And the chief Priests, and the Scribes sought how they might put Jesus to death: but they fear'd the People.

3. And Satan entred into Judas, surnamed Iscariot, one of the twelve.

4. And he went, and spoke with the chief Priests, and the Magistrates, how he might deliver him up to them

5. And they were glad, and bargain'd to give him money.

6. And he promis'd, and sought for an opportunity to deliver him up without a crowd.

7. Now the day of unleaven'd bread was come ; on which it was necessary to kill the Pasche.

8. And *Jesus* sent Peter , and John , saying : Go , and prepare us the Pasche , that we may eat it.

9. And they said : where wilt thou that we prepare it ?

10. And he said to them : behold at your entring into the City , a man shall meet you carrying a pitcher of water : follow him to the house , which he goeth into ,

11. And you shall say to the Master of the house : *our* Master saith to thee : where is a Guest - room , where I may eat the Pasche with my Disciples ?

12. And he will shew you a great - room prepared , and there make things ready.

13. And they going , found as he told them : and prepar'd the Pasche.

14. And when the hour was come , he plac'd himself at Table , and the twelve Apostles with him.

15. And he said to them : I have earnestly desir'd to eat this Pasche with you , before I suffer.

16. For I tell you that from this time I will not eat thereof , untill it be fulfill'd in the Kingdom of God.

17. And having taken the cup , he gave thanks : and said : divide it among you.

18. For I say to you , I will not drink of the fruit of the vine , till the Kingdom of God come.

19. And when he had taken bread , he gave thanks , and broke it , and gave to them saying : this is my Body , which is given for you : do this for a commemoration of me.

20. In like manner also the Chalice , after he had sup'd , saying : This is the Chalice the new Testament in my blood , which shall be shed for you.

21. But behold the hand of him that betrayeth me , is with me on the table.

22. And the son of man indeed goeth , according as it is decree'd : but wo unto that man , by whom he shall be betray'd.

23. And they began to question among themselves , which of them it was who shou'd do this thing.

24. Now there was also a dispute among them , which of them seem'd to be the greatest.

25. And he said to them : Kings of nations Lord it over them : and they who have authority over them , are call'd Benefactors.

26. Let it not be so with you : but he who is the greatest among you , let him be as the least : and he that is the chief , as he that serveth.

27. For which is greater , he that is at table , or he that waiteth ? Is it not he that is at table ? But I am in the midst of you , as he that waiteth.

28. And you are they , who have remain'd with me in my Temptations.

29. And I dispose to you , as my Father dispos'd to me , a Kingdom,

30. That you may eat and drink at my table in my Kingdom : and sit upon Thrones judging the twelve Tribes of Israel.

31. And the Lord said. Simon , Simon , behold Satan hath desired earnestly to have you , that he may sift you as wheat :

32. But I have pray'd for thee , that thy Faith may not fail : and thou converted once , confirm thy Brethren.

33. Who said to him : Lord I am ready to go with thee , both to prison , and to death.

34. And he said : I tell thee Peter , the Cock shall not crow to day , till thou thrice deny that thou knowest me. And he said to them :

35. When I sent you without purse , and Scrip , and shoes , did you want any thing ?

36. They made answer : nothing at all. He reply'd : but now he that hath a purse , let him take it , and likewise a scrip : and he that hath not , let him sell his coat , and buy a sword.

37. For I tell you , that yet must be fulfill'd in me this which is written : " and with the wicked he was reputed. " for now the things ,

that are concerning me , draw to an end.

38. And they said to him : Lord behold here are two swords : he answer'd them , it is sufficient.

39. Now going out , he went according to his custom to the mountain of Olives : and his Disciples also follow'd him.

40. And when he was come to the place , he said to them : pray, that you may not enter into temptation.

41. And he himself was withdrawn from them the length of a stone's-cast; and kneeling down he pray'd,

42. Saying : Father , if thou wilt, remove this cup from me : never-theless not my will , but thine be done.

43. And an Angel appear'd to him from heaven strengthening him , and being in an agony, he pray'd the more.

44. And his sweat was as drops of blood trickling down upon the ground.

45. And when he rose up from prayer , and was come to his Disciples , he found them asleep thro' grief.

46. And he said to them : why sleep you ? Rise, and pray, that you enter not into temptation.

47. While he was yet speaking , behold a crowd and he that was call'd Judas , one of the twelve , went before them , and came up to Jesus to kiss him.

48. And Jesus said to him : Judas , is it with a kiss thou betrayest the son of man ?

49. And they that were about him , seeing what would happen, said to him : Lord , what if we strike with the sword ?

50. And one of them struck the servant of the high-Priest , and cut off his right Ear.

51. And Jesus spoke , and said : forbear, no more. And when he had touch'd his ear , he heal'd it.

52. And Jesus said to them that were come to him, the chief Priests , the officers of the Temple , and the Elders : Are you come out , as it were to a Robber with swords , and clubs ?

53. When I have been with you daily in the Temple , you laid not hands on me : but this is your hour , and the power of darkness.

54. And seising him , they led him to the high Priest's house : and Peter follow'd a far off.

55. Now a fire being lighted in the middle of the court , and they sitting about it , Peter was in the midst of them.

56. Whom when a certain maid-servant had seen sitting at the light , and had look'd at him , she said : his man also was with him.

57. But he deny'd him , saying : woman , I know him not.

58. And after a little while another man seeing him , said : thou also art one of them : but Peter said : o man am not.

59. And after about the space of an hour , another man affirm'd , and said : surely this man was with him : for he is also a Galilean.

60. And Peter repl'y'd , o man , I know not what thou say'st. And presently as he was yet speaking , the cock crew.

61. And the Lord turning look'd upon Peter. And Peter remembred the words of the Lord , as he had said : that before the cock crow , thrice thou shalt deny me.

62. And Peter being gone forth , wept bitterly.

63. Now the men in whose hands *Jesus* was , mock'd him , beating him.

64. And they blind-folded him , and struck him on the face : and ask'd of him , saying : prophesy , who is it that struck thee ?

65. And blaspheming many other things they said against him.

66. And as soon as it was day , the Elders of the people , and the chief Priests , and Scribes met together , and brought him before their Council saying : if thou be the Christ , tell us.

67. And he reply'd : if I shou'd tell you , you will not believe me.

68. And if I ask *you any thing* , you will not answer me , nor dismiss me.

69. But hereafter the Son of man shall be sitting on the right hand of the Power of God.

70. They all then said: art thou therefore the son of God? Who said: you say it: for I am.

71. But they said: what need we any further testimony? for we ourselves have heard from his own mouth.

A N N O T A T I O N S.

ψ. 3. *And Satan entred into Judas.* The meaning only seems to be, that the Devil tempted, and overcame him.

ψ. 15. *I have earnestly desir'd.* Lit. *With a desire have I desir'd* (a) the repetition expresseth a great and earnest desire.

ψ. 17. *Having taken the Cup.* Many Interpreters look upon this to have been a different cup from the Eucharistical cup, or Chalice of the H. Sacrament, which it is certain was not consecrated till supper was ended, as we find here ψ. 20. And 1. Cor. 11. 25. so that this *Cup* here mention'd ψ. 17. Seems to have been a common cup, which the Jews us'd to present at the beginning of their banquets. The master of the Family took it, and pronounc'd a prayer or blessing over it, tasted first of it, and presented it to the Company.

ψ. 19. 20. *THIS IS MY BODY.* See the Annotations on the same words of Consecration, Matt. 26. 26. page 115. Mark. 14. 22. and 1. Cor. 11. 24.

ψ. 19. *Do this.* By these words he gave a power, and precept to them, and their successors, to all Bishops, and Priests, to consecrate, and offer up the same: yet so, that they are only the Ministers, and Instruments of Jesus Christ, who instituted this Sacrifice, this, and all other Sacraments, who is the chief and principal Priest, or offerer. 'Tis Christ that chiefly consecrates, and changes the Elements of bread and wine into his own body and blood: tis he that chiefly and principally forgiveth sins in the Sacraments of Baptism, Penance &c. It is what S. Aug. so often repeats against the Donatists, that it is Christ that Baptizeth, tho' the instrumental minister be a sinner, or a Heretick, and this is what all Catholics confess, and profess.

For a remembrance of me. This H. Sacrifice, and Sacrament is to be offer'd, and receiv'd, with a devout, and grateful remembrance of Christ's benefits, and especially of his sufferings and Death for all mankind. But to teach, that it is a bare, tho' devout memorial, or *a remembrance only*; so as to exclude the *real presence* of Christ, under the outward appearances of bread, and wine, is inconsistent with the constant belief, and consent of all Christian Churches, both of the West and East, and contradicts the plain words of Christ. The learn'd Bishop of Meaux, in his *Exposition of the Catholick Faith*, desires all Christians to take notice, that Christ do's not command them to remember him, but *to take his Body and blood* with a remembrance of him, and his benefits: this is the import
of

of all the words put together. *This is my Body: this is my Blood*, Do *this in*, *for*, or *with a remembrance of me*.

¶ 29. *And I dispose to you, as my Father disposed to me a Kingdom*, i. e., as my heavenly Father decreed to exalt me, even as man, and with my human nature above all creatures, so will I also make you, according to your different merits, partakers of my Glory.

¶ 30. *That you may eat and drink*, of the Spiritual banquet of the joys of heaven, which in the Scriptures, are divers times compared to a Feast or Banquet.

¶ 31. *Satan hath desir'd earnestly to have you, that he may sift you as wheat*. In these words is express'd both what Satan desir'd, and what God permitted. Satan desir'd leave to tempt them, that he might make them fall from their Faith in Christ. Alm. God permitted this temptation, this trial, to convince them how weak they were of themselves, he permit'td their frailty to be partly overcome, yet so that rising again by his Grace, they shou'd be cleans'd, and purify'd as *wheat when it is sifted*: and that shortly after, being strengthen'd, and confirm'd by the coming of the Holy Ghost, they might become new men, enabled to stand firm against all the attacks of their greatest adversaries.

¶ 32. *That thy Faith may not fail*. The Faith of Peter, establish'd by the coming of the H. Ghost, hath never fail'd, nor can fail, being built upon a rock, which is Christ himself, and being guided by the spirit of Truth, as Christ promis'd. Jo. 15. 26. And 16. 13. — *And thou being once converted confirm thy Brethren*, even all the other Apostles, and Bishops, over whom I have made and constituted thee, and thy Successors the chief Head, that such a Head being appointed by Divine Authority, all occasions of Schism and divisions might cease, says S. Hierom.

¶ 40. *An Angel... strengthening him*. Christ our Redeemer was truly God, and truly man. And being made man by a real union of his Divine person, and nature, to our weak and infirm human nature, he likewise took upon him our infirmities [sin excepted] we must consider him as man, when we read of his being tempted in the wilderness Matt. 4. when he wept at the raising of Lazarus out of the grave, Jo. c. 11. as often as we read of his praying, and here, when we read of his praying, and redoubling his prayer in the Garden, when we find him seised with fear, sadness, and grief: for tho' as God, he could prevent, and hinder these passions, and affections, natural to man, yet he could also permit them to affect his human nature, as he permitted himself to be seised with hunger, after fasting 40 days, and so he permitted his human nature to be seised with fear and grief in this Garden of Gethsemani. As Angels came, and ministred to him after his fast in the wilderness, so an Angel came, as it were to propose to him the Divine Decree, that he was to suffer, & die for the Redemption of mankind, and as man, he is said to be strengthen'd and comforted by the Angel, he who as God, was Lord and maker of the Angels, and so needed not to be strengthen'd by his creatures. Besides what happen'd to Christ as man, were ordain'd as instructions for us: We are taught by Angels appearing, that they were not only ready to assist, and wait upon Christ:

but that, by the order of Divine providence, they are also ready to assist us in our Temptations, and Afflictions.

In an Agony. This Greek word signifies a strife or Combat; not that there could be any opposition or contrariety in the Interiour of Christ, whose human Will was always perfectly subject to his Divine Will, and the sensitive part to reason: yet in as much as he was truly man, his human nature dreaded all those sufferings, which at that time were represented to his soul, and which in a few hours he was to undergo.

Ψ. 44. *And his sweat was as drops of blood &c.* This has sometimes happen'd, tho' in a lesser degree, to persons under an extraordinary grief, if we believe Aristotle l. 3. Animalium c. 19. p. 891. & lib de part. Animalium c. 5. p. 1156. Ed. Aureliæ Allobr. an. 1607.

This passage of Christ's bloody sweat, and of the Apparition of the Angel, was heretofore wanting in diverse both. G, and Lat. Copies, as Appears by S. Hierom l. 2. cont. Pelagianos Tom. 4. part. 2. p. 521 and by S. Hilary l. 10. de Trin. p. 1062. nov. Ed. It seems to have been left out by ignorant Transcribers, who thought it not consistent with the Dignity of Christ. But we find it in the above said place in S. Jerom, in S. Chryf. hom. 84. in Matt. in S. Aug. in Psalm. 140 Tom. 4. p. 1564. and in Psalm. 93. p. 1013. in S. Epiphan. in Ancorato p. 36. c. Ed. Petav.

(a) Ψ. 15. With a desire have I desir'd. *This is commonly reputed a Hebraism, or form of speech peculiar to the Hebrews, hearing I have heard, seeing I have seen &c. But the judicious Critic mr Blackwall has produced parallel expressions out of the most exact Greek-classics, in his learned book, entitl'd, the Sacred Classics defended, and illustrated: and has clearly prov'd by examples, that many forms of speech, call'd, reputed, and carp'd at, as Hebraisms, are frequently found in the best Greek Classics.*



CHAP. XXIII.

1. **A**ND the whole Assembly of them rising up, led him to Pilate.

2. And they began to accuse him, saying: we have found this man perverting our Nation, and forbidding to give Tribute to Cesar, and pretending to be Christ a King.

3. And Pilate ask'd of him, and said: Art thou the King of the Jews? and he answering reply'd: thou say'st it.

4. But Pilate said to the chief Priests, and to the People: I find no Cause in this man.

5. But they persisted saying : he stirreth up the People teaching over all Judea , beginning from Galilee to this place.

6. And Pilate hearing of Galilee , ask'd if he was a man of Galilee ?

7. And as soon as he perceiv'd , that he was of Herod's Jurisdiction , he sent him away to Herod , who was also in those days at Jerusalem.

8. Now Herod having seen Jesus , was very glad , for he had been desiring a long time to see him , because he had heard many things of him , and hop'd to see some miracle done by him.

9. He put then many questions to him : but he answer'd him nothing.

10. And the chief Priests and Scribes stood by earnestly accusing him.

11. But Herod with his Guard despised him : and with scorn cloath'd him with a white garment , and sent him back to Pilate.

12. And Herod and Pilate became friends that day : for before they were enemies to one another.

13. And Pilate having call'd together the chief Priests , and the Magistrates , and the People ,

14. Said to them : you have presented to me this man , as one perverting the People , and behold. examining him before you , I find no cause in him , as to those things which you lay to his charge.

15. Nor hath Herod : for I remitted you to him : and behold nothing has been done against him as if he deserv'd death.

16. When therefore I have chastis'd him , I'll release him.

17. Now he was oblig'd to set at liberty to them one on the Festival day.

18. And the whole multitude shouted out together : make away with this man , and release to us Barabbas.

19. who for a certain sedition rais'd in the City , and for murder , had been thrown into prison.

20. And Pilate again spoke to them , having a mind to release Jesus.

21. But they cry'd out still , crucify , crucify him.

22. And he a third time said to them : why what evil hath this man done ? I find no cause of death in him. I will therefore chastise him , and let him go.

23. But they persisted with loud voices , desiring that he might be crucify'd : and their voices prevail'd.

24. And Pilate judg'd that their petition should be granted.

25. And he releas'd to them him , who upon the account of murder , and Sedition , had been committed to prison , for whom they petition'd : but deliver'd Jesus up to their will.

26. And as they were leading him *to execution* , they laid hold on a certain man of Cyrene , named Simon , coming from the country : and they laid upon him the Cross to carry after Jesus.

27. And there follow'd him a great crowd of People , and of women , who bewail'd , and lamented for him.

28. And Jesus turning towards them , said : daughters of Jerusalem , weep not over me , but weep over yourselves , and over your children.

29. For behold the days shall come , in which it shall be said : happy they that are barren , and the wombs that bare not , and the breasts that have not given suck.

30. Then shall they begin to say to the mountains , fall upon us : and to the hills : cover us.

31. For if they do these things in the green wood , what will be done in the dry ?

32. And with him were led also two other malefactors to be put to death.

33. And when they were come to the place , call'd of skulls , there they crucify'd him , and the robbers , one on the right , and the other on the left.

34. And Jesus said : Father forgive them , for they know not what they do. And dividing his garments , they cast lots.

35. Now the People stood looking on , and the Rulers with them were mocking at him , and saying : he

w'd others , let him save himself , if this be the Christ the elect of God.

36. And the soldiers also made sport with him coming , and offering him Vinegar ,

37. And saying: if thou be King of the Jews ; save thyself.

38. There was also an Inscription written over him in Greek , Latin , and Hebrew letters : THIS IS THE KING OF THE JEWS.

39. Now one of these robbers , who were hanging , blasphem'd him , saying : if thou be the Christ , save thyself , and us.

40. But the other answering rebuk'd him , and said : neither do'st thou fear God , being under the same condemnation ?

41. And we indeed justly , for we receive what is due to our deeds : but he hath done no evil.

42. And he said to Jesus : Lord , be mindful of me , when thou shalt come into thy Kingdom.

43. And Jesus said to him: Amen I say to thee : this day shalt thou be with me in Paradise.

44. And it was about the sixth hour , and there was darkness over all the Earth , till the ninth hour.

45. And the Sun was darken'd : and the veil of the Temple was rent in the midst.

46. And Jesus crying out with a loud voice , saith. Father into thy hands I commend my spirit. And saying these words , he expired.

47. Now the Centurion seeing what was done , glorify'd God , saying Truly this was a just man.

48. And all the multitude of those , who were present at this spectacle , and saw the things that happen'd , return'd knocking their breasts.

49. And all his acquaintance stood at a distance , and the women that had follow'd him from Galilee , beholding these things.

50. And behold a man by name Joseph , who was a Senator , a good , and just man:

51. This man had given no consent to their counsels ,

and proceedings , he was of Arimathea , a City of Judea , who also himself waited for the Kingdom of God.

52. This man went to Pilate , and begg'd the Body of Jesus :

53 And having taken *him* down , wrapp'd him in fine linnen , and laid him in a monument hewn out of *stone* , in which no body had ever yet been laid.

54. And that was the day of preparation , and the Sabbath drew near.

55. And the women that had come with him from Galilee , following after , saw the monument , and how his body was laid.

56. And returning they prepar'd perfumes , and ointments : and they rested on the Sabbath according to the precept.

A N N O T A T I O N S.

ψ. 11. *Cloath'd him with a white garment.* The G. signifies , not only a white , but a shining , splendid robe : perhaps with some resemblance to Royal garments , but at the same time , thro' scorn and derision.

ψ. 31. *In the green wood.* , by which are signify'd persons of virtue and sanctity , as by the *dry wood* , the wick'd , who bring forth no fruit & who like dry wood , are fit to be cast into the fire.

ψ. 43. *I say to thee : this day shalt thou be with me in Paradise.* i , e , in a place of rest with the souls of the just. The construction is not , *I say to thee this day* &c. but thou shalt be with me this day in Paradise.

ψ. 54. *And the Sabbath drew near.* Lit. *shin'd.* The Sabbath began in the Evening at sun-set. It may perhaps be said to shine by the moon-light at ful-moon , or because of a great many Lights, that us'd to be set up at that time on the account of the great Sabbath.



C H A P. XXIV.

1. **N**ow on the first day of the week , very early in the morning they come to the monument , bringing the perfumes they had prepar'd :

2. And they found the stone roll'd back from the monument.

3. And going in they found not the Body of the Lord Jesus.

4. And it came to pass, while they were in a consternation of mind about this, behold two men stood by them in glittering apparel:

5. And as they were afraid, and bowed down their faces to the ground, they said to them: why seek you him that is living among the dead?

6. He is not here, but is risen: remember how he spoke to you, when he was yet in Galilee,

7. Saying: that the Son of man must be deliver'd into the hands of sinners, and be crucify'd, and rise the third day.

8. And they call'd to mind his words.

9. And being return'd from the monument, they told all these things to the eleven, and to all the rest.

10. Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the others, who were with them, that told these things to the Apostles.

11. And these words seem'd to them as an idle fancy: and they did not believe them.

12. But Peter rising up ran to the monument, and stooping down saw only the linnen-cloths laid by themselves, and he went away wondering with himself at what was done.

13. And behold two of them went the same day to a Town, call'd Emmaus, which was sixty furlongs from Jerusalem.

14. And they were talking together of all these things, that had happen'd.

15. And it came to pass, as they were talking, and reasoning together, Jesus himself coming up went along with them.

16. But their Eyes were hinder'd, that they should not know him.

17. And he said to them: what are these discourses that you confer about among yourselves walking, and are in sadness?

18. And one, whose name was Cleophas, answering,

said to him : art thou alone a stranger in Jerusalem ; and hast not known the things that have been done in it these days ?

19. To whom he said : what things ? and they reply'd : concerning Jesus of Nazareth , who was a Prophet , powerful in work , and word , in the sight of God , and all the People :

20. And how our chief Priests , and Princes deliver'd him to be condemn'd to death , and crucify'd him ?

21. But we hop'd that he was to have redeem'd Israel : and now besides all this , to day is the third day since these things were done.

22. Moreover some women also of ours , have terrify'd us , who before it was light , were at the monument ,

23. And not finding his Body , came , saying , that they have also seen a vision of Angels , who say that he is alive.

24. And some of ours went to the monument : and found it even as the women said , but him they found not.

25. And he said to them : ô foolish , and slow of heart to believe , as to all things which were spoken by the Prophets :

26. Ought not Christ to suffer these things , and so to enter into his Glory ?

27. And beginning from Moyse , and all the Prophets , he interpreted to them in all scriptures , the things concerning him.

28. And they drew near to the Town , whither they were going : and he made a shew to go further.

29. And they press'd him , saying : stay with us , because it is towards the evening : and the day is now far spent. And he went in with them.

30. And it came to pass , while he was at table with them , he took bread , and bless'd , and broke , and reach'd it to them.

31. And their Eyes were open'd , and they knew him : and he vanish'd out of their sight.

32. And they said to each other : was not our heart

burning in us , while he talk'd in the way , and open'd to us the scriptures ?

33. And rising up the same hour , they return'd back to Jerusalem : and they found the eleven gather'd together , and those who were with them.

34. Saying : that the Lord hath truly risen , and hath appear'd to Simon.

35. And they related what things had been done in the way : and how they knew him in the breaking of bread.

36. Now while they were speaking these things , Jesus stood in the midst of them , and saith to them : Peace be with you : 'tis I , do not fear.

37. But they troubl'd , and frighten'd , imagin'd they saw a spirit.

38. And he said to them : why are you troubl'd ; and thoughts arise in your hearts ?

39. See my hands , and feet , that it is I myself : feel , and see : for a spirit hath not flesh , and bones , as you see me have.

40. And when he had said this : he shew'd them his hands , and feet.

41. But they not yet believing , and admiring thro' joy , he said : have you here any thing to eat ?

42. And they offer'd him a piece of broil'd fish , and honey-comb.

43. And when he had eaten before them , taking the remainder he gave to them ,

44. And said to them : these are the words that I spoke to you , when I was yet with you , that all things must needs be fulfill'd which were written in the law of Moyfes , and in the Prophets , and Psalms of me.

45. Then he open'd their minds , that they might understand the Scriptures.

46. And said to them : that so it is written , and so it behoved Christ to suffer , and to rise from the dead the third day ,

47. And that Penance be preach'd in his name , and remission of sins unto all Nations , beginning from Jerusalem.

48. Now you are witnesses of these things.

49. And I will send the promise of my Father upon you : but stay you in the City , till you be vested with power from above.

50. And he led them out abroad to Bethania : and lifting up his hands , he bless'd them.

51. And it came to pass , that as he bless'd them , he departed from them , and was carried up into heaven.

52. And having ador'd him , they return'd to Jerusalem with great joy :

53. And were constantly in the Temple , praising and blessing God. Amen

A N N O T A T I O N S.

Ψ. 16. *But their Eyes were hindred* Lit. *held*. Either by our Saviour's changing his features , or in what manner he pleas'd.

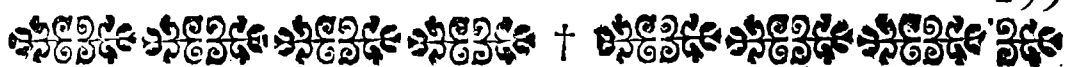
Ψ. 18. *Art thou alone a stranger in Jerusalem ? or art thou the only stranger in Jerusalem ?* which was to signify , that every one must needs have heard of what had pass'd in regard of Jesus.

Ψ. 21. *We hop'd* , &c. As if they had lost their former hopes , or now knew not what to hope for : but perhaps , as S. Aug. observes , they might use this caution speaking before a stranger.

Ψ. 39. *A spirit hath not flesh and bones , as you see me have*. This was one argument of a true and real Body. We may take notice , that Christ brought such proofs , as he knew were sufficient to convince them of his Resurrection , tho' they were not of themselves demonstrations. For when they imagin'd they saw , or touch'd a Body , and that he eat with them , these things might apparently be done by a spirit. See Gen. 18. Ψ. 8. and Gen. 19. Ψ. 3. & Ψ. 16. where we read , that Angels , in the shape of men , eat , & took Loth , and his wife , and his daughters *by the hand* , and led them away from Sodom. Our senses therefore may sometimes be deceiv'd , as may be shewn by divers other instances. But the arguments which Christ made use of at this time , to induce the Apostles to believe his Resurrection , are to be taken with all the circumstances : as first with the corroborating testimonies of the Holy Scriptures , in which his Resurrection was foretold , 2^{dly} They call'd to their minds , what he himself had told them so often , that he would rise again the 3^d Day. 3^{dly} concurr'd also the testimonies already given by the Angels , that he was risen. 4^{thly} the Miracles at his Death , and Resurrection. 5^{thly} Christ himself at the same time open'd *their understanding* to know and believe this Truth , that he was truly risen.

Ψ. 47. *Beginning from Jerusalem*. The sense is , that they were first to preach to the Jews , and afterwards to all Nations.

Ψ. 49. *The promise of my Father* , i , e , the Holy Ghost , whom Christ had promis'd , that his Father , and he would send Jo. 14. 26. and 17 7.



T H E HOLY GOSPEL O F JESUS-CHRIST ACCORDING TO S. JOHN.

S John the son of Zebedee, Brother to James the *greater*, was of the twelve *Apostles*. By writing this Gospel, he was one of the 4. *Evangelists*. He also left us three Epistles: and on the account of his *Apocalypse*, or *Revelation*, is by some call'd the *Prophet* of the new Law.

This Gospel was written in greek, about the end of the first hundred years from Christ's Nativity, at the request of the Bishops of the lesser Asia against the *Cerinthians*, and the Ebionits, and those Hereticks, or *Antichrists*, as S. John calls them 1. Ep. c. 4. v. 3. who pretended that Jesus was a mere man, who had no being or *existence*, before he was born of Joseph and Mary. The blasphemies of these Hereticks, had divers Abettors in the first three ages, as *Carpocrates*, *Artemon*, the two *Theodotus's* *Paul* of *Samosata*, *Sabellius* and some others, of whom See S. Ireneus, S. Epiphan. S. Augustin &c.

To these succeeded in the beginning of the 4th Century *Arius* at Alexandria, and the different branches of the blasphemous Arian-sect. They allow'd that Jesus Christ had a being before he was born of Mary, that he was made, and created before all other creatures, and was more perfect than any of them; but still that he was no more than a creature: that he had a beginning, and that there was a time, *when he was not*: that he was not *properly* God, or *the God*, not the same God, nor had the same *substance* and *nature* with the eternal Father, and creator of all things. This Heresy was condemn'd by the Church in the first General Council at Nice an. 325.

After the Arians rose up the *Macedonians*, who deny'd the Divinity of the H. Ghost: and afterwards the Nestorians, Eutychians, &c. In every Age pride and ignorance have produc'd some Heresies: for as the Apostle says, 1. Cor. 11. 19. *there must be Heresies*,

Towards the beginning of the 16th age, Luther, Zuinglius, Calvin,

&c. set themselves up for *Reformers*, even of that general and Catholick *Faith*, which they found every where taught, and believ'd in all Christian Churches. Luther owns that he was then *alone*, the only one of his Communion (if so it may be call'd) yet none of these call'd in question the Mysteries of the *Trinity*, or of the *Incarnation*.

But not many years after came the blasphemous-sect of the *Socinians*, so call'd from *Lelius*, and *Faustus Socini*. These and their followers renew'd the condemn'd errors of the Arians. We scarce find any thing new in the Systems of these men, who would pass for *some body*, like Theodas Acts 5. 36. or who like *Simon the Magician*, and first Heretick, would be look'd upon as *great men*, and great wits, by daring to be *free-thinkers*, and thereby *bold blasphemers*.

To do justice to Calvin, he did not think these Socinians fit to live in any Christian-society: and therefore he got *Michael Servetus* burnt alive at Geneva, an. 1553. And *Valentinus Gentilis*, one of the same sect, was beheaded at Berne an. 1565. I must needs say, it seems an easier matter to excuse the *warm sharp* zeal of Calvin, and his Swiss-brethren, in persecuting to Death these Socinians with *sword* and *Fagot*, than to shew with what justice and equity these men could be put to Death, who follow'd the very same principle, and the *only Rule of Faith*, i. e. Scriptures expounded by every man's private reason, or private spirit, which the pretended Reformers, all of them maintain with as much warmth as ever, to this very day.

Hereticks in all Ages have wrested the sense of the Scriptures, to make them seem to favour their errors: and by what we see so frequently happen, it is no hard matter, for men, who have but a moderate share of wit and sophistry, by their licentious fancies and arbitrary expositions, to turn, change, and pervert Scripture-texts, and to *transform almost any thing into any thing*, says Dr. Hammond on the 2^d Chap. of S. John's, Revelation. But I need not fear to say, this never appear'd so visibly, as in these last two hundred years, the truth of which no one can doubt, who reads the *History of Variations* written by the learned Bishop of Meaux.

These late Reformers seem to make a great part of their religion consist in reading, or having at least, the Bible in their mother-tongue. The number of Translations into vulgar languages, with many considerable differences, is strangely multiply'd. Every one rashly claims a right to expound them according to his private Judgment, or his private spirit. And what is the consequence of this, but that as men's judgments, and their private Interpretations are different, so in a great measure are the articles of their Creed and belief?

The Scriptures in which are contain'd the reveal'd mysteries of Divine Faith, are without all doubt, the most excellent of all writings, these divine Volumes, written by men inspired from God, contain not the *words of men*, but the *word of God*, which *can save our souls* 1. Thess. 2. 13. and James 1. 21. but then they ought to be read, even by the learned, with the spirit of humility; with a fear of mistaking the true sense, as so many have done; with a due submission to the Ca-

tholick-church, which Christ himself commanded us *to hear*, and obey. This we might learn from the scripture it self. The Apostle told the Corinthians, that even in those days, there were *many*, who *corrupted*, and *adulterated the word of God*. 2. Cor. 2. 17. S. Peter gives us this admonition, that in the Epistles of S. Paul, *are some things hard to be understood, which the unlearned, and unstable wrest, as they do also the other Scriptures, to their own destruction.*

It was merely to prevent, and remedy this abuse of the best of books, that it was judg'd necessary to forbid the ignorant to read the scriptures in vulgar languages, without the advice, and permission of their Pastors, and spiritual Guides, whom Christ appointed to *govern his church*. Acts. 20. 28. The learned University of Paris 1525. at that time, and in those circumstances, judg'd the said prohibition necessary: and whosoever hath had any discourses with persons of different Religions and persuasions in our Kingdom, especially with Anabaptists, Quakers, and such as pretend to expound Scriptures, either by their private reason, or by the private spirit, will I am confident, be fully convinc'd, that the just motives of the said prohibition subsist to this very day. Ignorant men and women turn Scripture-texts to the errors of their private-Sects, and wrest them to their own perdition, as the very best of remedies prove pernicious and fatal to those, who know not their virtues, nor how to use them, and apply them.

They might learn from the Acts of the Apostles c. 15. that as soon as a doubt and dispute was rais'd, whether the Gentils converted by the Apostles, were oblig'd to any of the Ceremonies of the Law of Moyses, this first Controversy about religion, was not decided by the private judgment, or private Spirit, even of those Apostolical preachers, but by an Assembly, or Council of the Apostles and Bishops, held at Jerusalem, as appears by the letter of the Council sent to the Christians at Antioch. *It hath seem'd good to the Holy Ghost, and to us, &c.* to us, whom Christ promis'd to direct by the *Spirit of truth*; with whom he assur'd us, he would *remain to the end of the world*.

The very Same Method, as it is evident by the Annals of Church History, hath been practis'd to this very time, and will be to the end of the world. It is the Rule ground'd on the command, and promises of Christ, when he founded and establish'd the Christian-Church. All disputes about the sense of the Scriptures, and about the points of the Christian belief, have been always decided by the Successors of S. Peter, and of the other Apostles, even by general Councils, when judg'd necessary: and they who like Arius, obstinately refused to submit their private judgment to that of the Catholick-Church, were always condemn'd, excommunicated, and cut off from the communion of the Church of Christ.

Nor is this rule, and this submission to be understood of the ignorant and unlearned only, but also of men accomplish'd in all kind of learning. The ignorant fall into errors for want of knowledge, and the learned are many times blinded by their pride, and self-conceit. The sublime and profound Mysteries, such as the Trinity, the Incarnation

of the eternal Son of God, the Manner of Christ's presence in the Holy Sacrament, are certainly above the reach of man's weak reason and capacity: much less are they the object of our senses, which are so often deceiv'd: Let every reader of the sacred Volumes, who pretends to be a competent judge of the sense, and of the truths reveal'd in them, reflect on the words, which he finds Isa C. 55. V. 8. 9. *my thoughts are not as your thoughts, neither are your ways, my ways, saith the Lord: for as the Heavens are exalted above the Earth, even so are my ways exalted above your ways, and my thoughts above your thoughts.* How then shall any one, by his private reason, pretend to judge, to know, to demonstrate what is possible or impossible to the incomprehensible power of God.

A self-conceited Socinian big with the opinion he has of his own wit and knowledge, will boldly tell us, that to say, or believe, that three distinct persons are one and the same God, is a manifest contradiction. Must we believe him? Or can he himself reasonably trust to his own natural reason in such a mystery against the clear testimonies of the scripture, and the receiv'd belief of the Christian-Catholic-Church in all ages? That is, against the greatest authority upon Earth, whether we consider the Church, as the most illustrious Society and Body of men, or whether we consider the same Church, as under the protection of Christ, and his divine promises, to teach them all truth to the end of the world. Besides this, Experience it self, shou'd make the said Socinian distrust his own judgement, as to such a pretended contradiction, when he finds, that the brightest wits, and most subtil Philosophers, after all their study, and search of natural causes and effects, for so many hundred years, by the light of their reason, could never yet account for the most common, and obvious things in nature, such as are the *parts of Matter*, and *extension*, *local motion*, and the *production* of numberless *vegetables*, and *animals*, which we see happen, but know not how. See the Author of a short answer to the late Dr. C... And Mr. W... concerning the Divinity of the Son of God, and of the H. Ghost. An 1729.

The latest writers among the pretended Reformers, stick not to tell us, that what the Church, and it's Councils have declar'd, as to Christ's real presence in the H. Sacrament, is *contradicted by all our senses*, as if our senses, which are so often mistaken, were the supream and only judges of such hidden mysteries. Another tells us, that for Christ to be truly, and really present in many places, in *ten thousand places at once*, is a *thing impossible in nature and reason*; and his demonstrative proof is, that *he KNOWS* it to be impossible. With this vain presumption, he runs on to this length of an extravagant rashness and boldly pronounces, that should *he find such a proposition in the Bible*, nay tho' with his eyes, *he shou'd see a man raise the dead*, and declare that *proposition true*, he *could not believe it*: and merely because *he KNOWS it impossible*: which is no more than to say, that it do's not seem possible to his weak reason. I do not find that he offers to bring any other proof, but that it is *contrary to his senses*, and that *God cannot assert a contradiction*. And why must we take it for a con-

tradition, only because he tells us, *HE KNOWS it* to be so? It was certainly the safest way for him to bring no reasons to shew it impossible to the infinite and incomprehensible power of the Almighty; this vain attempt would only have given new occasions to his learned Antagonist, the author of the *Single Combat*, to expose his weakness even more than he has done.

May not every *Unitarian*, every *Arian*, every *Socinian*, every *Latitudinarian*, every *free-thinker* tell us the same? And if this be a sufficient plea, none of them can be condemn'd of heresy or error. Calvin could never silence Servetus [unless it were by lighting Fagots round him] if he did but say, *I know* that three distinct persons cannot be one and the same God. It is a *contradiction*, and God cannot assert a contradiction. *I know* that the Son cannot be the same God with the Father. It is a contradiction, and therefore impossible. So that tho' I find clear texts in the Scriptures, that *three give testimony in heaven, the Father, the word, and the Holy Ghost: and these three are one.* tho' Christ the Son of God tell us, that *he and the Father are one*, or *one thing*, nay tho' I shou'd with my own eyes, see men raise the dead to confirm these mysteries [as many are recorded to have done] and declare them to be reveal'd divine truths, *I cannot believe them*, because *I know them* to be false, to be *nonsense*, to be *contradictions in reason and nature*. The like the free-thinker may tell us, with the *Pelagians*, as to the existence of Original sin, that all men should become liable to eternal death for Adams sinning: with the *Manicheans*, that men cannot have free will to do, or abstain from sinful actions, and yet God know infallibly from eternity what they will do: with the *Origenists*, that God, who is infinite goodness it-self, will not punish sinners eternally, for yeilding to what the inclinations of their corrupt nature prompts them to. They have the same right to tell all Christendom that they *know* these pretended-reveal'd-mysteries, to be *nonsense, impossibilities*, and *contradictions*. And every man's private-judgment, when with an air of confidence, he says *I know it*, must pass for infallible, tho' he will not hear of the Catholick-Church being infallible under the promises of our Saviour Christ.

But to conclude this preface, already much longer than I design'd, *Reason* it self, as well as the *Experience* we have of our own weak understanding, from the little we know even of natural things, might preserve every Sober-thinking-man from such extravagant presumption, pride, and self-conceited rashness, so as to pretend to measure God's almighty, and incomprehensible power, by the narrow and shallow capacity of human understanding, or to *know* what's possible, or impossible to him that made all things out of nothing. In fine let not human understanding *exalt itself against the knowledge of God*, but bring into a rational captivity, and submission *every thought to the obedience of Christ*? Let every one humbly acknowledge with the great S. Augustin, whose learning and capacity modestly speaking, was not inferiour to that of any of these bold and rash pretenders to knowledge, that *God can certainly do, more than we can understand*. Let us reflect with S. Greg. Nazian. Orat 37.


p. 597. C. that if we know not the *things under our feet*, we must not pretend to *fathom the profound Mysteries of God*.

And in the mean time, let us pray for those, who are thus *toss'd to and fro*, with every *wind and blast* of different *Doctrines* Ephes. 4. 18. that God of his infinite mercy would enlighten their weak and blinded understanding with the light of the *one true Faith*, and bring them to the *one fold* of his Catholick Church.

Naz. Orat. 37. *μηδὲ τὰ ἐν ποσὶν εἶδεναι δυνάμενοι . . . μὴ θεῷ βάδαν ἐμβατεύειν*



CHAP. I.

1.  N the beginning was the word, and the Word was with God, and the Word was God.

2. This *Word* was in the beginning with God.

3. All things were made by him: and without him was made nothing that was made.

4. In him was life, and the life was the light of men:

5. And the light shineth in darkness, and the darkness did not comprehend it.

6. There was a man sent from God, whose Name was John.

7. He came for a testimony to give testimony of the Light, that all men might believe thro' him.

8. He was not the Light, but was to give testimony of the Light.

9. *The word* was the true Light, which enlightens every man that cometh into this world.

10. He was in the World, and the World was made by him, and the World knew him not.

11. He came into his own, and his own receiv'd him not.

12. But to as many as receiv'd him, he hath given a power, to be made the Sons of God, to these who believe in his name.

13. Who

13. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but who are born of God.

14. And the word was made flesh, and dwelt among us : and we have seen his glory, the glory as it were of the only Begotten Son of the Father, full of Grace and Truth.

15. John beareth testimony concerning him, crying out, and saying : this was he, of whom I said : he that is to come after me, is preferred before me ; because he was before me.

16. And of his fulness we have all received, and grace for grace.

17. For the law was given by Moses, but Grace and Truth was brought by Jesus-Christ.

18. No man hath seen God at any time : the only begotten son, who is in the bosom of the Father, he hath declared him.

19. Now this is the testimony of John, when the Jews sent from Jerusalem Priests, and Levites to him, to put this question to him : who art thou ?

20. And he confessed, and did not deny, and he confessed saying, that I am not the Christ.

21. And they asked him : what then ? art thou Elias ? and he replied : I am not. Art thou a Prophet ? and he answered, no.

22. They said therefore to him : who art thou ? that we may give an answer to them that sent us ; what sayest thou of thyself ?

23. He replied : I am the voice of one crying in the desert, make straight the way of the Lord, as the Prophet Isaiah said.

24. And they that were sent, were of the Pharisees.

25. And they asked of him, and said to him : why then dost thou Baptize, if thou be not the Christ, nor Elias, nor a Prophet ?

26. John answered, and said to them : I baptize in water ; but there hath stood one in the midst of you, whom you know not.

27. He it is that is to come after me, who is pre-

ferr'd before me , the latchet of whose shoe I am not worthy to unloose.

28. These things were done in Bethania beyond the *River* Jordan , where John was baptizing.

29. The next Day John saw Jesus coming to him , and saith : behold the lamb of God , behold him that taketh away the sin of the world.

30. This is he , of whom I said : after me cometh a man , who is preferr'd before me ; because he was before me.

31. And I knew him not , but that he might be made manifest to Israel , therefore am I come baptizing in water.

32. John also gave testimony saying : I saw the spirit descending as a dove from Heaven , and it remain'd upon him.

33. And I knew him not : but he that sent me to baptize in water , said to me : he upon whom thou shalt see the spirit descending , and remaining upon him , the same is he that baptizeth in the Holy Ghost.

34. I saw then , and gave testimony , that he is the Son of God.

35. The next day John was standing again , and two of his Disciples.

36. And looking at Jesus walking , he saith : behold the Lamb of God.

37. Two of his Disciples heard him speaking *this* , and they follow'd Jesus.

38. And Jesus turning about , and seeing them following him , saith to them : what seek you ? they said to him : Rabbi , [which being interpreted , is master] where dwellest thou ?

39. He replyeth , come , and see. They came , and saw where he made his abode , and remain'd with him that day. Now it was about the tenth hour.

And Andrew brother to Simon Peter , was one of the two , who had heard of *him* from John , and who had follow'd him.

41. He findeth first his Brother Simon , and said

to him: we have found the Messiah (which being interpreted is) the Christ.

42. And he brought him to Jesus: and Jesus looking upon him , said : thou art Simon the Son of Jona : thou shalt be call'd Cephas (which being interpreted) is Peter.

43. The day following he (*Jesus*) was for going abroad into Galilee : and he findeth Philip : and Jesus saith to him : follow me.

44. Now Philip was of Bethsaida , the City of Andrew and Peter.

45. Philip findeth Nathaniel , and saith to him : we have found him of whom Moyses in the Law , and the Prophets wrote , Jesus the son of Joseph of Nazareth.

46. Nathaniel said to him : can there be any good from Nazareth ? Philip answer'd him : come , and see.

47. Jesus saw Nathaniel coming to him , and saith of him : behold an Israelite indeed , in whom there is no guile.

48. Nathaniel saith to him : whence knowest thou me ? Jesus answer'd , and said to him : before that Philip call'd thee , when thou wast under the fig - tree , I saw thee.

49. Nathaniel answer'd , and said : Rabbi , thou art the son of God , thou art the King of Israel.

50. Jesus repl'y'd , and said to him : because I said to thee , I saw thee under the fig - tree , thou believest : greater than these things thou shalt see.

51. And he saith to him : Amen , Amen I say to you : you shall see the heavens open , and the Angels of God ascending , and descending upon the Son of man.

A N N O T A T I O N S.

ψ. 1. *In the beginning was the word :* (a) or rather , *the word was in the beginning.* The eternal word , the increated wisdom , the second Person of the B. Trinity , the *only begotten son* of the Father , as he is here call'd ψ. 14. of the *same Nature and substance* , and the *same God* with the Father , and the H. Ghost. — This word was always , so that it never was true to say , *he was not* , as the Arians blasphem'd. — This word was *in the beginning.* Some by the *beginning* expound the Father himself , in whom he was always. Others give this

plain and obvious sense, that the word, or the Son of God, was when all other things began to have a being, he never began, but was from all Eternity.

And the word was with God, i.e., was with the Father, and as it is said *ψ. 18. In the bosom of the Father*, which implies, that he is indeed a *distinct person*, but the same in nature and substance with the Father, and the Holy Ghost. — This is repeated again in the 2d. verse, as repetitions are very frequent in S. John.

And the word was God. This without question is the Construction, where according to the letter we read, and *God was the word.*

ψ. 2. This word was in the beginning with God. In the text is only, *this was in the beginning*, but the sense and construction certainly is; *this word was in the beginning.*

ψ. 3. All things were made by him, (b) and without him was made nothing which was made. These words teach us, that all *created beings*, *visible, or invisible* on Earth, every thing, that ever *was made*, or began to be, was *made*, produced, and created by this eternal Word, or by the Son of God: The same is truly said of the Holy Ghost, all creatures; being equally produc'd, *created*, and *preserv'd* by the three divine Persons, as by their *proper, principal*, and *efficient* cause, in the same manner, and by the same action: not by the Son, in any manner inferiour to the Father: nor as if the Son produced things only *ministerially*, and acted only as the *Minister*, and *instrument* of the Father, as the Arians pretended.

In this sublime mystery, of one God and three distinct persons, if we consider the *eternal Processions*, and *personal proprieties*, the Father is the *first person*, but not by any *priority of time, or of dignity*, all the three divine persons being *eternal, or coeternal, equal* in all perfections, being one in nature, in substance, in power, majesty, in a word one and the same God. The Father in no other sense is call'd the *first person*, but because he proceeds from none, or from no other person: and the *eternal Son* is the second person begotten, and proceeding from him the Father from all eternity, proceeds now, and shall proceed from him for all Eternity, as we believe that the *third divine person*, the *Holy Ghost* always *proceeded* without any beginning, doth *now proceed*, and *shall proceed* for ever, both from the Father and the Son.

But when we consider, and speak of any creatures, of any thing that was made, or had a beginning, all things were *equally created* in time, and are *equally preserv'd*, no less by the Son, and by the Holy Ghost, than by the Father. For which reason S. John tells us again in this Chapter, *ψ. 10. That the world was made by the word.* And our Saviour himself Jo. 5. 19. tells us, *that whatsoever the Father doth, these things also in like manner, or in the same manner, the Son doth.* Again the Apostle Heb. 1. *ψ. 2.* Speaking of the Son says, *the world were made by him*: and in the same chap. *ψ. 10.* he applies to the Son these words, *psal 101. 26. And thou, o Lord in the beginning didst found the earth, and the heavens are the work of thy hand, &c.* — To omit other places, S. Paul again writing to the Colossians

C. I. V. 16. 17. and speaking of *God's beloved Son*, as may be seen in that Chappree says, that *in him all things were created, visible and invisible... all things were created in him, and by him* (or as it is in the Greek) *unto him*, and *for him*, to shew that the Son was not only the efficient cause, the *Maker*, and *Creator* of all things, but also the last end of all? Which is also confirm'd by the following words: *And he is before all, and all things subsist in him; or consist in him*, as in the Rhem, and Prot. Translations.

I have therefore in this 3^d. Verse translated, *all things were made by him*, with all English Translations and Paraphrases, whether made by Catholicks or Protestants; and not, *all things were made thro him*, lest *thro* should seem to carry with it a different, and a *diminishing* signification, or as if, in the creation of the world, the eternal *word*, or the *Son of God*, produced things only *ministerially*, and in a manner inferiour to the Father, as the Arians, and Eunomians pretended, against whom on this very account wrote S. Basil lib. de spiritu Sto, S. Chrysoft, and S. Cyril on this very Verse: where they expressly undertake to shew that the G. text in this verse, no ways favours these Hereticks

The *Arians*, and now the *Socinians*, who deny the Son to be the *true God*, or that the *word God* agrees as properly to him, as to the Father [but would have him call'd God] c] that is, a *nominal God*, in an inferiour, and improper sense, as when Moyses is call'd the *God of Pharao* Exod. 7, 1. or as men in Authority, are call'd *Gods*, Psal. 81. 6.] the Arians pretend after Origen, to find another difference in the greek text, as if when mention is made of the Father, he is stil'd *the God*, but that the Son, is only call'd *God*, or *a God*. This objection S. Chrys: S. Cyril, and others have shewn to be groundless: that pretended significant *greek article* being several times omitted, when the word *God* is applyed to God the Father, and being found in other places, when the Son of God, is call'd *God*. See this objection fully and clearly answer'd by the author of a short book this year 1729. against Dr C. and Mr W. pag. 64. & seq.

V. 4. *In him*, i, c, in this *word*, or *Son of God was Life*, because he gives life to every living creature. Or, as Maldonate expounds it, because he is the author of Grace, which is the Spiritual life of our souls. — *And the life is the light of men*, whether we expound it of a rational soul and understanding, which he gives to all men; or of the Spiritual Life, and those lights of Graces, which he gives to Christians.

V. *And the light shineth*, or did shine, *in darkness*. many understand this, that the light of reason, which God gave to every one, might have brought them to the knowledge of God by the visible effects of his Providence in this world; but *the darkness did not comprehend it*, because men blinded by their passions, would not attend to the light of reason. Or we may again understand it with Maldonate of the lights of Grace, against which obstinate sinners wilfully shut their eyes.

V. 7. *That all men might believe thro him* i, c by John's preaching.

who was God's instrument to induce them to believe in Jesus the Christ, or the Messiah, their only Redeemer.

Ψ. 8. 9. *He*, that is, John, *was not the true light*: but the Word was the true light: In the translation it is necessary to express that the word was the true light, lest any one shou'd think that John the Baptist was this light.

Ψ. 10. *He was in the world*, &c. Many of the ancient Interpreters understand this Verse of Christ as God, who was *in the world* from it's first creation, producing and governing all things, but the blind sinful world, did not know and worship him. Others apply these words to the Son of God made man whom even God's own chosen People the Jews, at his coming, refus'd to receive, and believe in him.

Ψ. 12. *To them he hath given a power to be made the adoptive sons of God*, and heirs of the kingdom of heaven. They are made the children of God by believing, and by a new Spiritual birth in the Sacrament of Baptism, *not of blood*, [Literally not of bloods] *not by the will*, and desires of the *flesh*, not by the *will of men*, nor by human generation, as Children are first born of their natural Parents, but *of God*, by faith, and divine Grace.

Ψ. 14. *And the word was made flesh*. This word, or *Son of God*, who was *in the beginning*, from all Eternity; at the time appointed by the divine decrees, *was made flesh* i. e, became man, by a true and physical union of his *divine person*, [from which the *divine nature* was inseparable] to our human nature, to a human soul, and a human Body, in the womb, and of the substance of his Virgin Mother.

From that moment of Christ's Incarnation, as all Christians are taught to believe, he that was God from Eternity, became also truly a man. In Jesus Christ our B. Redeemer we believe *one divine person with two natures*, and *two wills*, the one *divine*, the other *human*: by which *substantial union*, one and the Same person, became truly both God and man; not two persons, or two sons, as Nestorius the heretick pretended. By this union, and a mutual communication of the Proprieties of each nature, it is true to say, that the Son of God, remaining unchangeably God, was made man; and therefore that God was truly conceiv'd and born of the Virgin Mary, who on this account was truly the Mother of God: that God was born, suffer'd, and died on the Cross to redeem and save us.

The word in this manner made man, *dwelt in us*, or among us, by this substantial union with our human nature, not *morally only*, nor after such a manner, as God is said to dwell in a Temple, nor as he is in his faithful servants, by a spiritual union, and communication of his divine Graces, but by such a real union, that the same person is truly both God and man.

And we have seen his Glory, manifested to the world by many signs and miracles, we in particular, who were present at his Transfiguration Matt. 17. — *full of Grace and Truth*. These words in construction are to be join'd in this manner: *the word dwelt in us*, *full of Grace and truth*; and *we have seen his Glory*, &c. This fulness of Grace in Christ Jesus infinitely surpass'd that limited *fulness*, which the scripture

tributes to S. Stephen, Acts 6. 8. or to the B. V. mother Luke 1. 20. they are said to be full of grace only because of an extraordinary communication and greater share of Graces, than was given to other Saints. But Christ, even as man had a greater abundance of divine Graces : And being truly God as well as man, his Grace and Sanctity was infinite, as was his Person.

As the Glory of the only begotten Son of the Father (d) If we consider Christ in himself, and not only as he was made known to men by outward signs and Miracles, S. Chrys. and others take notice, that the word *As*, no ways diminisheth the signification, and that the sense is, we have seen the Glory of him, who is truly from all Eternity the *only begotten Son* of the Father : who as the Scriptures assure us, is his *true*, his *proper* Son, *his only begotten*, who was *sent into the world*, who *descended from heaven*, and *came from the Father*, and *leaving the world*, return'd *where he was before*, *return'd to his Father*. We shall meet with many such Scripture texts, to shew him the Eternal Son of his Eternal Father: or to shew that the Father was always his Father, and the Son always his Son, as it was the constant Doctrine of the Catholic Church, and as such declared in the General Council of Nice, that this his only Son *was born or begotten of the Father before all Ages . . . God from God, the true God from the true God*. It was by denying this Truth, that the Son was the Son always, and the Father always and from all Eternity the Father, that the blaspheming Arius began this heresy in his letter to Eusebius of Nicomedia against his Bishop of Alexandria S. Alexander. See the letter copied by S. Epiphanius. Har : 69. page 731. Ed. Petavii.

¶ 15. *Is preferr'd before me* (e) Lit : is *made before me*. The sense says S. Chrys. is, that he is greater in dignity, deserves greater honour, &c. tho' born after me, he was from Eternity ——— *we have all receiv'd of his fulness*, not only Jews, but also all Nations ——— *and Grace for Grace*. It may perhaps be translated *Grace upon Grace*, as Mr. Blackwall observes, and brings a parallel example in Greek out of Theognis page 164. It implies abundance of Graces, and greater Graces under the new Law of Christ, than in the time of the Law of Moyses, which exposition is confirm'd by the following verse,

¶ 18. *No man hath seen God*. No mortal in this Life by a perfect union and enjoyment of him. Nor can any Creature perfectly comprehend his infinite greatness : none but his only begotten divine Son, who is *in the bosom of his Father*, not only by an union of Grace, but by an union and unity of substance and nature, of which Christ said Jo. 14. 11. *I am in the Father, and the Father in me*.

¶ 19. *The Jews sent*, &c. these men who were *Priests* and *Levites*, seem to have been sent, and deputed by the Sanhedrim, or great Council at Jerusalem, to ask of John the Baptist, who was then in great esteem and Veneration, whether he was not their Messias, who as they knew by the predictions of the Prophets, was to come about that time. John declar'd to them, he was not. ——— To their next question, if he was not *Elias* ? He answer'd : *he was not* : because in person he was not, tho' our Saviour Matt. 11. 14. says he was *Elias*, to wit in spirit and

office only. — Their 3^d. question was, if he *was a Prophet*: he answer'd, *no*. Yet Christ Matt. 11. tells us, he was a *Prophet, and more than a Prophet*. In the ordinary acceptation, only they were call'd Prophets, who foretold things to come: John then with truth, as well as humility, could say he was not a Prophet, being not sent to foretell the coming of the Messias, but to point him out already come, and present with the Jews.

ψ. 23. *The voice of one crying in the desert*. See Matt. 3. 3. Mark 1. 3. Luke 34. and Isa 40. 3. by all which, John was his immediate Precursor,

ψ. 29. *Behold the lamb of God*. John let the Jews know, who Jesus was by divers testimonies. 1st by telling them, he was the lamb of God who taketh away the sin, or sins of the world, who was come to be their redeemer, and to free mankind from the slavery of sin. 2^{dly} that he was *greater than he, and before him, tho' born after him*. 3^{dly} that God had reveal'd to him, that Jesus was to *Baptize in the H. Ghost*. 4^{thly} that he saw the Spirit descending upon him from heaven, and *remaining upon him*. 5^{thly}. that he was *the Son of God*. ψ. 34.

ψ. 39. *Remain'd with him that day*. Yet they did not continually remain with him, as his Disciples, till he call'd them, as they were fishing. See the Annotations Matt. 4. 18. p. 17.

ψ. 42. *Thou art Simon the son of Jona*, or of John. Jesus who knew all things, knew his name, and at that first meeting, told him he should hereafter be call'd *Cephas*, or Petrus a Rock, designing to make him the chief or head of his Apostles and of his whole Church. See Matt. 16. 18. p. 67.

ψ. 46. *Can there be any good from Nazareth?* Nathaniel did not think it consistent with the predictions of the Prophets, that the Messias shou'd be of the Town of Nazareth who was to be the Son of David, and to be born at Bethlehem, which he did not imagin could be the place of Jesus's birth. But when he came to Jesus, and found that he knew the truth of things done in private, and in his absence, he profess'd his belief in Jesus in these words; *Rabbi, thou art the Son of God, thou art the King of Israel*. we may here take notice with Dr. Pearson on the 2^d Article of the Creed, that the Jews before the coming of Christ, were convinc'd, that he was to be the Son of God (tho' they have denied it since that time] for they interpreted as foretold of their Messias, these words Psal. 2. 7. *The Lord said to me, thou art my son, this day have I begotten thee*: and this is what Nathaniel here confess'd, The same is confirm'd by the famous confession of S. Peter Matth. 16. 16. *Thou art the Christ, the son of the living God*. By the words of Martha, Jo. 11. 27 *I have believ'd that thou art the Christ, the son of God, who art come into the world*. In fine by the question, which the Jewish Priest put to our Saviour. Matt. 26. 63. *I adjure thee by the living God, that thou tell us whether thou be the Christ the son of God*. See also Jo. 6, 70. and Jo. 20. 31.

ψ. 50. 51. *Greater things than these, greater miracles and proofs, that I am the Messias, and the true son of God, — you shall see the*

heavens open &c. It is not certain when this was to be fulfill'd S. Chrys. thinks at Christ's Ascension. Others refer it to the day of Judgment.

(a) *Ψ. 1.* Et Deus erat Verbum, καὶ θεὸς ἦν ὁ λόγος. Λόγος was a word very proper to give all that should believe, a right notion of the Messias, and of the true Son of God. λόγος according to S. Hierom *Ep. ad Paulinum* tom. 4. part. 2. p. 570. Ed. B. signifies divers things, is the wisdom of the Father, his internal word or Conception; and as it were, the express Image of the invisible God. Here it is not taken for any absolute divine Attribute, and perfection: but for the Divine Son, or the 2d Person, as really different from the other two Divine Persons. And that by λόγος, was to be understood him, that was truly God, the maker and Creator of all things, the Jews might easily understand, by what they read and frequently heard in the Galilaic-Paraphrase, or Targum of Jonathas, which was read to them in the time of our Saviour Christ, and at the time when S. John wrote his Gospel. In this Paraphrase they were accusom'd to hear that the Hebrew word Memreth, to which corresponded in greek λόγος, was put for him that was God, as Isaias 45. 12. I made the Earth. In this Targum, I by my word made the Earth Isaias 48, 13. My hand founded the Earth, in this Paraphrase, in my word I founded the Earth. Gen. 3. 8. They heard the voice of the Lord God. In that Paraphrase, the voice of the word of God. See Walton prolog. 12. num. 18. pag. 86. Maldonate on this place, Petavius l. 6. de Trin. c. 1. Dr. Pearson on the Creed pag. 11. Dr. Hammond note (b) On Luke c. 1. p. 203. &c. However S. John shews us that he meant him who was the true God, by telling us, that the world, and every thing that was made, was made by this word or λόγος: that in this word was life: that he was in the world, and was the light of the world; that he had Glory, as the Glory of the only begotten of the Father &c.

Ψ. 3. Omnia per ipsum facta sunt. πάντα δι' αὐτοῦ ἐγένετο. All things were made by him. Let not any one pretend that δι' αὐτοῦ in this verse signifies no more, than that all creatures were made by the Word, or Son of God, ministerially, as he was only the instrument of the Eternal Father, and in a manner inferiour to that by which they were created by the Father, the chief and principal cause of all things, of whom the Apostle says ἐξ ἑ τὰ πάντα, ex ipso omnia.

Origen, unless perhaps his writings were corrupted by the Arians, seems to have given occasion to this λεπτολογία as S. Basil calls it, to groundless quibbling and squabbling about the sense of the Prepositions, when he tells us, tom. 2. in Joan. p. 55. Ed. Huetii, that δι' ἑ never has the first place, but always the second place, meaning as to dignity. ἑδέποτε τὴν πρώτην χώραν ἔχει τὸ δι' οὐ, δευτέραν δὲ αἰεὶ. It is like to many other false, and unwarrantable assertions in Origen, as when we find in the same Commentary on S. John, that he says only God the Father is call'd ὁ θεός. Origen may perhaps be excused, as to what he writes about δι' ἑ, and ἐξ οὗ, as if he spoke only with a regard to the Divine

Processions in God, in which the Father is the first person, from whom proceeds even the eternal son, the second person. But what ever Origen thought, or meant, whom S. Epiphanius calls the Father of Arius, whose works, as then extant, were condemn'd in the 5th General Council, it appears that the Arians, in particular Aetius of the Eunomian-sect, pretended that $\epsilon\zeta\ \delta\epsilon$ had always a more eminent signification, and was only apply'd to the Father, the Father [said he] being the true God, the only principal efficient cause of all things, and $\delta\iota\ \omicron\upsilon$, was apply'd to the word, or Son of God, who was not the same true God, to signify his inferiour and Ministerial production, as he was the Instrument of the Father. Aetius, without regard to other places in the Scripture, as we read in S. Basil l. de sp. S. c. 2. page 293. Ed. Morelli an. 1637. produc'd these words of the Apostle 1. Cor. 8. 6. $\epsilon\varsigma\ \theta\epsilon\omicron\varsigma\ \pi\alpha\tau\eta\rho\epsilon\varsigma$, $\epsilon\zeta\ \omicron\upsilon\ \tau\alpha\ \pi\acute{\alpha}\nu\tau\alpha$, $\kappa\alpha\iota\ \epsilon\iota\varsigma\ \kappa\upsilon\omicron\varsigma\iota\omicron\varsigma\ \text{I}\eta\varsigma\upsilon\varsigma\ \chi\epsilon\iota\rho\iota\varsigma$, $\delta\iota\ \omicron\upsilon\ \pi\acute{\alpha}\nu\tau\alpha$ Unus Deus Pater ex quo omnia, & unus Dominus Jesus-Christus. per quem omnia. He concluded from hence that as the prepositions were different, so were the natures and substance of the Father, and of the Son.

But that no settled and certain Rule can be built on these prepositions, and that $\delta\iota\ \omicron\upsilon$ in this 3d Verse of the 1st Chap. of S. John, has no diminishing signification, so that the Son was equally the proper, and principal efficient cause, of all things, that were made and created, we have the Authority of the greatest Doctors, and the most learned and exact writers of the Greek Church, who knew both the Doctrine of the Catholic-Church, and the rules and use of the Greek tongue.

S. Basil l. de Spir. S. c. 3. & seq. ridicules this $\lambda\epsilon\pi\tau\omicron\lambda\omicron\gamma\iota\alpha\nu$, which he says, had it's origin from the vain and profane Philosophy of the Heathens writers about the difference of causes. He denies there's any such fix'd rule, and brings examples, in which $\delta\iota\ \omicron\upsilon$ is apply'd to the Father, and $\epsilon\zeta\ \omicron\upsilon$ to the Son.

S. Greg. Naz. denies this difference, Orat. 37. p. 604. Ed. Morelli Parisiis an. 1630. and affirms, that $\epsilon\zeta\ \omicron\upsilon$. and $\delta\iota\ \omicron\upsilon$ in the Scripture are said of all the three divine persons.

S. Chrysostom says the very same, and brings examples to shew it on this Verse of S. John, and tells us expressly that $\delta\iota\ \omicron\upsilon$ in this Verse has no diminishing nor inferiour signification, $\epsilon\iota\ \delta\epsilon\ \tau\omicron\delta\iota\alpha\ \nu\omicron\mu\iota\zeta\epsilon\iota\varsigma\ \epsilon\lambda\alpha\tau\tau\acute{\omega}\varsigma\iota\omicron\varsigma\ \epsilon\iota\mu\iota$, &c.

S. Cyril of Alexand. l. 1. in Joan. p. 48. makes the very same remark: and with the like examples, His words are. Quod si existiment (Ariani) PER QUEM, $\delta\iota\ \omicron\upsilon$; substantiam ejus (filii) de aequalitate cum Patre dejicere, ita ut MINISTER sit potius quam CREATOR, ad se redeant insani, &c.

S. Ambrose a Doctor of the Latin Church l. 2. de Sp. S. 10. pag. 212. 213. Ed. Par. an. 1586. confutes with S. Basil the groundless and pretended difference of ex quo, and per quem.

I shall only here produce that one passage to the Romans, c. 12. V. 36. Which S. Basil and S. Ambrose make use of, where we read,

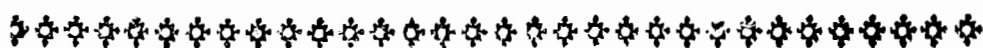
ex ipso , & per ipsum , & in ipso sunt omnia. ἐξ αὐτοῦ , καὶ δι' αὐτοῦ , καὶ ἡς αὐτὸ τὰ πάντα , & in ipsum omnia. Now either we expound all the three parts of this sentence , as (spoken of the Son our Lord Jesus Christ , as both S. Basil , and S. Amb. understand them) and then ἐξ οὗ we apply'd to the Son , or we understand them of the Father , and , ἡ οὗ is apply'd to the first Person : or infine , as S. Aug. observes l. 1. de Trin. c. 6. we interpret them in such a manner , that the first part be understood of the Father , the second of the Son , the third of the H. Ghost : and then the words that immediately follow in the singular number , to him be glory for ever , shew that all the three Persons are but one in nature , one God ; and that to all , and to each of the three Persons the whole sentence belongs.

Had I not already said more than may seem necessary on these words , might add all the Greek Bishops in the Council of Florence , When they came to an union with the Latin Bishops about the Procession of the Holy Ghost After many passages had been quoted out of the ancient fathers , some of which had said , that the Holy Ghost proceeded from the Father and the Son , ἐκ τῶ πατρὸς , καὶ ἐκ τοῦ υἱοῦ , and many others had asserted that he proceeded ἐκ τῶ πατρὸς διὰ τοῦ υἱοῦ . Euseb. the learned Grecian Bishop in a long Oration Sess. 25. shew'd that δι' υἱοῦ , was the same as ἐκ τῶ υἱοῦ . The Fathers (said he) shew δέκνυσιν ἰσοδυναμεῖσθαι τῇ ἐκ , τὴν διὰ . See Tom. 13. Conc. Lab. p. 435. All the others allow'd this to be true , as the Emperor John Paleologus observ'd pag. 487. And the Patriarch of Constantinople , when he was about to subscribe , declared the same. ἐστὶ τὸ διὰ τῶ υἱοῦ , ταῦτοι τῶ ἐκ τῶ υἱοῦ . Can any one imagin that none of these learned Grecians should know the force and use of these two prepositions in their own language ?

(c) Ψ. 14. Gloriam quasi Unigeniti , ὡς μονογενοῦς , S. Chrys. says , the word quasi , ὡς , do's no ways here diminish , but even confirms and increases the signification , as when we say of a King , that he carries himself like a King. τὸ δὲ ὡς ἐνταῦθεν ἔχ' ὁμοιωσεως ἐστὶ , ἀλλὰ βεβαιώσεως .

(d) Ψ. 16. Gratiam pro gratiâ , χάριν ἀντὶ χάριτος abundantem gratiam , so Job. 2. 4. pellem pro pelle , i. e. omnem pellem .

(c) Ψ. 15. and 27. Ante me factus est , ὅμπροσθέν μου γέγονεν , is refer'd before me , S. Chrys. says , he is λαμπρότερος , ἐντιμότερος , illustrior , honorabilior .



CH A P. II.

NOW the third day there was a Marriage in Cana of Galilee : and the Mother of Jesus was there.

2. Jesus also was invited , and his Disciples to the Marriage ,

3. And the wine failing, the Mother of Jesus saith to him: they have not wine.

4. And Jesus saith to her: woman what hast thou to do with me? my hour is not yet come?

5. His mother saith to the waiters, do whatever he shall say to you.

6. And there were placed there six water-pots of stone, according to the manner of purification among the Jews, containing each of them two or three measures.*

7. Jesus saith to them: fill the pots with water. And they fill'd them brim-ful.

8. And Jesus saith to them: draw out now, and carry to the chief steward of the feast; and they carried it.

9. Now when the chief steward tasted the water made wine, and knew not whence it was (but the waiters knew who had drawn the water] the chief steward call'd the bridegroom,

10. And saith to him: every man at first setteth forth good Wine: and when they have drunk well, then that which is worse: but thou hast kept good wine even until now.

11. This was the beginning of the Miracles of Jesus, which he did in Cana of Galilee: and manifested his Glory, and his Disciples believ'd in him.

12. After this he went down to Capharnaum, he, and his Mother and his Brethren, and his Disciples: and they remain'd there not many days.

13. And the Pasche of the Jews was at hand: and Jesus went up to Jerusalem:

14. And he found in the Temple those that sold oxen, and sheep, and pigeons, and Money-changers sitting.

15. And when he had made as it were a whip of small cords, he cast all out of the Temple, the sheep also, and the oxen, and scatter'd about the money of the changers, and overturn'd their tables.

16. And said to those that sold pigeons: take away these from hence, and make not the house of my Father a house of traffick.

* *Metretas*

17. Now the Disciples remembred that it is written: the Zeal of thy house hath eaten me up.

18. The Jews therefore spoke, and said to him: what Miracle shewest thou to us, that thou dost these things:

19. Jesus answer'd, and said to them: destroy this Temple, and in three days I will raise it up.

20. The Jews therefore said: forty six years was this Temple a building, and wilt thou raise it up in three days?

21. But he spoke of the Temple of his Body.

22. Now when he was risen from the dead, the Disciples remembred, that he had said this, and they believ'd the Scripture, and the words, which Jesus had said.

23. And when he was at Jerusalem during the feast of the Pasche, many believ'd in his name, seeing the miracles which he wrought.

24. But Jesus did not trust himself to them, because he knew all men,

25. Neither did he stand in need that any one should give testimony of man: for he himself knew what was in man.

A N N O T A T I O N S.

¶ 3. *They have not wine*, The B. V. Mother was not ignorant of the Divine power of her son, and that the time was come, when he design'd to make himself known to the world: She could not make her request in more modest terms.

¶ 4. *woman what hast thou to do with me?* Lit. *what is that to me, and to thee?* These words have the appearance of a kind of a reprehension: and they were to signify, that to work miracles, did not belong to him, as he was man, and her Son, but rather as he was God. See the like forms of speech, Mark. 1. 24. Luke 4. 34. &c.

¶ 6. *Two or three measures*, call'd *metreta*. Both the Lat. and G. text, by the derivation, may signify a measure in general, according to the Rhem. Translation: but *metreta* was a particular measure of liquids: yet not corresponding to our *Ferkins*, I could not think it proper with the Prot. and M. N... to put *two or three firkins*.

¶ 10. *When they have drunk well*, or plentifully, this is the literal sense: nor need we translate, when *they are drunk*, being spoken of such company, where our Saviour Christ, his B. Mother, and his Disciples were present. See Gen. 43. 34. 1. Mac. 16. ¶ 16. where the same word may be taken in the same sense.

8. The Spirit breatheth where he will : and thou hearest his voice , but knowest not whence he cometh , nor whither he goeth : so is *it with* every one , who is born of the Spirit.

9. Nicodemus answer'd , and said to him : how can these things be done ?

10. Jesus reply'd , and said to him : art thou a Master in Israel , and ignorant , of these things ?

11. Amen , Amen I say to thee , that we speak what we know , and testify what we have seen , and you receive not our testimony :

12. If I have spoken to you earthly things , and you believe not , how will you believe , if I speak to you heavenly things ?

13. And no one hath ascended into heaven , but he that descended from heaven , the Son of man , who is in heaven.

14. And as Moyses raised up the Serpent in the desert , so must the Son of man be raised up :

15. To the end that every one , who believeth in him , should not perish , but should have Life everlasting.

16. For so hath God lov'd the world , that he hath given his only begotten Son : that every one , who believeth in him , should not perish , but may have everlasting Life.

17. For God hath not sent his Son into the world , to judge the world , but that the world should be saved by him.

18. He that believeth in him , is not judg'd ; but he that doth not believe , is already judg'd , because he believeth not , in the name of the only begotten Son of God.

19. And this is the judgement ; that the Light is come into the world , and men have lov'd darkness rather than light : because their works were evil.

20. For every one that doth evil , hateth the light , and cometh not to the light , lest his works should be reprov'd :

21. But he that acteth according to truth , cometh

to the light, that his works may be made manifest, because they are done in God.

22. After these things Jesus, and his Disciples came into the land of Judea : and he staid there with them, and Baptiz'd.

23. John also was Baptizing in Ennon near Salim ; because much water was there , and they came , and were Baptiz'd.

24. For John was not yet cast into prison.

25. And there was a dispute betwixt the disciples of John , and the Jews concerning purification.

26. They came then to John , and said to him : Master, he who was with thee beyond the *River* Jordan , of whom thou didst bear testimony , behold he Baptizeth , and all come to him.

27. John answer'd , and said : a man cannot receive any thing unless it be given him from Heaven.

28. you yourselves bear witness, that I said : I am not the Christ : but that I am sent before him.

29. He that hath a bride, is the bridegroom : but the friend of the bridegroom , that standeth and heareth him , rejoyceth much because of the bridegroom's voice. This my joy therefore is fulfill'd.

30. He must increase , but I must be lessen'd.

31. He that cometh from above is above all. He that is of the earth , is earthly , and from the earth he speaketh. He that cometh from Heaven , is above all men.

32. And what he hath seen and heard , this he testifyeth : and no one receiveth his testimony.

33. He who hath receiv'd his testimony , hath attested by his seal that God is true.

34. For he whom God hath sent , speaketh the words of God : for God giveth not his Spirit by measure to him.

35. The Father loveth the Son : and hath given all things into his hands.

36. He that believeth in the Son , hath Life everlasting : but he that is incredulous to the Son , shall not see Life , but the wrath of God abideth on him.

A N N O T A T I O N S.

ψ. 5. *Unless a man be born again of water, and the holy Ghost.* Tho' the word *Holy*, be now wanting in all G. copies, it is certainly the sense. The ancient Fathers, and particularly S. Aug: in divers places, from these words, prove the necessity of giving Baptism to Infants: And by Christ's adding *water*, is excluded a metaphorical Baptism. See also Acts 8. 36. Acts 10. 47. and to Titus 3. 5.

ψ. 8. *The spirit breatheth where he will.* The Prot: translation has *the wind*: and so it is expounded by S. Chrys. and S. Cyril on this verse: as if Christ compar'd the motions of the H. Ghost to the *wind*, of which men can give so little account, whence it comes, or whither it go's. Yet many others, as S. Aug. S. Amb. S. Greg. understand this expression of the Holy Ghost, of whom it can only be properly said, that *he breatheth where he will*.

ψ. 10. *If I have spoken earthly things, i, e, of Baptism given by water in a visible manner, and you understand not, how will you comprehend greater, and heavenly things, if I speak of them?*

ψ. 13. *No one hath ascended... but he that descended from heaven, the son of man, who is in heaven.* These words divers times repeated by our Saviour, in their literal and obvious sense, shew that Christ was in heaven, and had a being before he was born of the Virgin Mary against the Cerinthians &c. That he *descended* from Heaven: that when he was made man, and convers'd with men on Earth, he was at the same time in Heaven. Some Socinians give us here their groundless fancy, that Jesus after his Baptism, took a journey to heaven, and return'd again before his Death. Nor yet would this make him *in heaven*, when he spoke this to his Disciples.

ψ. 16. 17. *He hath given his only begotten son ... God hath sent his Son into the world.* He was then his Son^g, his only begotten Son, before he sent him into the world. He was not therefore his Son, only by the Incarnation, but was his Son *from the beginning*, as he was also his *word* from all Eternity. This was the constant Doctrine of the Church, and of the Fathers against the heresy of the Arians, that *God was always Father* [a) and the Son *always* the Eternal Son of the Eternal Father. See the note on Chap. 1. ψ. 14.

ψ. 22. *And baptiz'd.* Not Christ himself, but his Disciples. See c. 4. 2.

ψ. 25. *Concerning Purification, i, e, about Christ's Baptism and that of S. John, which of the two was better, &c.*

ψ. 27. *A man cannot receive any thing, &c.* S. John Bap. by these words, according to S. Aug. tract. 13, in Joan. signify's, that his Baptism, was only a preparation to Christ's Baptism, and that his Commission from heaven was only to prepare the people to receive him.

ψ. 30. *He (Christ) must increase, not in virtue and perfection, with which he is replenish'd, but in the Opinion of the World, when they begin to know him, and believe in him: and in like manner I must be diminish'd, when they know how much he is above me.*

Ψ. 31. *He that cometh from above*, meaning Christ. — *He who is from the earth*, meaning himself, *is from the earth*, (b) is earthly, is but a frail and infirm man; and so *speaketh as from the earth*: this seems rather the sense, than that he speaketh of, or concerning the earth. See the greek text.

Ψ. 32. *What he hath seen and heard*, the meaning is not by his senses, but what he knows for certain, having the same knowledge as his eternal Father. See. c. 5. Ψ. 19. — And no one, i, e., but few now receive his Testimony.

Ψ. 33. *He who hath receiv'd his testimony*. These following words to the end of the Chapter, seem to be the words of S. John the Baptist, rather than of the Evangelist. The sense is, whosoever hath believ'd, and receiv'd the Doctrine of Christ, hath attested, as it were under his hand and seal, *that God is true*, and hath executed his Promises concerning the Messias.

Ψ. 34. *Giveth not his Spirit by measure to him*. Christ, even as man, has a plenitude of Graces. See. c. 1. Ψ. 14. And *all things*, all creatures, both in heaven and earth, are given *into his hands*, and made subject to him, as he is man. See 1. Cor. 15. 26.

(a) Αὐτὸς θεὸς, αὐτὸς ὁὖς. ἅμα πατὴρ, ἅμα ὁὖς. Arius began his heresy by denying this. as it appears in his letter to Eusebius of Nicomedia, in S. Epiphani. her. 69. p. 731.

[b] Ψ. Qui est de terra, de terra est. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ. & de terra loquitur.



CHAP. IV.

1. **N**OW when Jesus knew, that the Pharisees heard that he made more Disciples, and Baptiz'd more than John,

2. [thô Jesus did not Baptize, but his Disciples]

3. He left Judea, and went again into Galilee.

4. And it was necessary he should pass thrô Samaria.

5. He cometh therefore to a City of Samaria, call'd Sichar, near to a piece of land, which Jacob gave to his Son Joseph.

6. And Jacob's Well was there. Jesus therefore wearied with his journey, sat just by the Well. It was about the sixth hour.

7. A woman of Samaria cometh to draw water. Jesus saith to her: give me to drink.

8. [For his Disciples were gone into the City to buy meat.]

9. The Samaritan woman then saith to him : how do'st thou , being a Jew , ask to drink of me , who am a Samaritan woman ? For the Jews have no communication with the Samaritans.

10. Jesus answer'd, and said to her : did'st thou know the gift of God , and who it is, that saith to thee ; give me to drink : thou perhaps would'st have ask'd of him , and he would have given thee living water.

11. The woman saith to him : Sir , thou hast nothing wherein to draw , and the Well is deep : whence then hast thou living Water ?

12. Art thou greater than our Father Jacob , who gave us the Well ? And he drank of it , and his children , and his cattle.

13. Jesus reply'd , and said to her : every one that drinketh of this water , shall thirst again , but he that shall drink of the water which I shall give , shall never thirst :

14. But the water which I shall give him , shall become in him a fountain of water springing up unto Life everlasting.

15. The woman saith to him : Sir, give me this water , that I may not thirst , nor come hither to draw.

16. Jesus saith to her : go call thy Husband , and come hither.

17. The woman answer'd , and said : I have no husband. Jesus reply'd : thou hast said well , that I have no husband :

18. For thou hast had five Husbands , and he whom now thou hast , is not thy Husband : this thou hast said truly.

19. The woman saith to him : Sir , I perceive thou art a Prophet.

20. Our Fathers ador'd on this mountain , and you say that at Jerufalem is the place where men must adore.

21. Jesus saith to her : woman believe me , the hour is coming , when neither on this mountain , nor

in Jerusalem shall you adore the Father.

22. You adore that which you know not : we adore that which we know , because Salvation is of the Jews.

23. But the hour cometh , and now it is , when the true adorers shall adore the Father in Spirit and truth : for such doth the Father seek to adore him.

24. God is a Spirit : and they who adore him , must adore in Spirit and truth.

25. The woman saith to him : I know that the Messias is about to come (who is call'd the Christ) when therefore he shall come , he will declare to us all things.

26. Jesus saith to her , I am he , who am speaking with thee.

27. And presently his Disciples came : and they wonder'd that he was talking with the woman : yet no one said : what askest thou , or what do'st thou talk with her ?

28. The woman therefore left her water - pot , and went away into the City , and saith to those men :

29. Come , and see a man , who hath told me all things whatsoever I have done. Is not he the Christ ?

30. They went therefore out of the City , and were coming to him.

31. In the mean time the Disciples begg'd of him , saying : Rabbi , eat.

32. But he saith to them : I have food to eat , which you know not :

33. The Disciples then said one to another : hath any one brought him *any thing* to eat ?

34. Jesus saith to them : my food is , that I do the will of him that sent me , that I perfect his work.

35. Do not you say , there are yet four months , and the harvest cometh : behold I say to you : look up , and see the countries , that they are white already for the harvest.

36. And he that reapeth , receiveth his hire , and gathereth fruit unto Life everlasting , that both he who soweth , and he who reapeth , may rejoyce together.

37. For in this is the saying true : that one soweth , and another reapeth.

38. I have sent you to reap where you did not labour : others labour'd , and you have entred into their labours.

39. Now of that City many of the Samaritans believ'd in him , because of the words of the woman bearing testimony : that he told me whatsoever I have done.

40. And when the Samaritans were come to him they desir'd him that he would stay there. And he staid there two days.

41. And many more believ'd in him because of his own words.

42. And they said to the woman : now we believe not because of thy words : for we ourselves have heard , and know that he is truly the Saviour of the World.

43. Now two days after he departed from thence , and went into Galilee

44. For Jesus himself testify'd , that a Prophet is not honour'd in his own Country.

45. When therefore he was come into Galilee , the Galileans receiv'd him , having seen all the things that he had done at Jerusalem at the Feast : for they themselves had gone to the Feast.

46. He came then again into Cana of Galilee , where he made the water wine. And there was a certain noble man , whose Son was sick at Capharnaum.

47. This man , when he had heard , that Jesus was coming from Judea into Galilee , went to him , and desir'd him , that he would come down , and heal his Son : for he was at the point of death.

48. And Jesus said to him : unless you see signs and prodigies , you believe not.

49. The noble-man saith to him : Lord come down before my Son be dead.

50. Jesus saith to him : go thy way , thy Son liveth. The man believ'd the words that Jesus said to him , and was going.

51. Now as he was going down , his servants met him , and brought him word that his Son liv'd.

52. He ask'd of them therefore the hour at which he became better : and they told him, that yesterday at the seventh hour the fever left him.

53. The Father then knew that it was at the same hour , when Jesus said to him : thy Son liveth : and he himself believ'd , and his whole family.

54. This second Miracle Jesus wrought again , when he was come from Judea into Galilee.

A N N O T A T I O N S.

ψ. 10. *Didst thou know the gift of God , i , e , the favour now offer'd thee by my presence , of believing in me. — And he would have given the living water ,* meaning divine graces ; but the woman understood him literally of such water, as was there in the Well.

ψ. 13. *Shall thirst again.* After any water , or any drink a man naturally thirsts again : but Christ speaks of the Spiritual water of grace in this life , and of Glory in the next , which will perfectly satisfy the desires of man's immortal soul for ever.

ψ. 15. *Lord give me this water.* The woman, says S. Aug. do's not yet understand his meaning , but longs for water , after which she shou'd never thirst.

ψ. 16. *Call thy husband.* Christ begins to shew her, that he knows her life , to make her know him , and herself.

ψ. 20. *Our Fathers ador'd on this Mountain , &c.* She means Jacob, and the ancient Patriarchs , whom the Samaritans call'd their Fathers, and by the *Mountain* that of Garizim where the Samaritans had built a Temple: and where they would have all persons adore , and not at Jerusalem : now she had a curiosity to hear what Christ would say of these two Temples , and of the different worship of the Jews, and of the Samaritans.

ψ. 21. 22. *The hour cometh , or is coming , &c.* Christ tells her, that in a very short time , the true and faithful adorers , shou'd neither worship God on their Mountain , nor at Jerusalem only. In the mean time you Samaritans adore *that which you know not* , having corrupted the true worship of God. *But we Jews adore that which we know* , the only true God , and in such a manner, as God himself in his Law prescribed by his servant Moyses. — *And Salvation is of the Jews :* the true Messias being promis'd to them.

ψ. 23. *Now is the time approaching , when the true adorers shall adore the Father in Spirit and truth :* without being confin'd to any one Temple , or place : and chiefly in Spirit , without such a multitude of Sacrifices , and Ceremonies , as even the Jews now practise. Such adorers God himself , who is a pure Spirit , desires , of which they shall be taught by the Messias

Ψ. 25, 26. *I know that the Messias is about to come.* So that even the Samaritans at that time, expected the coming of the great Messias — *Jesus saith to her: I am he.* Christ was pleas'd to own this Truth in the plainest terms to this Samaritan woman, having first by his words, and more by his Grace, dispos'd her heart to believe it.

Ψ. 27. *The Disciples wonder'd &c.* They admir'd his humility, finding him discoursing with a poor woman, especially she being a Samaritan.

Ψ. 34. *My food is that I do the will of him that sent me.* Such ought to be the Disposition of every one, who as a minister of Christ and his Church, is to take care of souls.

Ψ. 35. *The Countries are white already for the harvest.* The great harvest of souls was approaching, when Christ was come to teach men the way to Salvation, and was to send his Apostles to convert all Nations. They succeeded to the labours of the Prophets, but with much greater advantagies, and success. And to this is apply'd that common saying, *that one soweth, and another reapeth.*

Ψ. 42. *That he is truly the Saviour of the world.* These Samaritans then believ'd that Jesus was the true Messias sent to redeem the world.

Ψ. 44. *For Jesus himself testify'd, &c.* The connection, and reason here given by the word *for*, is obscure, when it is said, *Jesus went into Galilee, for he testify'd, that a Prophet is not honour'd in his own Country.* One would think this should not be a reason for his going into Galilee, but rather why he should not go thither. S. Cyril, [a] and also S. Chrys. distinguish different parts of Galilee, and say, that when Jesus *went into Galilee*, the meaning is, that he would not at that time, go to *Nazareth*, where he was bred, nor to *Capharnaum*, where he had lived for a while, but went to *Cana*, and those *other parts* of Galilee; and that the word *for*, only gives the reason of this, that he would not go to *Nazareth* or *Capharnaum*, because no Prophet is honour'd in his own Country. And for the same reason he again said to the *noble man*, Ψ. 48. *Unless you see signs and Prodigies, you believe not.* Whereas the Samaritans, from whom he was now coming, readily believ'd without such Miracles.

Ψ. 53. *Thy Son liveth. i, e, thy Son is recover'd at this very moment.*

[a] S. Cyril in Joan. p. 202. *Interjacentem Nazareth praterit, παρατρέχει τὴν Ναζαρέτ διὰ τοῦ πύου κενύειν.* S. Chrys. hom. 34. in Joan. tom. 8. p. 203. *quare addidit, quia, γὰρ, quod non in Capharnaum, sed in Galileam, & in Cana abiit.*



CHAP. V.

1. **A**FTER these things there was a Festival-day of the Jews, and Jesus went up to Jerusalem.

2. Now there is at Jerufalema pond, call'd probatica ; which in hebrew is call'd Bethsaida, having five porches.

3. In these lay a great multitude of diseas'd persons , of blind , lame, wither'd , waiting for the motion of the water.

4. For an Angel of the Lord descended at times into the pond , and the water was put in motion and he that got down first into the pond after the motion of the water , was heal'd whatsoever distemper he lay under.

5. Now a certain man was there , who had been infirm for eight and thirty years :

6. When Jesus had seen this man lying ; and knew that he had been so now a long time , he saith to him : wilt thou be made sound ?

7. The infirm man answer'd him : Sir , I have no one , when the water is troubl'd , to put me into the pond : for while I am coming , another goeth down before me.

8. Jesus saith to him : rise , take up thy bed , and walk.

9. And forthwith the man was made sound ; and he took up his bed , and walk'd : now it was the Sabbath day :

10. The Jews therefore said to him that was heal'd ; it is the Sabbath , it is not lawful for thee to take up thy bed.

11. He answer'd them : he that made me sound , said to me ; take up thy bed , and walk.

12. They ask'd him then ; who is that man that said to thee , take up thy bed , and walk :

13. But he that was heal'd , knew not who it was : for Jesus withdrew from the crowd standing in the place.

14. Afterwards Jesus finding him in the Temple , said to him : behold thou art cur'd : sin no more , lest some thing worse befall thee :

15. This man went , and told the Jews , that it was Jesus , who had heal'd him.

16. Thereupon the Jews persecuted Jesus , because he did these things on the Sabbath.

17. But Jesus answer'd them : my Father worketh even till now , and I also work.

18. For this reason then the Jews sought the more to kill him : because he not only broke the Sabbath , but also said , that God was his own Father , making himself equal to God. Jesus then answer'd, and said to them :

19 Amen, Amen I say to you: the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth , these also in like manner the Son doth.

20. For the Father loveth the Son , and sheweth him all things that he himself doth ; and greater works than these he will shew him , that you may admire :

21. For as the Father raiseth up the dead, and giveth Life , so also the Son giveth Life to whom he will.

22. Neither doth the Father judge any one , but hath given all judgment to *his* Son,

23. That all may honour the Son , as they honour the Father : he that honoureth not the Son , honoureth not the father , who hath sent him.

24. Amen , Amen I say to you , that he who heareth my word , and believeth him that hath sent me , hath Life everlasting, and he falleth not into condemnation , but passeth from death to Life.

25. Amen , Amen I say to you , that the hour cometh , and now it is , when the dead shall hear the voice of the Son of God , and they that shall hear , shall live.

26. For as the Father hath Life in himself; so hath he given to the Son also to have Life in himself.

27. And he hath given him power to execute judgment , because he is the Son of man.

28. wonder not at this : for the hour cometh , wherein all that are in the graves , shall hear the voice of the Son of God.

29. And they that have done good things , shall come forth unto the Resurrection of Life ; but they that have done evil things , unto the Resurrection of conderanation.

30. I cannot do any thing of myself : as I hear I judge ; and my judgment is just , because I seek not my own will , but the will of him that sent me.

31. If I bear testimony concerning my self , my testimony is not true :

32. There is another that giveth testimony concerning me , and I know that the testimony which he giveth of me , is true.

33. You sent to John ; and he gave testimony of the truth.

34. And *I need not* take testimony from man , but I speak these things , that you may be saved ;

35. He was a lamp burning , and shining : and you for a while were willing to rejoyce in his light :

36. But I have testimony greater than that of John : for the works which my Father hath given me to accomplish , the very works themselves , which I perform , give testimony of me that the Father hath sent me.

37. And the Father who sent me , hath himself given testimony concerning me : neither have you ever heard his voice , nor seen his shape.

38. And his word you have not remaining in you , because you believe not him , whom he hath sent.

39. Search the Scriptures , for in them you think to have Life everlasting , and the same are they that give testimony concerning me :

40. Nor yet will you come to me , that you may have Life.

41. I receive not glory from men.

42. But I know you , that you have not the love of God in you.

43. I am come in the name of my Father , and you receive me not : if another come in his own name , him you will receive.

44. How can you believe who receive glory one from another , and the glory which is from God alone you seek not ?

45. Think not that I will accuse you before the Father : there is one to accuse you , Moses in whom you put your trust.

46. For if you did believe Moyſes, you would alſo indeed believe me: for he hath written concerning me:

47. But if you believe not his writings, how will you believe my words?

ANNOTATIONS.

¶ 2. *There is a pond call'd the Probatica (a):* ſome tranſlate, the *ſheep-pond*. 'Tis true the G. word ſignify's ſomething belonging to *ſheep*. But becauſe the ancient latin Interpreter thought fit to retain the G. *probatica*; and alſo becauſe of the different expoſitions, I have not chang'd the word, *probatica*. Some think it was ſo call'd, as being near the Gate, call'd the *ſheep-gate*: others as being near the *ſheep-market*. Others becauſe the ſheep, that were brought to be ſacrific'd, were waſh'd in it: or at leaſt that the blood and entrails of ſheep and beaſts ſacrific'd, were throw'n into it, or waſh'd there. In the ordinary. G. copies we read thus: there is *at*, or *near* the Probatica, a *pond* or *ſiſh pond*. In Hebrew it was call'd *Bethſaida*, a houſe for fiſhing: and in moſt G. copies, *Bethcheſda a houſe of mercy*, perhaps becauſe of the cures done there. ——— having *five porches* cover'd and arch'd for the convenience of the infirm that laid there waiting for the motion of the water.

¶ 4. *For an Angel of the Lord. (b)* In many G. copies is now wanting, *of the Lord*, but at leaſt the ancient Fathers, and Interpreters expound it of a true Angel, and of a miraculous Cure: ſo that I cannot but wonder that ſo learned a man, as Dr Hammond, ſhou'd rather judge theſe Cures to have been natural. By the *Angel*, he would have us to underſtand a meſſenger ſent from the Temple, who was to ſtir up the blood, and the groſſer and thicker parts from the bottom of the pond, and that theſe Cures were made, much after the ſame manner, as in ſome caſes perſons find a Cure by being put into the belly of a beaſt newly open'd. Into what extravagant interpretations are ſometimes led men of learning by their private Judgement? What ſcholar of Galen or Hippocrates, ever pretended, that this was a certain and infallible Cure for all manner of diſeaſes: yet here we read, that *he who got firſt into this pond, after the motion of the water, was heal'd, whatſoever diſtemper he was ſeiſed with*. The *blind* are particularly named: Is this a certain remedy that reſtores ſight to the blind?

¶ 6. *wilt thou be made ſound?* No doubt but the poor man deſir'd nothing more: Chriſt put this queſtion to raiſe him to a lively Faith and Hope.

¶ 8. &c. *Riſe, take up thy bed, and walk*, The man found himſelf heal'd at that very moment, and did as he was order'd, tho' it was the Sabbath-day. The Jews blam'd him for it: he told them, that he who had heal'd him, bad him do ſo. And who it was he knew not till Jeſus finding him in the Temple, ſaid to him: *ſin no more, leſt ſomething worſe befall thee*. Upon this he went, not out of malice, but out of gratitude, and told the Jews, that Jeſus had cur'd him.

ψ. 17. *My Father worketh even till now (c) , and I also work.* The Jews look'd upon it of obligation to do nothing on the Sabbath , because God is said to have *rested the seventh day* , on which account the *rest* on the 7th day was commanded. Christ puts them in mind , that tho it be said , *he rested the 7th day* , that is , produced no more new Kinds of creatures , yet that God may be said to work always by preserving , and continually governing the world : *and I* , saith he , do all things that he doth , *I work also* with him , being one and the same in nature and substance with him : nay even as man , I do nothing but what is conformable to his will , and so you need not fear that I break the Sabbath.

The Christian - Faith teacheth us , that Jesus Christ was both God and man. The objections of the ancient and modern *Arians* , only shew that Christ was also truly a man , and that divers things , which he speaks of himself , or which are said of him in the H. Scriptures , agree to him as he is man. Nothing is more certain , and agree'd of by all. But at the same time , we ought to take notice , that Christ has affirm'd many things of him self , and many things are asserted of him in the Scriptures , which by no means could be apply'd to him , unless he were also truly and properly one and the same God with his eternal Father. And these are the places , by which the *Arians* , and *Socinians* might be convinc'd of their errors , and blasphemies.

ψ. 18. *That God was his own Father , making himself equal to God , in divers places of the old Testaments God is call'd the Father of the Israelites , and they his children :* but here , and on several other occasions , the Jews very well saw , that he call'd God his Father in a quite different sense from that , in which he could be said to be their Father : that his words made him equal to God , and that he *made himself God*. See John 10. 33. Jo. 19. 7. Luke 22. 70. &c. And there-fore S. Augustin says on this verse trac. 17. in Joan. *behold the Jews understand , what the Arians do not.*

ψ. 19. *The Son cannot do any thing of him self (e) , but what he seeth the Father doing.* In like manner , ψ. 30. Christ says , *I cannot do any thing of myself . but as I hear , so I judge.* Again c. 8. ψ. 28. *I do nothing of myself , but as the Father hath taught me , so I speak.* ψ. 38. *what I have seen With the Father , this I speak.* All these and the like expressions may be expounded with Maldonat , and Petavius l. 2. de Trin. c. 4. of Christ , as he is man : but the ancient Fathers commonly allow'd them to be understood of Christ as God , and as the true Son of God proceeding from him for all eternity , As when it is said : *the Son cannot do any thing . of himself* : it is true , because the eternal Son is not of himself , but always proceeds from the Father. 2^{dly} because the works of all the three persons , by which all things are produc'd and preserv'd , are inseparable. 3^{dly} , when it is said , that the Son doth nothing , but what he seeth the Father doing : that *he heareth* , as the Father hath taught him , or shew'd to him. These expressions bear not the same sense , as when they are apply'd to men , or to an inferiour or a Scholar , who learns of his master , and follows him , but here says S. Aug. to see , to hear , to be taught by the Father , is

no more than to proceed from him, to do and produce by the same action, all that the Father doth and produceth. This is the general interpretation of the ancient Fathers: of S. Athan. S. Basil, S. Greg. Naz. S. Chrys. S. Cyril. S. Amb. S. Aug. — The words immediately following, confirm this exposition, when it is said: *For what things soever he (the Father) doth, these also in like manner the Son doth*, i, e, the very same things by an unity of nature, of will, and of action: nor could these words be true, unless the Son was the same true God with the Father.

¶ 20. *Greater works than these he (the Father) will shew him &c.* These words may also with Maldonat be expounded of Christ, as he is man, but the ancient interpreters understand them of Christ, as he is God in this sense, that the Father, and the Son, or the Father by the Son, will shew greater Miracles hereafter done by Christ, that more persons may admire and believe.

¶ 21. *For as the Father giveth life, so also the Son giveth life to whom he will.* where these words to give life to whom he will, shew the power of the Son, and of the Father to be equal.

¶ 22. *Neither doth the Father judge any one.* It is certain that God is the Judge of all by diverse places of the H. Scriptures, and to judge belongs both to the Father, and to the Son, as they are the same God: so that when it is added, that *the Father hath given all judgment to the Son* [f] this is meant of the exterior exercise of his judgment upon all mankind at the end of the world, in as much as Christ then shall return in his human Body to judge all men, even, as man, in their Bodies.

¶ 23. *That all men may honour the Son, as they honour the Father. This again shews equal honour to be due to God's Divine Son.* — *He that honoureth not the Son, honoureth not the Father that sent him.* To be sent in this place, seems the same as to proceed from him as God. Or we may understand it, as he was sent by him to become man. However it was the same person, that was from Eternity, and who in time was made man: and he that denies the Son to have been from eternity his Son, denies and dishonours the Father, by denying him to be the eternal Father.

¶ 24. *Hath life everlasting: i, e, a Title to an eternal inheritance of Glory by believing in the Father, and in the Son, and also in the H. Ghost, as we are taught to believe at our Baptism.*

¶ 25. *The hour cometh... when the dead... when all in the graves shall hear the voice of the son of God.* Tho' some understand this of the raising of Lazarus; others of those that rose with Christ at his Resurrection: yet by these words, *all in the graves*, seems rather to be signify'd the general Resurrection at the end of the world; and tho' it be said, that *now is the hour*, this may be spoken of the last age of the world, and as S. John says 1. Ep. 2. 18. *children it is the last hour.* Infine some Interpreters understand these words of a spiritual Resurrection from sin, which Christ came to bring to the world.

¶ 26. *As the Father hath life in himself, so hath he given to the*

son to have life in himself. The Father may be said to have life in himself, because he hath life, so as to proceed from no other person. Yet he *hath given his son to have life in himself*; because the Son in the same moment of Eternity, always proceeded, and proceeds from him, so as to be equal in all perfections, and so as to be one and the same God, tho' different persons. This is what Christian Faith teacheth us concerning one God and three persons; the Son therefore *hath life in himself*, the holy Ghost hath *life in himself*, because they are but one in nature & in substance, in a word, but one God: and besides, these three persons equally give Life and subsistence to all creatures

Ψ. 27. *To execute judgement, because he is the Son of man*, or because he is God made man, and is to come to judgement in a visible manner to judge all men.

Ψ. 30. *I cannot do any thing of my self*, &c. see Ψ. 19. S. Chrys. also takes notice, that it may be no less with truth said of the Father, that he can do nothing of himself, nor without his Son, nor both of them without the H. Ghost, because both they, and their actions are inseparable.

Ψ. 31. *If I bear testimony*, or bear witness *concerning myself*, &c. Christ tells the Jews elsewhere c. 8. 14. that tho' he should bear witness of *himself*, *it would be true*. But the sense of the words in this place is, I could allow you, that if I only gave testimony of myself, you might seem to have some reason to except against my testimony: but now besides my own words, you have had also the testimony of John the Baptist, who divers times witness'd, that I am the Messias, and the *son of God*, come to take away the sins of the world. 2. you have had the testimony of my Eternal Father, particularly at my Baptism. 3. you have yet a greater testimony by the works and Miracles wrought before your eyes, and at the same time foretold by the Prophets. 4. the Prophets, and the *Scriptures*, which *you search*, or which I remit you to, to search them diligently, these also bear witness concerning me

Ψ. 40. &c. *Nor yet will you come to me*. Christ now gives them the reasons, why they do not receive him, and his Doctrine, nor believe in him, because they are void of the love of God, full of self-love, envy, pride, seeking for praise and glory one from another. — Hence you will not receive me, who *come in the name of my Father*, sent to redeem the world. *But if another*, such as false Prophets, or even *Antichrist* himself, who will pretend to be the Messias, *come in his own name*, him you will receive.

(a) Ψ. 2. *Probatica piscina*, some G. Copies *προβατικὴ κολυμβήτρα*. But in the common copies, *ἐπὶ τῇ προβατικῇ κολυμβήτρᾳ*, i, e, *propæ piscinam*, &c. *κολυμβήτρα* signifies *lavacrum*. See Legh's Crit. Sacra.

(b) Ψ. 4 *Angelus Domini*. The word *αγγελος*, *Domini*, is found in several of the best G. MSS, tho' Wanting in others. But that the cure was miraculous, see S. Chrys. *ὁμ. λς p. 207. tom. 8. Ἄγγελος ἰατρικὴν ἐνετίκει δύνανται*. S. Amb. l. de initiandis c. 4. S. Aug. trac. 17 in Joan. *credas hoc Angelicâ virtute fieri solere*. S. Cyril on this place: *Angeli descendentes de cælo piscina aquam turbabant*.

[c] Ψ . 17. *Pater meus usque modo operatur*, ἐργάζεται. See S. Chrys. ἐν αὐτῇσιν ὡς ἐπὶ ταῖς λέξεσιν. S. Cyr. l. 2. in Joan. c. 6. S. Aug. trac. 17. in Joan. &c.

(d) Ψ . 18. *Patrem suum*, or *proprium suum patrem* ὁ πατέρα ἑαυτοῦ.

(e) Ψ . 19. *Non potest filius a se*, &c. Chrys. ἐν λη. τ. 8. p. 222. αὐτὸς ἑαυτοῦ nihil facit, neque pater a seipso facit, ἑδὲ ὁ πατήρ ἀφ' ἑαυτοῦ τι ποιεῖν. See S. Cyril l. 2. in Joan. S. Aug. trac. 17. in Joan. on the same texts. S. Athan orat. 2. cont. Arianos, tom. 2. p. 488. S. Greg. Naz. Orat. 36. 584. tom. 1. Ed. Par. an. 1630. S. Amb. tom. 2. in psal. 118. nihil a se facit filius, quia per unitatem operationis, nec filius sine patre facit, nec sine filio pater. S. Hilari l. 7. de Trin. p. 927. Ed. Ben. But S. Hierom tom. 4. part. 2. p. 521. Edit. Ben. non possum facere a meipso, objiciebant Ariani; sed respondet Ecclesia, ex personâ hominis hac dici, &c. S. Hierom do's not mean, that he had a human or created person, as the Nestorians pretended, but that these words were spoken, or might be understood of Christ, in as much as his human nature was united to his divine person.

[f] Ψ . 22. *Omne judicium dedit filio*. S. Aug. expounds it, trac. 21, sed judicium manifestum. Pater occultus erit judex, filius manifestus, quia manifestè ad judicium veniet.



C H A P. VI.

1. **A**FTER these things Jesus pass'd over to the other side of the sea of Galilee, which is *that* of Tiberias.

2. And a great multitude follow'd him, because they saw the Miracles, which he did upon those that were infirm.

3. Jesus then went up to a mountain, and sat there with his Disciples.

4. Now the Pasche, the feast of the Jews was at hand.

5. When Jesus them had lifted up his eyes, and saw that a very great multitude cometh to him, he said to Philip, whence shall we buy bread, that these may eat?

6. And this he said to try him, being conscious what he was about to do.

7. Philip answer'd him: bread for two hundred Roman pence * is not sufficient for them; that every one may take a little.

*. 100. Denarius

8. One of his Disciples, Andrew the brother of Simon Peter saith to him :

9. There is a boy here that hath five barley loaves, and two fishes, but what are these among so many ?

10. Jesus then said : make the men place themselves *on the ground* : and there was much grass in the place : the men therefore laid down in number about five thousand,

11. Jesus took the loaves, and when he had given thanks, distributed to them that were lying, in like manner also of the fishes as much as they would.

12. As soon as they were fill'd, he said to his Disciples : gather up the fragments that are remaining, lest they be lost.

13. They took up therefore, and fill'd twelve baskets with the fragments of five barley loaves that remain'd to them that had eaten.

14. Those men then when they had seen what a miracle Jesus had done, said : this is the Prophet indeed, who should come into the world.

15. When Jesus therefore knew that they were about to come, and seiz on him, and to make him King, he fled again alone to the mountain.

16. Now when it grew late, his Disciples went down to the Sea.

17. And when they had gone up into a ship, they were passing over the Sea to Capharnaum: and it was now dark, and Jesus was not come to them.

18. But the Sea swell'd by reason of a great wind that blew.

19. And when they had row'd about twenty five, or thirty furlongs, they see Jesus walking upon the Sea, and drawing near to the ship, and they were afraid.

20. And he said to them : 'tis I, fear not.

21. They would therefore take him into the ship : and presently the ship was at the land, whither they were going.

22. The next day ; the multitude that stood on the
other

other side of the sea, saw that there was no other boat there but one, and that Jesus had not entred into the vessel with his Disciples, but that only his Disciples had gone away.

23. Other ships also were come in from Tiberias, near to the place where they had eaten bread, the Lord giving thanks:

24. When therefore the People saw that Jesus was not there, nor his Disciples, they entred into boats, and came to Capharnaum seeking Jesus.

25. And Having found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26. Jesus answer'd, and said to them: Amen, Amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were fill'd:

27. Labour not for the meat that perisheth, but for that which lasteth unto eternal Life, which the Son of man will give you: for him the Father God hath sealed.

28. They said therefore to him: what must we do that we may work the works of God?

29. Jesus answer'd, and said to them: this is the work of God, that you believe in him whom he hath sent:

30. They said then to him: what miracle therefore do'st thou, that we may see, and believe thee, what do'st thou perform?

31. Our Fathers did eat Manna in the desert, as it is written "bread from heaven he gave them to eat,"

32. Jesus then said to them: Amen, Amen I say to you; Moyfes did not give you bread from heaven, but my Father giveth you the true bread from heaven:

33. For the bread of God it is, that descendeth from heaven, and giveth Life to the world.

34. They said therefore to him, Lord, give us always this bread:

35. Jesus said to them: I am the bread of Life: he that cometh to me, shall not hunger; & he that believeth in me, shall never thirst:

36. But I have told you, that you have both seen me, and you believe not.

37. All that the Father giveth me , shall come to me ; and him that cometh to me , I will not cast forth :

38. Because I am come from heaven , not to do my will , but the will of him that sent me :

39. And this is the will of him that sent me of my Father , that all that he hath given me , I lose not thereof , but raise it up at the last day.

40. This is also the will of my Father who hath sent me : that every one who seeth the Son , and believeth in him , have Life everlasting , and I will raise him up at the last day.

41. The Jews therefore murmur'd at him because he had said : I am the living bread , who am come down from heaven.

42. And they said : is not this Jesus . the Son of Joseph , whose Father and mother we know : how then do's this man say : I am come down from heaven ?

43. Jesus answer'd , and said to them : murmur not among yourselves :

44. No one can come to me , unless the Father that hath sent me , draw him : and I will raise him up at the last day.

45. 'Tis written in the Prophets , and they shall be all taught of God : every one that hath heard from the Father , and hath learn'd , cometh to me.

46. Not that any one hath seen the Father , except he who is from God : he hath seen the Father.

47. Amen , Amen I say to you ; he that believeth in me , hath Life everlasting.

48. I am the bread of Life.

49. Your fore-Fathers did eat manna in the desert , and they died :

50. This is the bread descending from heaven , to the end that if any one eat thereof , he may not die.

51. I am the living bread ; who am come down from heaven.

52. If any one shall eat of this bread , he shall live for ever ; and the bread which I will give , is my flesh for the Life of the world.

53. The Jews therefore debated among themselves saying: how can this man give us his flesh to eat?

54. Jesus therefore said to them: Amen, Amen I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have Life in you.

55. He that eateth my flesh, and drinketh my blood, hath Life everlasting: and I will raise him up at the last day.

56. For my flesh is truly meat, and my blood is truly drink.

57. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58. As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me.

59. This is the bread, that came down from heaven: not as your Fathers did eat manna, and died: he that eateth this bread, shall live for ever.

60. These things he spake teaching in the Synagogue, in Capharnaum.

61. Many therefore of his Disciples hearing it said: his speech is harsh, and who can hear it?

62. And Jesus knowing within himself that his Disciples murmur'd at this, said to them: doth this scandalize you?

63. What if you shall see the Son of man ascend up where he was before?

64. It is the spirit that quickneth, the flesh profiteth nothing: the words that I have spake to you, they are spirit and Life.

65. But there are some of you that believe not: for Jesus from the beginning knew who they were that believ'd not, and who should betray him.

66. And he said: it was for this reason that I told you, no one can come to me, unless it be given him by my Father.

67. After this many of his Disciples went off: and now did not walk with him.

68. Jesus therefore said to the twelve: will you also go away?

69. And Simon Peter answer'd him: Lord, to whom shall we go? Thou hast the words of eternal Life:

70. And we have believ'd, and have known, that thou art Christ the Son of God.

71. Jesus answer'd them: have not I chosen you twelve: and one of you is a devil?

72. He meant Judas Iscariot the Son of Simon: for he it was that was to betray him, being one of the twelve.

A N N O T A T I O N S.

ψ. 14. *The Prophet indeed, i, e, the true Messias.*

ψ. 27. *For him God the Father hath seal'd.* The sense seems to be, that Christ having wrought so many miracles in the Father's name, the Father himself hath thereby given testimony in his favour, and witness'd, as it were under his seal, that Jesus is his true Son, whom he sent into the world.

ψ. 32. *Moses did not give you bread from heaven, i, e, the Manna,* was not given to your forefathers by Moses, but by God's goodness. 2dly neither came it from *heaven*, but from the clouds, or from the region of the air only. 3dly it did not make them that eat it, live for ever, but they that spiritually eat me the living bread, that is, believe in me, and keep my commandments, shall live for ever ψ.

37. 34. 44. and 66. *No one can come to me, unless the Father draw him* (a) These verses are commonly expounded of God's Elect, who are not only call'd, but saved, by a particular mercy and providence of God. God is said to *draw them* to himself by special and effectual Graces, yet without any force or necessity, without prejudice to the liberty of their free will. A man Says S. Aug. is said to *be drawn* by his pleasures, and by what he loves.

ψ. 41. *I am the living bread, who am come down from heaven.* These Jews did not believe that Christ was the true, and eternal Son of God, who came from heaven, and was *made flesh*, was made man. He speaks of this Faith in him, when he calls himself *the living bread*, the mystical bread of Life, that came to give Life everlasting to all true, and faithful believers. In this sense S. Augustin said trac. 25. p. 489. *why dost thou prepare thy teeth and belly, only believe, and thou hast eaten?* but afterwards he passeth to his sacramental and real presence in the Holy Sacrament.

ψ. 52. *The bread which I will give you, is my flesh for the Life of the world* (b) In most G. copies we read, *is my flesh which I will give for the Life of the world*, Christ here promised, what he afterwards instituted, and gave at his last supper. He promiseth to give his *Body and blood to be eaten*: the same body (tho the manner be different) which he would give on the Cross for the Redemption of the world.

The Jews of Capharnaum were presently scandaliz'd. *How* (said they) *can this man give us his flesh to eat?* But notwithstanding their murmuring, and the offence, which his words had given, even to *many* of his Disciples, he was so far from revoking, or expounding what he had said, of any figurative, or metaphorical sense, that he confirm'd the same truth in the clearest and strongest terms. *Amen, Amen I say to you, unless you eat &c.* and again. *For my flesh is truly meat, and my blood is truly drink.* V. 56. see the Annotations Matt. 26. page 115.

I cannot omit taking notice of what S. Chrysostom, and S. Cyril in their commentaries on this place, have left us on these words, *HOW CAN THIS MAN DO THIS?* These words, which call in question the Almighty, and incomprehensible power of God, would hinder them, says S. Chrys., from believing all other mysteries and miracles: they might as well have said: *HOW* could he with five loaves feed five thousand men? This question, *HOW CAN HE DO THIS?* Is a question of Infidels and unbelievers.

S. Cyril says that *HOW*, or *HOW CAN HE DO THIS?* cannot without folly be apply'd to God. 2^{dly} he calls it a question of *blasphemy*. 3. a *Jewish word*, for which these Capharnaites deserv'd the severest punishments 4. he confutes them by the saying of the Prophet Isaias, 55. 8. that God's *thoughts* and *ways* are as much above those of men as the *heavens* are above the *Earth*.

But if these Capharnaites, who knew not who Jesus was, were justly blamed for their *incredulous, foolish, blasphemous, Jewish* saying, *how can he give us his flesh to eat?* much more blameable are those Christians, who against the words of the Scripture, against the unanimous consent, and Authority of all Christian Churches in all parts of the world, refuse to believe his real presence, and have nothing to say, but with the obstinate Capharnaites, *how can this be done?* Their answers are the same, or no better, when they tell us, that the real presence contradicts their senses, their reason, that they *KNOW* it to be false. See the preface to this Gospel p. 302.

We may also observe with diverse Interpreters, that if Christians are not to believe, that Jesus Christ is one and the same God with the eternal Father: and that he is truly, and really present in the H. Sacrament of the Eucharist; it will be hard to deny but that Christ himself led men into these errors [which is blasphemy] For it is evident, and past all dispute, that the Jews murmur'd complain'd, and understood, that Christ several times *made himself God*, and *equal to the Father* of all: 2^{dly} when in this Chapter he told them, he would give them *his flesh to eat*, &c. they were shock'd to the highest degree, they cry'd out this *could not be*, that these words, and this speech was *hard and harsh*, hand on this very account, *many* that had been his Disciples till that time, *withdrew themselves* from him, and left him, and his doctrine. Was it not, then at least, high time to set his complaining hearers right, to prevent the *blasphemous*, and *idolatrious opinions*, of the following ages, nay even of all Christian Churches, by telling his Disciples at least, that he was only *a nominal God*, in

a *metaphorical and improper sense* ; that he spoke only of his body being *present* in a *figurative*, and *metaphorical sense* in the Holy Eucharist. If we are deceiv'd, who was it that deceiv'd us, but Christ himself, who so often repeated the same points of our beliefs? His Apostles must be esteem'd no less guilty in doing, and affirming the very same, both as to Christ's divinity, and his real presence in the Holy Sacrament, as hereafter t'will appear.

Ÿ. 58. *As the living Father hath sent me*, his only, his true Son, to become man: *and I live by the Father*, proceeding always from him; so he that *eateth me*, first by *faith* only, by believing in me, and secondly, he that eateth my *body and blood*, truly made *meat and drink*, tho' after a spiritual manner, [not in that visible bloody manner as the Capharnaits fancy'd to themselves,] shall *live* by me, and *live for ever*, happy in the Kingdom of my Glory.

Ÿ. 63. *What if you shall see the Son of man ascending where he was before?* The sense of these words, according to the common exposition, is this: you murmur at my words, as hard and harsh, and you refuse now to believe them, when I shall ascend into heaven, from whence I came into the world: and when my Ascension, and the doctrine that I have taught you, shall be confirm'd by a multitude of miracles, then shall you, and many others believe,

Ÿ. 64. *It is the spirit that quickeneth*, or giveth life: *the flesh profiteth nothing: the words that I have spoken to you, are spirit and life.* These words sufficiently correct the gross, and carnal imagination of those Capharnaites, that he meant to give them his body and blood to eat in a visible and bloody manner, as *flesh* says S. Aug. *is sold in the Market, and in the shambles* [c] but they do not imply a figurative or metaphorical presence only. The manner of Christ's presence is spiritual, and under the outward appearances of bread and wine; but yet he is there, truly and really present, by a change of the substance of bread and wine into the substance of his body and blood, which *truly* or *really* become our spiritual food, and are truly, and really receiv'd in the Holy Sacrament. — *The flesh* [d] of itself *profiteth nothing*, not even the flesh of our Saviour Christ, were it not united to the divine person of Christ. But we must take care, how we understand these words spoken by our Saviour: for it is certain, says S. Aug. that the *word made flesh*, is the cause of all our happiness.

Ÿ. 68. *Jesus said to the twelve, will you also go away?* He shews them, says S. Chrys. that he stood not in need of them, and so leaves them to their free choice.

Ÿ. 69. *Simon Peter*, the Chief or head of them, said in the name of the rest; *Lord, to whom shall we go?* It is only from thee, that we hope for Salvation. *Thou hast the words of eternal life*: we have *believ'd*, and *known*, and remain in this belief, that *thou art the Christ the Son of God*.

[A] Ÿ. 37. *Nisi pater traxerit eum. S. Aug. trac. 26. p. 495. note cogitare invitum trahi, trahitur animus & amore-trahit sua quemque voluptas. Virg. Eclog. 2.*

(b) *Ÿ. 52. Quomodo potest hic, &c. πῶς δυνάται ἕτος; S. Chrysf. hom. 45 in Joan. in Joan. in the Greek hom. 46. tom. 8 pag 272. ὅταν γὰρ ἡ ζήτησις τῆ πῶς εἰσέλθῃ, συνέρχεται ἐν ἀπιστίᾳ. S. Cyril. l. 4. in Joan. p. 359. Illud quomodo stultè de Deo proferunt. τὸ πῶς ἀνοήτως ἐπὶ θεῷ λέγουσιν. — Hoc loquendi genus omni scatere blasphemiam, δυσφημίας ἀπάσης. — Judaicum verbum. τὸ πῶς Ἰουδαϊκὸν ῥῆμα. He takes notice how much the nature and power of God is above human capacity, he shews it by examples, and then concludes p. 360. De quibus miraculis si tuum illud QUOMODO subinde inferas, omni planè Scripturæ Divinæ fidem derogabis, ὅλη παντελῶς ἀπειθήσεις τῇ θεῷ γραφῇ.*

(c) *Ÿ. 64. S. Aug. 27. p. 503. carnem quippe intellexerunt, quomodo in Cadavere dilaniatur, aut in macello venditur.*

(d) *S. Aug. Ibid. caro non prodest quicquam, sed caro sola . . . nam si caro nihil prodesset, verbum caro non fieret.*



CHAP. VII.

1. **N**OW after these things Jesus walk'd through Galilee, for he would not walk through Judea, because the Jews sought to kill him.

2. And the feast of the Jews, call'd of the Tabernacles, was at hand.

3. And his brethren said to him: pass from hence, and go into Judea, that thy Disciples also may see the works, which thou do'st.

4. For no one doth any thing in private, and he himself seeketh to be known: if thou do'st these things, make thy self known to the world.

5. For neither did his brethren believe in him.

6. Jesus therefore said to them; my time is not yet come: but your time is always ready.

7 The world cannot hate you, but hateth me: because I give testimony of it, that the works thereof are evil.

8. Go you up to this festival day, but for me I go not to this festival day: because my time is not yet fulfill'd.

9. Having said these words, he remain'd in Galilee.

10. Now after his brethren were gone up, then went he also up to the feast, not publickly, but as it were in private.

11. The Jews then sought for him at the feast, and said : where is he ?

12. And much murmuring there was among the people concerning him : for some said : he is a good man : others said : no , but he seduceth the people :

13. Yet no one spoke openly concerning him , for fear of the Jews.

14. Now when the feast was half over , Jesus went up into the Temple , and taught.

15. And the Jews were in admiration, and said : how doth this man know letters , not having learnt *them* ?

16. Jesus answer'd them , and said : my Doctrine is not mine , but of him that sent me.

17. If any one will do his will , he will understand whether this doctrine be from God , or whether I speak from my self.

18. He that speaketh from himself , seeketh his own glory : but he that seeketh the glory of him, that sent him, is sincere, and injustice in him there is not.

19. Did not Moyſes give you the law : and none of you keepeth the law ?

20. Why do you seek to kill me ? the multitude answer'd, and said : thou hast a devil : who seeketh to kill thee ?

21. Jesus answer'd them : I have done one work , and all of you admire.

22. Moyſes gave you circumcision (not that it is of Moyſes , but of the Fathers) and on the Sabbath you circumcise a man.

23. If a man receive circumcision on the Sabbath, so that the law of Moyſes be not broken , are you angry at me because I have heal'd the whole man on the Sabbath ?

24. Judge not according to the appearance , but give a just judgment.

25. Then some of Jerusalem said : is not this he, whom they seek to kill ?

26. Behold he now speaketh openly , and they say nothing to him : are our chief men convinc'd indeed , that he is the Christ.

27. But we know whence this man is : but when Christ cometh , no one knoweth whence he is.

28. Jesus therefore cry'd out in the Temple teaching and saying : you both know me, and know whence I am : and I am not come from myself , but he that hath sent me , is true , whom you do not know.

29. I know him , because I am from him , and he hath sent me.

30. They sought therefore to apprehend him : and no one laid hands on him : because his hour was not yet come.

31. But of the people many believ'd in him, and said : Christ when he cometh , shall he do more Miracles than these which this man doth ?

32. The Pharisees heard the people muttering these things concerning him : and the chief men and the Pharisees sent officers to apprehend him.

33. Jesus then said to them : yet a little while am I with you : and I go to him , that sent me.

34. You shall seek me , and shall not find me : and where I am , you cannot come.

35. The Jews therefore said among themselves : whither will this man go , that we shall not find him ? will he go unto the dispersed among the Gentils , and teach the Gentils ?

36. what is the meaning of what he said ? you shall seek me , and shall not find me : and where I am , you cannot come.

37. Now on the last great day of the Festivity , Jesus stood , and cry'd out : if any one thirst , let him come to me , and drink.

38. He that believeth in me , as the Scripture saith , rivers of living water shall flow from out of him.

39. And this he said of the spirit , which they that believ'd in him were to receive : for the spirit was not yet given , because Jesus was not yet glorified.

40. Of that multitude therefore , when they had heard these his discourses , some said : this is the Prophet indeed.

41. Others said : this is the Christ : but some of them said : doth Christ come from Galilee ?

42. Doth not the Scripture say , that Christ is to come of the race of David , and from the Town of Bethleem , where David was ?

43. There arose therefore a dissension among the people about him.

44. And some of them were for apprehending him ; but no one laid hands on him.

45. Now the servants came *back* to the chief priests , and Pharisees : who said to them : why have you not brought him ?

46. The servants made answer , never man spoke like this man.

47. The Pharisees then reply'd ; and are you also seduc'd ?

48. Has any one of the chief men , or of the Pharisees believ'd in him ?

49. But this rabble , that knoweth not the law , is cursed.

50. Nicodemus said to them [he that came to him by night] who was one of them.

51. Doth our law judge a man , unless it first hear from him , and take cognisance of what he doth ?

52. They answer'd , and said to him : and art thou also a Galilean ? search the Scriptures , and see that no Prophet riseth out of Galilee.

53. And they return'd every man to his own home.

AN NOT A T I O N S.

¶ 5. *Neither did his Brethren believe in him* : by his brethren here , we are to understand his kindred , his Towns-men , or country-men , at , or about Nazareth.

¶ 8. *Go you up to this Feast of Tabernacles* , which lasted 8 Days. *I go not* with you , nor to be there at the *first* day , nor in that publick manner , as you desire ~~————~~ But when the *feast was half over* , about the fourth Day , Jesus went thither in a private manner , yet so that when he was arrived , he spoke publickly in the Temple.

¶ 16. *My Doctrine is not mine* , i , e , not mine only , but also of the Father ; from whom I proceed , and with whom I am always.

¶ 18. *Is sincere* , true , seeketh truth , and not his own glory.

¶ 30. *Thou hast a devil* , art possessed with a devil , mad &c.

v. 21. *I have done one work.* He means by healing the man at pond, who had been ill 38 years.

v. 26. *Are our chief men or Princes convinc'd?* the chief Priests, scribes, and all the members of the great Sanhedrim.

v. 27. *We know whence this man is :* they look'd upon him, as no more than a man, and they thought they knew his Father to be Joseph, they knew his Mother, and kindred ——— But when *Christ* 'll come, *no one knoweth, whence he cometh.* Thus said some of the people, but doubtless the more learned among them, knew Christ was to be born at Bethlehem.

v. 28. *You both know me, i, e, you know me as man, and where I have been educated* ——— but him *that sent me*, from whom I proceeded, and who sent me into this world to be it's redeemer, *you know not*; because you know not, that he was always, and from eternity my eternal Father, and I his eternal Son.

v. 32. *The Pharisees* understood well enough, that his words signify'd, he was their Messias, and the true son of God. And they sent their servants to seize him, and bring him to them.

v. 33. *Yet a little while, and I am with you :* and then *I go*, and return to him that sent me, with whom I am always, but as man, I shall leave the world.

v. 34. *You shall not find me.* Some understand it, you shall wish conversing with you, as at present, healing diseases, &c But as I shall suffer Death shortly, you shall not find me: Others expound it, I shall seek for your Messias, but not owning *me*, who am truly, you shall not find your Messias: and you *cannot come to me* into my kingdom of Glory, because you will not believe in me.

v. 35. *Will he go to the dispersed among the Gentils, or to the dispersed Gentils, and Jews among them, to preach to them?*

v. 38. *Rivers of living water shall flow out of him.* Lit. *out of his belly*: but we need not here stick just to the letter of the text. By *living water*, are signify'd the gifts of the Holy Ghost, which were promis'd to the faithful. — *For the Spirit* was not given, in that particular and extraordinary manner, *because Jesus was not glorified* by his Ascension, and the coming of the Holy Ghost.

v. 49. *This rabble is cursed, i, e, falls under the curses of the Law*, by being seduc'd, and led away by false Preachers.

v. 52. They say to Nicodemus; *art thou a Galilean*, who deniest this Galilean, whereas no Prophet, nor especially the Messias, comes from Galilee?



CHAP. VIII.

NOW Jesus went up the mountain of Olives:
2. And early in the morning he again came

into the Temple, and all the people came to him, and sitting he taught them.

3. And the Scribes, and Pharisees bring unto him a woman taken in adultery : and plac'd her in the midst :

4. And said to him : Master, this woman was just now taken in adultery :

5. And the law of Moyses commanded us to stone such a one : what therefore sayst thou ?

6. And this they said trying him, that they might accuse him : but Jesus bowing himself down, wrote with his finger on the ground.

7. When therefore they continu'd putting the question to him, he rais'd himself up, and said to them : he that is without sin among you, let him first cast a stone at her.

8. And stooping down again, he wrote on the ground.

9. But they hearing it went out one by one, beginning from the eldest ; and Jesus alone remain'd, and the woman standing in the middle.

10. Jesus then raising himself up, said to her : woman, where are they, that accus'd thee ? hath no one condemn'd thee ?

11. Who reply'd : no one Lord. And Jesus said : neither will I condemn thee : go, and now sin no more.

12. Jesus therefore again spake to them, saying : I am the light of the world ; he that followeth me, walketh not in darkness, but shall have the light of life.

13. The Pharisees then said to him : thou bearest testimony of thy self, thy testimony is not true.

14. Jesus answer'd, and said to them : altho' I bear testimony of my self, my testimony is true ; because I know whence I came, and whither I go : but you know not whence I come, or whither I go.

15. You judge according to the flesh, I judge not any one :

16. And if I do judge, my judgment is true, because I am not alone : but I, and he that sent me, the Father.

17. And in your law it is written, that the testimony of two men is true.

18. I am *one* that bear testimony of myself: and he that sent me the Father, beareth testimony of me.

19. They said therefore to him: where is thy Father? Jesus answer'd: you neither know me, nor my Father: if you knew me, you would also perhaps have known my Father.

20. These words Jesus spoke in the Treasury teaching in the Temple: and no one laid hold on him, because his hour was not yet come.

21. Jesus then again said to them: I go, and you shall seek me, and you shall die in your sin. whither I go, you cannot come.

22. The Jews therefore said: will he kill himself? because he said: whither I go, you cannot come.

23. And he said to them, you are from below, I am from above: you are of this world, I am not of this world.

24. I said therefore to you; that you shall die in your sins: for if you believe not that I am *he*, you shall die in your sin.

25. They said therefore to him: who art thou? Jesus said to them: the beginning, who also speak unto you.

26. Many things I have to say, and judge of you: but he that sent me, is true: and what things I have heard from him, these I speak in the world.

27. And they understood not, that he call'd God his Father.

28. Jesus therefore said to them: when you shall have raised up the Son of man, then you shall know that I am *he*: and of my self I do nothing, but as the Father hath taught me, these things I speak:

29. And he that sent me, is with me, and he hath not left me alone; for I do always the things that please him.

30. When he spoke these things, many believ'd in him.

31. Jesus therefore said to those Jews, who believed him: if you shall abide in my doctrine, you shall be my Disciples indeed:

32. And you shall know the truth, and the truth shall make you free.

33. They answer'd him : we are the offspring of Abraham, and we have never been slaves to any one ; how sayst thou, you shall be free ?

34. Jesus answer'd them, Amen, Amen I say unto you, that every one, who committeth sin, is a slave to sin :

35. And he that is a slave, remaineth not in the house for ever ; but the Son remaineth for ever.

36. If therefore the Son make you free, you shall be free indeed.

37. I know you are the children of Abraham : but you seek to kill me, because my words have no place in you.

38. I speak what I have seen with my Father ; and you do the things, that you have seen with your Father.

39. They answer'd, and said to him : Our Father is Abraham : Jesus reply'd ; if you be the Children of Abraham, do the works of Abraham :

40. But now you seek to kill me, a man, who hath spoke the truth to you ; which I have heard from God : this did not Abraham.

41. You do the works of your Father. They said therefore to him : we are not born of fornication, we have one Father God.

42. Jesus then said to them : if God were your Father ; surely you would love me : for I proceeded, and came from God : for I came not of myself, but he hath sent me.

43. Why do not you understand my language ? because you cannot hear my speech.

44. You are of your Father the devil : and you will perform the desires of your father. He was a murderer from the beginning, and stood not in the truth : because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof.

45. But as for me, if I speak the truth, you believe me not.

46. Who among you will convict me of sin : if

ſpeak the truth , why do not you believe me ?

47. He that is of God , heareth the words of God : therefore you hear not , becauſe you are not of God.

48. The Jews then answer'd , and ſaid to him : do not we ſay well, that thou art a Samaritan , and haſt a Devil ?

49. Jeſus reply'd : I have no devil : but I honour my Father , and you have diſhonour'd me.

50. But I ſeek not my own glory : there is one to ſeek it , and judge.

51. Amen , Amen , I ſay to you : if any one ſhall keep my word , he ſhall not die for ever.

52. The Jews therefore ſaid : now we know thou haſt a devil : Abraham is dead , and the Prophets : and thou ſayeſt : if any one keep my word , he ſhall not die for ever.

53. Art thou then greater than our Father Abraham, who is dead ? and the Prophets are dead : whom doſt thou make thyſelf ?

54. Jeſus answer'd : if I glorify myſelf , my glory is nothing : it is my father who glorifieth me , whom you ſay to be your God ,

55. And you have not known him : but I know him. And if I ſhould ſay I know him not , I ſhould be a lier like unto you : but I know him , and keep his word.

56. Your Father Abraham was exceeding glad to ſee my day : he ſaw it , and rejoiced.

57. The Jews then ſaid to him : thou art not yet fifty years old , and haſt thou ſeen Abraham ?

58. Jeſus ſaid to them : Amen , Amen I ſay to you , before that Abraham was made , I am.

59. They took therefore up ſtones to throw at him : but Jeſus hid himſelf , and went out of the Temple.

A N N O T A T I O N S.

ſ. 1. &c. The laſt verſe of the foregoing Chapter , and the eleven verſes , that follow in this , are not found in the greater part of our preſent G. Copies , yet they are in ſome MSS. and ſo are retain'd

in the Prot. Translation. We read nothing of them in the commentaries of S. Chrys. or S. Cyril. But S. Jerom l. 2. cont. Pelagianos tom. 4. part. 2. p. 521. Ed. B. says, they were found in many both Lat. and G. copies. S. Amb. Ep. 52. says, this passage of the woman taken in Adultery, was always famous in the Church. S. Aug. expounds them tract. 33. in John &c.

ψ. 6. *He wrote with his finger*, as one that was amuzing about something else,

ψ. 9. *They went away one by one*, confounded, and as it is in the ordinary G. copies, convicted by their own consciences.

ψ. 14. *Altho' I bear testimony or witness of myself, my testimony is true*; he gives them the reason ψ. 16. because he is not alone, but the Father (who also beareth witness) is always with him.

ψ. 15. *You judge*, and also bear testimony concerning other men, according to the flesh, and according to outward shew, and appearances only. *I judge no one* in this manner. And what ever judgment I pass, or if I give testimony, my testimony is true, as coming also from the Father, with whom I am one in nature, tho' distinct persons: and *two* according to the law, are enough to give evidence.

ψ. 19. *Where is thy Father?* They knew well enough by other discourses, that he had call'd, and declar'd God to be his Father; but they had a mind to make him own it again, that they might accuse him, as guilty of blasphemy. — *You neither know me, nor my Father*: you will not own me to have been always his Son, nor him to have been always my Father: *did you know me* to be his Son, always proceeding from him, *you would also know my Father*, and know him as my Father from all Eternity.

ψ. 21. *I go, and you shall seek me* &c. See the foregoing chap. ψ. 34. ψ. 23. *I am not of this world*, he speaks of his divine person, as the words evidently shew.

ψ. 25. *Who art thou? Jesus said to them: the beginning, who also speak to you.* This Text, and the construction of it, is obscure, both in the latin, and in the Greek. S. Aug. and some of the latin Fathers expound it in this manner, *I am the beginning* of all things, who now being made man, speak to you. But this do's not seem the construction, if we consult the greek text [where *the beginning* is not in the nominative, but in the accusative case] and therefore S. Aug. having consider'd more attentively the greek, thinks that some thing must be understood, as *believe me to be the beginning*: he looks upon this to be the sense and the construction, as being connected with what was said two verses before, towit, *unless you believe that I am he* the true Messias, *you shall die in your sins.* That they might, says S. Aug. tract. 38. num 11. p. 560. know what they were to believe, he made them this answer, as if he had said: believe me to be the beginning, the cause, and author of all things, who am now become man, and speak to you. Other later Interpreters are of opinion, that *the beginning* is here a Grecism, and signifies the same as *at first*, or from the beginning. The sense therefore and construction may be, *I am, what I said and told you*

you at first, and from the beginning, that is, I am your Messias, the true Son of God, sent into the world, &c.

Ψ. 26. *What things I have heard from him, &c.* For Christ to *hear* from his Father, to *see*, &c. is the same as to proceed from him, to be of the same nature and substance. see c. 5- Ψ. 19.

Ψ. 27. *They understood not, &c.* Some of the more ignorant among the Jews, understood not Christ, when he clearly enough signify'd that he was equal to God, and of one and the same nature, but at other times they that heard him, perceiv'd it very well, and so in this place, they were for stoning him to death.

Ψ. 28. *When you shall have rais'd up, &c. i. e.* have put me to the death of the cross (see John. 3. 14. And 12. 32.) *You*, that is, many of you, *shall know*, and believe in me, as your Messias.

Ψ. 32. *And the truth shall make you free.* They were affronted at these words, as if he hinted they were slaves, and not a free People. They tell him therefore, that they were never *slaves to any one*. They can only pretend this of themselves: for their fore-fathers were slaves to the Egyptians, to the Babylonians, &c. and besides they were now the subjects, if not slaves to the Romans. But Christ speaks of the worst of slaveries, and tells them, that such as live in sin, *are slaves to sin*.

Ψ. 35. *And a slave liveth not in the house for ever*, nor has a right to live in that manner as a Son, and a child of the family has to live in his Father's house. A slave or servant, tho' he live never so long in his Master's house, his condition is quite different from that of a Son of the family: and thus Christ puts them in mind, that tho' they be of the race of Abraham, and in that sense can pretend to be his children, yet having made themselves slaves to sin, and remaining in that sin, by which they refuse to believe in him their Messias, they are not the spiritual children of Abraham, nor can inherit the promises made to Abraham, till by the grace of Christ, they believe in him, and become his adoptive children.

Ψ. 37. *You, i. e.* many of you, *seek to kill me*, because my words *have no place in you*, that is, are not rightly understood, nor receiv'd by you: you reject my doctrine, and are displeas'd with it.

Ψ. 38. *The things that you have seen with your Father, i. e.* you follow the suggestions of the devil, whom, Ψ. 44. in plain terms, he calls their *Father*.

Ψ. 41. *We are not born of Fornication, we have one Father God.* These Jews perceiv'd that Christ had hinted, that they were not the true and faithful sons of Abraham, and therefore they reply'd in this manner. But Christ answer'd, *if God was your Father*, if you were his dutiful children, *you would also believe in me, and love me: for I have proceeded from him, and am come from him*, his true Son: and now *sent* into the world by him. But you *cannot hear my words*, because you will not, by your own wilful obstinate blindness.

Ψ. 43. 44. *You have the devil for your Father*, and have made your selves his slaves. *He was a murderer from the beginning* of the world, having brought both a corporal, and a spiritual death by sin,

upon all mankind. — He stood not in truth, in the ways of truth, and obedience to God. — He is a liar, and the Father thereof, that is, the Father of lies. I speak truth, being truth it self.

Ψ. 51. He shall not see death, he shall not die, for ever : i, e, he shall not incur an eternal death, as they who die in sin : but they understood his words of the death of the body.

56. Abraham, by divine revelation, saw my day, the day, or time when I was sent into the world, and rejoic'd exceedingly at it.

Ψ. 58. Before that Abraham was made, I am. Christ here speaks of his eternal existence as God. S. Aug. shews this by these very words I am. He do's not say, before Abraham was made, I was made : because as the Son of God, he never was made : but I am, which shews his eternal divine nature.

(a) Ψ. 1. S. Hieron in multis latinis & græcis codicibus invenitur. see the G. Edition of the N. Testament at Amsterdam ex officinâ Westeniana an. 1711. in notis Criticis in fine p. 17.

(b) Ψ. 9. ἀπὸ τῆς συνηθείας ἐλεγχομένοι.

(c) Ψ. 25. Principium qui & loquor vobis. S. Aug. reads, quia loquor vobis, as we find in some G. MSS, and in S. Cyr. pag. 511. In the Common Copies we read, τὴν ἀρχὴν ὃ τι κὶ λαλῶ ὑμῖν. And as τὴν ἀρχὴν is in the accusative case, so may we take principium, and to be taken adverbially, to signify the same as primum, à principio, imprimis. Maldonate is of this opinion, as well as many others, and brings examples to shew that τὴν ἀρχὴν, i, e, κατὰ τὴν ἀρχὴν is often taken for primum : and so the sense will be: I am what I told you from the beginning, i, e, the Messias, and this I now tell you again. We may also take notice, that the G. construction is hard to be accounted for. τὴν ἀρχὴν ὃ τι, not ὡς qui, nor ἥ to agree with ἀρχή.

(d) Ψ. 58. Abraham fieret, ego sum. πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ ἔμην S. Aug. tract. 43. in Joan. num. 17. p. 588. intellige, fieret ad creaturam, sum vero pertinere ad divinam substantiam, non dixit, antequam Abraham esset, ego eram, ... neque dixit, ego factus sum.. agnoscite creatorem, discernite creaturam.



C H A P. IX.

1. **A**Nd Jesus passing by saw a man blind from his birth:
2. And his Disciples put this question to him : Master, who hath sinn'd, this man, or his Parents, that he should be born blind?

3. Jesus answer'd: it is not that he hath sinn'd, or his Parents : but that the works of God may be made manifest in him.

4. I must work the works of him, that sent me, while it is day: the night cometh, when no one can work.

5. As long as I am in the world, I am the light of the world.

6. Having said these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes.

7. And he said to him: go, wash in the pool of Siloe, (which signifieth sent) he went therefore, and wash'd, and came seeing.

8. The neighbours therefore, and they who had seen him before being a beggar, said: is not this he, that sat, and begg'd? Some said: it is he.

9. And others: no: 'tis not: but he is like him, but he told them: I am he.

10. They said therefore to him: how have thy eyes been open'd?

11. He reply'd: that man, who is call'd Jesus, made clay; and anointed my eyes, and said to me: go to the pool of Siloe, and wash: and I went, and wash'd, and I see.

12. They said then to him; where is he? He reply'd; I know not.

13. They bring him, that had been blind to the Pharisees.

14. Now it was the Sabbath when Jesus made clay, and open'd his eyes.

15. Again therefore the Pharisees ask'd him how he had receiv'd his sight? And he said to them; he put clay upon my eyes, and I wash'd, and I see.

16. Some of the Pharisees then said: this man is not from God, that keepeth not the Sabbath: others said: how can a man that is a sinner do these miracles? And there was a division among them.

17. They say therefore to the blind man again: what sayest thou concerning him, who open'd thy eyes? he reply'd: he is a Prophet.

18. The Jews then did not believe *this* of him, that he had been blind, and had receiv'd his sight, until

they call'd the Parents of him that *now* saw :

19. And ask'd them saying ; is this your Son , whom you say to have been born blind , how then doth he now see ?

20. His Parents answer'd them , and said : we know that this is our Son , and that he was born blind :

21. But by what means he now seeth , we know not ; or who hath open'd his eyes , we know not ; ask him ; he's of age , let him give an account of him self.

22. His Parents spoke in this manner , because they fear'd the Jews ; for now the Jews had combin'd together , that if any one should confess him to be Christ , he should be turn'd out of the Synagogue.

23. Therefore his Parents said : he's of age , ask him.

24. They call'd then again the man , who had been blind , and said to him : give glory to God ; we know that this man is a sinner.

25. He said therefore to them : whether he be a sinner or not , I know not : one thing I know , that whereas I was blind , I now see.

26. They said then to him ; what did he to thee ? how did he open thy eyes ?

27. I have told you even now , and you have heard it : why would you hear it again ? will you also become his Disciples ?

28. They revil'd him therefore , and said : be thou his Disciple ; we are the Disciples of Moyſes.

29. We know that God spoke to Moyſes : but this man we know not whence he is.

30. The man answer'd , and said to them : this is a strange thing indeed , that you know not whence he is , and he hath open'd my eyes :

31. And we know that God heareth not sinners ; but if any one be a worshipper of God , and perform his will , him he heareth.

32. In no age hath it been heard , that any one hath open'd the eyes of one born blind.

33. Unless this man were from God , he could not do anything.

34. And they answer'd him, and said to him: thou hast been wholly born in sins, and dost thou teach us? and they cast him forth.

35. Jesus heard that they had cast him forth; and when he had found him, he said to him; dost thou believe in the Son of God?

36. He reply'd, and said: who is he, Lord, that I may believe in him?

37. And Jesus said to him: thou hast both seen him, and it is he, who talketh with thee.

38. He said then: Lord I do believe. And falling down he ador'd him.

39. And Jesus said: I am come unto judgment, into this world: that they who see not may see, and they who see may become blind.

40. And some of the Pharisees, who were with him, heard *this*, and said to him: and are we also blind?

41. Jesus said to them: if you were blind, you would not be liable to sin: but now that you say we see, your sin remaineth.

ANNOTATIONS.

Ÿ. 4. *While it is day, i, e, during all the time of this mortal life; the night comes, i, e, death.*

Ÿ. 6. *He spit on the ground.* With clay and spittle he cur'd the blind man, to make the Miracle more visible.

Ÿ. 22. *The Jews had conspired,* or combin'd together, that if any one own'd him for the Messiah, he shou'd be turn'd out of their Synagogues, as a person excommunicated.

Ÿ. 27. *I have already told you, and you have heard.* In almost all G. MSS. we now read, and you have *not* heard. Beza with good reason here prefers the Latin-Vulgate, as more correct than the greek.

Ÿ. 28. They revil'd him with scornful [a] and disdainful language.

Ÿ. 31. *God heareth not sinners, i, e, in so particular a manner, as to work miracles in favour of them, and their Doctrine.*

Ÿ. 32. *In no age hath it been seen.* Tho' we read of many miracles done by Moyses, and the Prophets, this, saith he, is the first example, of any man receiving his sight, who had been born blind.

Ÿ. 39. *I am come unto judgment.* Christ said c. 3. 17. *that God did not send his son to judge the world:* the same he repeats John 12. 47 nor is this contradictory to those words: the meaning here is not, that he is come to exercise the office of a Judge, but he tells them what

will be the consequences of his coming, and their refusing to believe in him, that they shall be justly punish'd with the greatest severity for their wilful blindness.

ψ. 41. The Pharisees then reply'd : *and are we also blind ? Jesus said to them : if you were blind*, by an ignorance in not having heard of me, and my doctrine, you might be excus'd for not believing ; but now *saying, we see* : and having been your selves in the occasions and opportunities of seeing, your sin remaineth, and you in your sins.

(a) ψ. 28. *Maledixerunt*, ἐλοιδόγησαν. *reviled, rather than curs'd.*



C H A P. X.

1. **A**men, Amen I say to you : he that entreth not by the door into the fold of the sheep, but climbeth up another way, the same is a thief, and a robber.

2. But he that entreth by the door, is the pastor of the sheep :

3. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them forth.

4. And when he hath led forth his own sheep, he go's before them : and the sheep follow him, because they know his voice.

5. And they follow not a stranger, but fly from him ; because they know not the voice of strangers.

6. This parable Jesus spoke to them ; but they understood not what he said to them.

7. Jesus therefore said to them again : Amen, Amen I say to you, I am the door of the sheep.

8. All they who came, are thieves and robbers, and the sheep heard them not.

9. I am the door : if any one enter by me, he shall be sav'd : and he shall go in, and go out, and shall find pastures.

10. The thief cometh for no other end, but to steal, to kill, and to destroy. I am come, that they may have Life, and that they may have it more abundantly.

11. I am the good shepherd : the good shepherd giveth his Life for his flock :

12. But the hireling, and he who is not the shepherd, whose own sheep they are not, seeth the wolf coming, and he abandonneth the sheep, and flyeth; and the wolf snatcheth, and disperfeth the sheep.

13. And the hireling flyeth, because he is a hireling, and hath not care of the sheep.

14. I am the good shepherd: and I know mine, and mine know me.

15. In like manner as the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

16. And I have other sheep, that are not of this fold: them also I must bring, and they will hear my voice, and there shall be made one fold, and one shepherd.

17. Therefore the Father loveth me: because I lay down my Life, that I may take it again.

18. No one taketh it away from me; but I lay it down of myself, and I have power to lay it down, and have power to take it again: this command I receiv'd from my Father.

19. A dissension arose again among the Jews by reason of these words.

20. Many of them said: he has a devil, and he is mad; why do you hear him?

21. Others said: these are not the words of one possess'd by the devil: can the devil open the eyes of the blind?

22. Now the feast of the Dedication happen'd at Jerusalem; and it was the winter-season.

23. And Jesus walk'd in the Temple, in the porch of Salomon.

24. The Jews then came round about him, and said to him: how long dost thou keep our minds in suspense? If thou art the Christ, tell us plainly.

25. Jesus answer'd them; I tell you, and you believe not: the works, which I do in the name of my Father, they bear testimony concerning me:

26. But you believe not, because you are not of my sheep.

27. My sheep hear my voice : and I know them, and they follow me.

28. And I give to them life everlasting ; and they shall not perish for ever : neither shall any one snatch them out of my hand.

29. That which my Father hath given me , is greater than all : and no one can snatch *them* out of the hand of my Father.

30. I, and the Father are one.

31. The Jews then took up stones , that they might stone him.

32. Jesus said to them : many good works have I shewn to you from my Father ; for which of those works are you for stoning me ?

33. The Jews answer'd him : it is not for any good work we are for stoning thee, but for blasphemy : and because thou being a man , makest thy self God.

34. Jesus made answer : is it not written in your law ; I have said , you are Gods ?

35. If it hath call'd those Gods , to whom the words of God were address'd , and the Scripture cannot be made void ?

26. Do you say of him , whom the Father hath sanctified , and sent into the world , thou blasphemest : because I said , I am the Son of God ?

37. If I perform not the works of my Father , do not believe me :

38. But if I do ; then if you will not believe me , give credit to my works , that you may know , and believe that the Father is in me , and I in the Father.

39. They sought therefore to apprehend him , but he went forth out of their hands.

40. He went then again beyond *the River Jordan* to that place, where John was baptizing first ; and staid there.

41. And many came to him , and said ; as for John he did no miracle :

42. But all things whatsoever John said concerning this person , were true : and many believ'd in him.

A N N O T A T I O N S.

Ψ. 1. &c. In this parable the *fold* is the Church : the *good shepherd*, and also the *door* is Christ : the *thieves* and *Robbers* are false guides, the *hirelings*, such ministers as seek their own profit and gain, and a good living, as they call it, the *wolves*, hereticks, the *sheep* not yet brought into the fold, the Gentils not then converted.

Ψ. 3. *His own sheep by name*, by this, is signify'd his particular care.

Ψ. 4. *He go's before them*, leads them by his instructions, and example.

Ψ. 8. *All they who came, are, i, e, were thieves*, meaning those who came on their own accord, without being sent : not so the Prophets, who had their Mission from God.

Ψ. 14. *I know mine, and mine know me. To know*, in the style of the H. Scriptures, is to love and approve.

Ψ. 15. *I lay down, i, e, in a short time, shall lay down my life for my sheep* : for all ; and in a special manner, for my Elect. See Ψ. 28.

16. *One fold*. In the G. *one flock*. The signification is the same : that is, that there shall be one Church of Jews and Gentils converted.

Ψ. 17. *Therefore the Father loveth me because I lay down my life, &c.* Christ here speaketh of himself, as made man for the redemption of mankind : or rather, as he was our redeemer, both God and man : for he laid down his life, and died as man, and had a power to take it again, as God. Yet the *command* of laying it down, he as man receiv'd from the Father : thus as he was man, he was obedient to him even to the death on the cross. See Philip. 2. 8.

24. *If thou art the Christ, tell us plainly*. S. John Baptist had told them several times who Jesus was. See Jo. c. 1. He himself had not only own'd it in plain terms to the Samaritan woman, Jo 4. 26. but he had frequently deliver'd this Truth so openly to them, that he came from heaven, that he was sent into the world that all men shou'd be saved by believing in him, that he was the Son of God, and one with the Father, that they easily perceiv'd he made himself God : but these men would have him to declare it again, that they might accuse him.

Ψ. 25. *The works and miracles, which I do in the name of the Father, these bear testimony of me*, and shew who I am, being foretold by the Prophets, see Jo. 5. 31. &c.

Ψ. 26. *Because you are not of my sheep*, refusing to believe in me, and to follow my doctrine, by your own wilful blindness.

Ψ. 28. *They shall not perish for ever : nor shall any one snatch them out of my hand*. He speaks of his Elect, of those whom he call'd by a special Providence, and mercy, whom he blest'd with more than ordinary Graces, and with the Gift of final perseverance to the end in his Grace.

Ψ. 29. *That which the Father hath given (a) me, is greater than all*. We may look upon this as the true reading by Tertullian, S. Hilary, S. Amb. S. Aug. &c. The ancient Fathers make use of these

words, to shew the eternal procession of the Son from the Father : and that they are one in nature, substance, power, &c. The reading in the ordinary G. copies, is now different. *My Father who gave me them, (the sheep) is greater than all.* — No one can snatch, or pull them by force, out of the hand of the Father. He had said just before, *no one shall, or can snatch them out of my hand.* And this shews, that the *hand*, that is, the power of the Father and the Son, is equal, is one and the same. See S. Aug. S. Chylostom, &c.

ψ. 30. *I and the Father are one*, or *one thing*, not one person, nor one by an union of affection only, but in nature, substance, power, and other perfections, as appears by the whole text : for Christ here tells them that none of his Elect shall perish, because no one can snatch them out of his hands, no more than out of the hands of his Father, and then adds that he and his Father are one, or have one equal power : and if *their power*, says S. Chrys : *is the same, so is their substance.* — Christ adds ψ. 38 *That the Father is in him, and he in the Father*, which also shews an union of nature and substance, and not only of love and affection, especially when taken with other words of our Saviour Christ.

ψ. 31. *They took up stones, &c. because*, said they, *being a man, thou makest thy self God.* The Jews, says S. Aug. understood well enough what the Arians will not understand, that from Christ's words it follow'd, that he was one and the same God with the eternal Father.

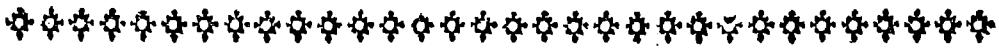
ψ. 34. *It is written in your law* (under which were also comprehended the psalms) *I have said : you are Gods, &c.* Christ here stops the mouths of the Jews, by an argument which they could not answer, that sometimes they were call'd Gods, who acted by God's authority (*I have said, you are Gods*, psal 81. 6.) But then he immediately declares, that it is not in this sense only, that he is God. 1st because he has been sanctify'd by the Father, which S. Aug. and others understand of that infinite sanctification, which he has necessarily by always proceeding from the Father. Others expound it of a greater sanctity and fulness of grace above all other Saints, given to him, even as he was man. But 2^{dly}. he add's at the same time, and confirms what he had often told them, that he was the *Son of God, sent into the world*: that his works shew that *he was in the Father, and the Father, in him* : By this they saw that he was far from recalling or contradicting what he had said before : And therefore (ψ. 39.) *they sought to apprehend him, and put him to death for blasphemy.*

ψ. 39. *But he went out of their hands*, perhaps making himself invisible, or hindring them by his divine power.

(a) ψ. 29. *Pater meus quod dedit mihi, majus est omnibus.* See Tertul. l. cont. Praxeam c. 22. p. 513. C. Ed. R. S. Hilary. l. 7. de Trin. p. 930. Ed. Ben. S. Amb. l. 3. de Sp. S. c. 18. Ed. Par. 1586. S. Aug. trac. 49. in Joan. p. 616. *Quid dedit filio Pater majus omnibus? ut ipse illi esset Unigenitus Filius.* S. Chrys. takes notice, that by the hand of the Father, is here understood his power. And that it follows from hence, that the power, or hand of the Father and

the Son is equal , is one and the same : and if their power , says he , is the same , so is their substance , εἰ δὲ ἡ δύναμις ἡ αὐτή , ὁμοῦλον ὅτι καὶ ἡ οὐσία. ὁμ. ξὰ in Joan. 363. tom. 8. nov. Ed. Ben.

(B) Ψ. 30. Unum sumus , ἑν ἔσμεν. i , e , says S. Chrys. secundum potentiam , κατὰ τὴν δύναμιν ἑνταῦθα λέγων. See S. Cyril , pag. 667. S. Aug. tract. 49. p. 617. Huc usque Judæi tolerare potuerunt . . . tunc verò more suo duri ad lapides concurrunt . . . ideo irati sunt , quia senserunt non posse dici , Ego & pater unum sumus , nisi ubi æqualitas est Patris & Filii . . . Ecce intelligunt Judæi , quod non intelligunt Ariani.



C H A P. X I.

1. **N**OW there was a certain man sick , call'd Lazarus of Bethania , the town of Mary , and Martha her sister.

2 (And Mary was she that anointed the Lord with ointment , and wiped his feet with her hair : whose brother Lazarus was sick)

3. His sisters therefore sent to him , saying ; Lord , behold he whom thou lovest is sick.

4. Jesus hearing it , said to them : this sickness is not unto death , but for the glory of God , that the Son of God may be glorified thereby.

5. And Jesus lov'd Martha , and her sister Mary , and Lazarus.

6. Having therefore heard that he was sick , he then staid in the same place two days.

7. And after that he said to his Disciples , let us go into Judea again.

8. The Disciples reply'd : Rabbi , but just now the Jews sought to stone thee , and goest thou thither again ?

9. Jesus answer'd : are there not twelve hours of the day ? if a man walk in the day time , he stumbleth not , because he seeth the light of this world.

10. But if he walk in the night , he stumbleth , because the light is not with him.

11. He spake these things , and afterwards said to them : Lazarus our friend sleepeth : but I go to raise him from sleep.

12. His Disciples then said : Lord , if he sleepeth , he will be safe.

13. But Jesus spoke of his death : and they thought that he spoke of his *natural* rest by sleeping.

14. Then Jesus said to them in plain terms ; Lazarus is dead :

15. And I am glad for your sake, that I was not there, that you may believe ; but let us go to him.

16. Thomas then, call'd Didymus , said to his fellow Disciples : let us go also to die with him.

17. Jesus therefore came ; and found that he had been now four days in the Monument.

18. [And Bethania was near to Jerusalem about fifteen furlongs]

19. And many of the Jews were come to Martha and Mary, to comfort them on the account of their Brother.

20. Martha therefore when she heard that Jesus was come, went to meet him : but Mary sat at home.

21. Martha then said to Jesus : Lord if thou had'st been here , my Brother had not died :

22. And now also I know , that what things soever thou shalt ask of God , God will grant thee.

23. Jesus saith to her : thy Brother shall rise again.

24. Martha replies : I know he will rise again at the Resurrection at the last day.

25. Jesus said to her : I am the Resurrection, and the life : he that believeth in me , altho' he be dead, shall live :

26. And every one that liveth, and believeth in me , shall not die for ever : believest thou this ?

27. She saith to him : Yes Lord, I have believ'd, that thou art the Christ the Son of the living God , who art come into this world.

28. And having said these words , she went, and call'd her sister Mary privately , saying : the master is come , and calleth for thee.

29. As soon as she heard this , she rose up quickly , and cometh to him :

30. For Jesus was not yet come into the Town : but was still at that place, where Martha had met him.

31. The Jews therefore, that were with her in the house, and were comforting her, when they saw that Mary rose up quickly, and went forth, follow'd her saying : she goeth to the monument to weep there.

32. Mary then when she was come where Jesus was, seeing him, fell down at his feet, and saith to him : Lord, hadst thou been here, my Brother had not died.

33. Jesus therefore, when he saw her weeping, and the Jews that were come with her weeping, he groan'd in spirit, and mov'd himself to trouble,

34. And said : where have you laid him ? they answer; come Lord, and see.

35. And Jesus wept.

36. The Jews therefore said : behold how he lov'd him.

37. The Jews therefore said : could not he that open'd the eyes of the man born blind, have caus'd this man not to die ?

38. Jesus then groaning again in himself, came to the monument : now it was a vault : and a stone was laid over it.

39. Jesus saith : take off the stone : Martha the sister of him that was dead, saith to him : Lord, he now stinketh : for he has been four days.

40. Jesus replieth : did I not tell thee, that if thou would'st believe, thou should'st see the glory of God ?

41. They took therefore the stone away ; and Jesus lifting up his eyes, said : Father I give thee thanks, that thou hast heard me.

42. And I knew that thou do'st always hear me, but I spoke by reason of the people that standeth about, to the end that they may believe, that thou hast sent me.

43. When he had said these words ; he cried out with a loud voice : Lazarus come forth.

44. And presently he that had been dead came forth, bound feet, and hands with winding - bands, and his

face tied with a napkin : Jesus said to them , loose him , and let him go.

45. Many therefore of the Jews , that were come to Mary and Martha , and had seen what things Jesus did , believ'd in him.

46. But some of them went to the Pharisees , and inform'd them what things Jesus had done.

47. The chief priests therefore , and the Pharisees assembled the Council , and said : what are we a doing , for this man doth many miracles?

48. If we let him alone in this manner , all will believe in him : and the Romans will come , and take away our place , and nation.

49. But one of them nam'd Caiphas , being the high Priest of that year , said to them : you know nothing :

50. Neither do you consider that it is expedient for you that one man die for the People , and not that the whole nation perish.

51. Now this he said not of himself : but as he was the high Priest of that year , he prophesied , that Jesus should die for the nation :

52. And not only for the nation , but that he might gather into one *body* the children of God , that were dispersed.

53. From that day therefore they thought to put him to death.

54. Jesus therefore did not now walk in publick among the Jews , but went into the country near the desert , to a City call'd Ephrem , and there staid with his Disciples.

55. Now the Feast of the Pasche of the Jews was at hand : and many of the country went up to Jerusalem before the Pasche , to sanctify themselves.

56. They sought therefore for Jesus : and said one to another standing in the Temple ; what think you that he is not come to the festival day ? And the chief Priests and the Pharisees had given orders , that if any one should know where he was , he should give notice , that they might apprehend him,

A N N O T A T I O N S.

Ψ. 4. *This sickness is not unto death.* That is, tho' he truly die, it is not design'd that he remain dead.

Ψ. 11. *Lazarus sleepeth.* It is strange that the Disciples could imagine that Christ spoke of an ordinary sleep, and that he would go two or three days journey to awake him. Nothing but the fear, and concern they were under, could make them think so.

Ψ. *Thomas said: let us go, and die with him, i. e., with Jesus:* this he said, exhorting the other Disciples not to fear.

Ψ. 18. *About fifty furlongs.* about two Italian miles.

Ψ 21. &c. *Hadst thou been here.* These words shew that the faith of the two sisters, was but weak; as if the Son of God was not every where: or as if he could not restore him to life, when dead, and buried.

Ψ. 23. *Thy Brother shall rise again.* Martha took notice, that Christ did not express, whether immediately, or at the general Resurrection, which she, and the Jews generally believ'd.

Ψ. 25. *I am the Resurrection, and the Life, i. e., the author of both.*

Ψ. 27. *Thou art the Christ, the Son of the living God.* Martha breaks out into an act of perfect faith. See. c. 1. Ψ. 46. Annot. p. 312.

Ψ. 33. *He groan'd, or sigh'd in Spirit. and mov'd himself to trouble.* Lit. *troubl'd himself.* The Latin and Greek both in this, and in 38th verse, express a more than ordinary inward trouble. Christ as he was truly man, had the affections and passions of human nature; yet so that he was master, even of the first motions, which could not raise in him any disturbance or disorderly inclinations. He permitted therefore, and as it is said, rais'd in himself these affections of compassion, and grief at this time.

Ψ. 34. *Where have you put him?* He asks what he knows, says S. Aug. to raise their attention, their faith, hope &c.

Ψ. 35. *Jesus wept.* a mark of his human nature, when he was going to give them a proof of his Divinity in raising the dead to Life.

Ψ. 39. *Take away the stone.* He could have done this by his word and command; or he could have made Lazarus come out without taking off the stone; he needed not to pray, who could do, and command every thing.

Ψ. 41. *Father I give thee thanks, that thou hast heard me &c.* He knew that what he ask'd, even as man, must needs be granted, but he pray'd for our instruction. — *And cried out with a loud voice: Lazarus come forth.* His will had been sufficient. He calls upon the dead man, says S. Chryl. as if he had been living; and it is no sooner said than done.

Ψ. 44. *Loose him, and let him go.* Christ, says S. Greg. by giving these orders to his Apostles, shews that it belongs to his Ministers, to loose and absolve sinners, when they are moved to repentance, tho'

it is God himself that forgiveth their sins : and they by his authority only.

Ψ. 47. *The chief Priests said... what are we a doing &c.* as if they had said : why are we so slow , so remiss , and indolent in our proceedings against this man , when we daily see what numbers he draws after him by his Miracles ?

Ψ. 48. *The Romans* will come upon us , in case he be own'd for Our great Messias, and Our King.

Ψ. 49. *But Caiaphas being the high Priest... it is expedient that one die for the People.* He said not this , says the Evangelist , of himself , but as the *high Priest of that year.* the Spirit of Prophecy was given him, and he foretells , that Jesus was to lay down his life both for the Nation of the Jews , and for all mankind. The Gift of Prophecy of it self , do's not make a man holy. It was also given to the wicked Balaam. Numb. c. 24.



CHAP. XII.

1. **N**OW six days before the Pasche Jesus came to Bethania, where Lazarus was, he that had been dead , whom Jesus rais'd to life.

2. And they made him a supper there , and Martha serv'd , but Lazarus was one of them that was at table with him.

3. Mary then took a pound of ointment of right spikenard , of great value , and anointed the feet of Jesus , and wiped his feet with her hair : and the house was fill'd with the odour of the ointment.

4. One therefore of his Disciples Judas Iscariot , he that was to betray him , said :

5. Why was not this ointment sold for three hundred Roman pence * and given to the poor ?

6. And this he said , not that he car'd for the poor, but because he was a thief , and having the purse , carried the things, that were put into it.

7. Jesus then said ; let her alone , that she may keep it for the day of my burial :

8. For the poor you have always with you but me you have not always.

9. Now a great multitude of the Jews knew that he was there : and they came , not only on the account

* 300. Denarius.

of Jesus , but that they might see Lazarus , whom he rais'd from the dead.

10. And the chief priests consulted how to kill Lazarus.

11. Because many of the Jews on his account went off , and believ'd in Jesus.

12. The next day a great multitude , that was come to the festival day , when they heard that Jesus was coming to Jerusalem :

13. They took the boughs of palm-trees , and went forth to meet him : and cried : Hosanna , blessed *be* the King of Israel , that cometh in the name of the Lord.

14. And Jesus found a young Ass , And sat upon it as it is written :

15. Fear not daughter of Sion , behold thy King cometh sitting upon the colt of an Ass.

16. These things his Disciples understood not at first : but when Jesus was glorified , then they remembered that the same were written of him , and that these things they did to him.

17. The multitude therefore bore testimony , that was with him when he call'd Lazarus out of the monument , and rais'd him from the dead.

18. It was for this reason also that the multitude came to meet him ; because they heard he had done this miracle.

19. The Pharisees then said to one another ; do you see that we prevail nothing ? behold the whole world is gone after him.

20. Now there were some Gentils among those , that were come up to adore on the festival day.

21. These then came to Philip , who was of Bethsaida of Galilee , and desir'd of him , saying : Sir , we would willingly see Jesus.

22. Philip came , and told Andrew , and Andrew again and Philip came , and told it to Jesus :

23. And Jesus answer'd them , saying , the hour is come , that the Son of man should be glorified.

24. Amen , Amen , I say unto you , unless a grain of wheat falling into the ground die , it remaineth there

alone, but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it: and he that hateth his life in this world, preserveth it unto life everlasting.

26. If any one serve me, let him follow me: and where I am, there also shall he be that ministrereth to me: if any one shall minister to me, my Father will honour him.

27. Now is my soul troubl'd: and what shall I say? Father save me from this hour; but for this cause I came unto this hour.

28. Father, glorify thy name. A voice then came from heaven *saying*: I have both glorified it: and I will glorify it again.

29. The People therefore that stood, and heard it, said: that it thunder'd. Others said: an Angel spoke to him.

30. Jesus then spoke, and said: this voice came not for me, but for your sake.

31. Now is the judgment of the world: now the Prince of this world will be cast out.

32. And if I be raised up from the earth, I will draw all things to myself.

(33. Now this he spoke, intimating what death he was to die)

34. The People answer'd him: we have heard out of the law, that Christ abideth for ever, how then dost thou say, that the Son of man must be exalted? who is this Son of man?

35. Jesus then said to them: yet a little while, the light is with you, walk whilst you have the light, that darkness overtake you not: he that walk's in darkness, knows not whither he goeth.

36. While you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and went away, and hid himself from them.

37. And whereas he had done so many miracles before them, they believ'd not in him:

38. That the saying of Isaias the Prophet might be fulfill'd, which he spoke: "Lord, who hath believ'd what he hath heard from us", and the arm of the Lord to whom hath it been reveal'd?"

39. They could not therefore believe, for Ifaias said again :

40. " He hath blinded their eyes, and harden'd their heart : that they may not see with their eyes, nor understand in their heart, and should be converted, and I should heal them. "

41. These things spake Ifaias, when he beheld his glory, and spake of him.

42. Yet Many of the chief of them believ'd in him: but on the account of the Pharisees, they did not confess it, that they might not be turn'd out of the Synagogue.

43. For they lov'd the glory of men, more than the glory of God.

44. And Jesus cried out, and said : he that believeth in me, believeth not in me, but in him that sent me.

45. And he that seeth me, seeth him, that sent me.

46. I the light am come into the world : that every one who believeth in me, may not remain in darkness.

47. And if any one hear my words, and keep them not, I do not judge him : for I came not to judge the world, but to save the world.

48. He that despiseth me, and receiveth not my words, hath one to judge him. The words which I have spoken, shall judge him at the last day.

49. For I have not spoken of myself, but the Father who sent me, he gave me command what I should say, and what I should speak.

50. And I know that his command is Life everlasting, what things therefore I speak, as the Father hath order'd me, so do I speak.

AN NOT A T I O N S.

¶ 10. *How to kill Lazarus.* A foolish thought, says S. Aug. as if Christ who had rais'd him to life from a natural death, could not also restore him to life, when murder'd by them.

¶ 19. *Do you see that we prevail nothing?* [a] Thus said the Pharisees, being vex'd that so many follow'd Christ, even after they had order'd, that whosoever own'd him, should be turn'd out of their Synagogues; and after they had employ'd men to apprehend him, but to no purpose.

¶ 20. *Some Gentils... come up to adore.* These either were profelyts who had been Gentils, and now had embrac'd the Jewish Law: or they were such among the Gentils, who own'd, and serv'd the one true God [as Cornelius did Acts c. 10] but did not submit themselves to Circumcision, and all the other Jewish Rites, and Ceremonies. These could only enter into that part of the Temple, call'd the Court of the Gentils.

¶ 24. *Unless a grain of wheat.* The comparison is this, that as the seed must be chang'd, and corrupted in the ground, before it fructify, so the world would not be converted but by Christ's death.

¶ 27-31. *Now is my soul troubl'd.* Christ permitted this fear and horrour to come upon his human nature, as he did afterwards in the Garden of Gethsemani. *Father save me from this hour*, yet he presently adds: *but for this cause I came unto this hour*, i, e, I came into this world for this end, that I might die on a cross for all mankind. In like manner, when he had said in the Garden; *let this cup pass from me*, he presently join'd these words: *but not my will, but thine be done.*

¶ 28. *Father, glorify thy name*, by my sufferings and death, as well as by many miracles, that shall follow. *A voice came from heaven*, and so loud, that some there present compar'd it to thunder: and at the same time these words were heard: *I have glorify'd it, thy name, and I will glorify it again*, by a number of ensuing miracles at Christ's Death, at his Resurrection, and Ascension, as well as by all those miracles, which the Apostles and Disciples wrought afterwards.

¶ 31. *Now is the Judgment of this world*: their condemnation, says S. Chrys. for not believing. — *The Prince of this world*, i, e, the Devil, *shall be cast out* from that great Tyranny, which he had over mankind, before Christ's Incarnation.

¶ 32. *And if I be rais'd up from the Earth*, i, e, on the Cross. See the same expression, Jo. 3. 14. and 8. 28. *I will draw all things*, all Nations to my self by Faith,

¶ 34. *How do'st thou say, the Son of man must be rais'd up?* By these words of the people, Christ in this discourse, must have call'd himself *the son of man*, tho' it is not here mention'd by the Evangelist. — The people also tell him, they had heard that their Messias was to *abide for ever*: which was true as to his Spiritual Kingdom of grace, not as to such a glorious temporal Kingdom, as they imagin'd.

¶ 35. *Yet a little while.* [b] i, e, for a very few days, I, who am the *light* of the world, am *with you*.

¶ 39. *They could not believe*, that is, they would not, says S. Aug. or it could not be, considering their wilful obstinate blindness.

¶ 40. *He blinded their eyes &c.* See Matt. 13. 13. Annot. p. 56.

¶ 43. *For they lov'd the glory of men.* This was one of the chief obstacles of their belief: yet many even of the chief of them believ'd in him: but durst not own it for fear of being disgrac'd, and turn'd out of their Synagogues. Do not human considerations, and temporal advantages hinder men, from seeking out, and embracing the Truth?

¶ 45. *He that seeth me, seeth him that sent me.* In what sense these words are true, See John 14. ¶ 9. where they are repeated

again, and with other expressions to the same sense.

Ψ. 47. *I do not judge him.* To judge here, may signify to condemn: S. Aug. expounds it in this manner: I do not judge him at this my first coming. S. Chryl. says, it is not *I only* that judgeth him, but the works also that I do.

(a) Ψ. 19. *Quia nihil proficimus.* In most G. copies, and also in S. Chrys, we read, you see that you prevail nothing, as if these words had been spoken by some of Christ's friends, to make his adversaries desist. *Θεωρεῖτε ὅτι ἐκ ὧφελᾶτε ἰδεῖν.*

(b) Ψ. 35. *Adhuc modicum lumen in vobis est,* ἐτι μικρὸν χρόνον, τὰ φῶς μεθ' ὑμῶν ἐστι. They mistake, who take modicum for an adjective, that agrees with lumen.

[c] Ψ. 39. *Non poterant credere.* S. Aug. trac. 53. *Quare autem non potuerunt, si a me quaratur, citò respondeo, quia volebant.*



C H A P. XIII.

1. **B**Efore the festival day of the Pasche, Jesus knowing that his hour was come that he should pass out of this world to his Father; having loved his that were in the world, he lov'd them to the end.

2. And supper being done, when the devil now had put it into the heart of Judas the Son of Simon the Iscariot, to betray him:

3. Knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God:

4. He riseth from supper, and putteth off his garments, and having taken a towel, girded himself.

5. After that he putteth water into a Bason, and began to wash the feet of his Disciples, and to wipe them with the towel, wherewith he was girt.

6. He cometh then to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7. Jesus answerd, and said to him: what I am about to do, thou knowest not at present, but hereafter thou shalt know.

8. Peter saith to him: thou shalt never wash my feet: Jesus answer'd him; unless I wash thee, thou shalt have no share with me.

9. Simon Peter reply'd : Lord , not my feet only, but also my hands , and head.

10. Jesus saith to him : he that is wash'd , needeth but to wash his feet , being clean all over. And you are clean , but not all of you.

11. For he knew who he was , that should betray him ; therefore he said : all of you are not clean.

12. Now after he had wash'd their feet , and taken his garments ; having sat down again , he said to them : know you what I have done to you ?

13. You call me Master , and Lord ; and you say well ; for I am so :

14. If I then being Lord , and Master, have wash'd your feet ; you also ought to wash the feet of one another :

15. For I have given you an example , that as I have done to you , so you also may do *the like*.

16. Amen Amen , I say to you, a servant is not greater than his Master ; neither is an Apostle greater, than him that sent him.

17. If you know these things , you will be happy if you do them.

18. I speak not of you all : I know whom I have chosen ; but that the Scripture may be fulfill'd : he that eateth bread with me , shall lift his heel against me.

19. At present I tell you before it come to pass : that when it hath come to pass , you may believe that I am *the Messias*.

20. Amen , Amen I say to you , he that receiveth any one that I send , receiveth me ; and he that receiveth me , receiveth him that sent me.

21. When Jesus had said these things, he was troubl'd in Spirit , and declar'd openly , and said : Amen , Amen I say to you , that one of you shall betray me.

22. The Disciples therefore look'd one upon another , doubting of whom he spoke.

23. Now one of the Disciples was lying at Table towards the bosom of Jesus , he whom Jesus loved.

24. Simon Peter then maketh a sign to him , and said to him : who is it of whom he speaketh ?

25. When therefore he had lean'd down upon the breast of Jesus, he saith to him : Lord who is it ?

26. Jesus answer'd : he it is , to whom I shall reach bread dipped : and when he had dipp'd bread , he gave it to Judas the Son of Simon , the Iscariot.

27. And after the morsel , Satan entred into him. And Jesus said to him : what thou art a doing , do quickly.

28. But none of those that were at table , knew to what purpose he spoke this to him.

29. For some thought , because Judas had the purse , that Jesus had said to him ; buy those things we stand in need of for the festival day : or that he should give something to the poor.

30. He therefore having taken the morsel , went out immediately. Now it was night.

31. When therefore he was gone out , Jesus said : now is the Son of man glorified : and God is glorified in him.

32. If God is glorified in him , God also will glorify him in himself , and will glorify him out of hand.

33. My little children , yet a little while am I with you : you shall seek me , and as I told the Jews , whither I go , you cannot come : to you also I say *it* now.

34. I give you a new commandment , that you love one another , as I have lov'd you , that you also love one another :

35. By this all men shall know that you are my Disciples , if you have love one for another.

36. Simon Peter saith to him : Lord , whither goest thou ? Jesus reply'd , whither I go , thou canst not now follow me : but hereafter thou shalt follow me.

37. Peter saith to him : why cannot I follow thee now ? I will lay down my Life for thee.

38. Jesus answer'd him : thy Life wilt thou lay down for me ? Amen , Amen , I say to thee : the cock shall not crow , till thou deny me thrice.

A N N O T A T I O N S.

Ψ. 1. *Before the Festival Day*, or *Feast of the Pasche*. See the note on this word *Pasche*, Matt. 26. Ψ. 2, p. 113. Here when S. John says, *before the festival day*, he means in the evening, or latter evening after sunset, on the 14. day of the month of Nisan, when the great Feast of *Azyms* or *unleaven'd bread* was begun (for the Jews began their Feasts from sunset on the foregoing Day) so that the hours from sunset at least, on the 14th day of the month of Nisan (at which time the Paschal Lamb was to be eaten with unleaven'd bread) belong'd to the *first, and great Day of Azyms*, which lasted till sunset on the 15th Day of the Month of Nisan. S. John therefore says, *the day before*, meaning after sunset on the 14th day of the Month, but yet it was part of the same great Feast, which was kept on the 15th Day. See also the note Matt. 26. Ψ. 17. p. 114.

Ψ. 4. *He rose up from supper*, i. e. after *supper was done*, or ended, as it is here said Ψ. 2. and 1. Cor. 11. 25. *girded himself* like a servant, to wash, and wipe the feet of his Apostles.

Ψ. 6. *Lord, dost thou wash my feet?* my master, my Lord, the true Son of the living God, wilt thou wash the feet of me, thy servant, thy Disciple, a poor vile sinner? this must not be.

Ψ. 8. *Unless I wash thee, thou shalt have no share with me*. At this Peter, as one thunder-struck, reply'd: *Lord not my feet only, but my head*, what ever my Lord pleaseth.

Ψ. 10. *He that is wash'd &c.* The feet are always apt to contract some dust or dirt; And in the Mystical sense, he that is wash'd by the Sacraments of Baptism, or Penance from greater sins, must still endeavour to cleanse, and purify his affections from lesser failings of human frailty — And you my Apostles are clean from greater offences, *but not all of you*, meaning the traitour Judas.

Ψ. 14. *You must wash the feet of one another*. Not that he made this a standing precept according to the letter, but design'd it as a lesson of humility. We find this custom literally observ'd in several Churches, as it is now done every year by diverse Prelats, and by Christian Kings and Princes.

Ψ. 18. *Shall I lift up his heel against me*. It is the sense of those words, psal. 40 10. *hath supplanted me*; and they were spoken of Judas's sin in betraying Christ.

Ψ. 23. *One of the Disciples* [S. John himself) *was lying at table in* [or towards) *the bosom of Jesus*. (a) These words seem to express the manner that the Jews were placed at table. They had Couches about a table, to lean or lye upon; and three for example upon each Couch: The master, or head of the Company, was plac'd in the midst: so that we may suppose, that Christ was plac'd on one of these Couches in the midst, S. Peter on one side of him, and S. John on the other, and that S. John in that resting and leaning posture, had his head all the time turn'd, and inclin'd towards Christ's bosom: yet it can scarce be imagin'd, that his head laid continually upon our

Saviour's breast or bosom: for this posture would have been very uneasy to Jesus, or to any one. S. John then lean'd all supper time towards Jesus's bosom or breast, but not upon it.

Ψ. 25. When Christ had said: *one of you is to betray me*, S. Peter whisper'd with S. John, by turning to him behind Jesus's back, and desir'd him to ask, *who this was*: now *when John had lean'd down upon the breast of Jesus*: or as the greek hath it, *falling down on the breast of Jesus*, as a person may do in a great concern, or fit of grief, he said, *Lord who is it?* This posture seems to have been only for that moment of whispering, and to have been different from the posture of eating at table.

Ψ. 27. *Satan entred into Judas*, who presently after went out with great anger and indignation. It was then night, likely about 9 a clock,

Ψ. 31. *Jesus said: now is the son of man glorify'd*: the time is at hand, when he shall be glorify'd by Miracles at his death, Resurrection &c.

(a) Ψ. 23. and 25, Erat recumbens in sinu Jesu. v. 23. *And cum recubuisset super pectus Jesu* v. 25. *In the G. v. 23. ἀνακείμενος ἐπὶ τῷ κόλπῳ τῷ Ἰησοῦ. and v. 25., ἐπιπίπτων ἐπὶ τὸ σῆθος τῷ Ἰησοῦ.* The word ἀνακείμενος from ἀνακείδαι, seems to express no more than the manner in those days of leaning, or lying at table, as in latin *accumbere*, or *discumbere*: but ἐπιπίπτων, from ἐπιπίπτειν, ἐπὶ τὸ σῆθος signifies a bowing or falling down on Christ's breast, as it were in a fit of trouble, or grief. See the author of the *Analyse dissert.* 36. S. Chrys. hom 72. p. 423. tom. 8. nov. Ed. Ben. seems to make a difference betwixt these two expressions, when he says, *Joannes ... in sinu Jesu recubat, nec recubat solum, sed in pectus incidit: neque hoc solum quasit: dignum est &c. ὁ Ἰωάννης ἀνάκειται εἰς τὸν κόλπον τῷ Ἰησοῦ, καὶ ἔκ ἀνάκειται μόνον, ἀλλὰ καὶ τῷ σῆθει ἐπιπίπτει, καὶ ἐ τῷ μόνον ἁγίου ζητήσεως &c.*



CHAP. XIV.

1. **L** Et not your heart be troubl'd. You believe in God, believe also in me.

2. In the house of my Father there are many mansions, if not, I would have told you; because I go to prepare you a place.

3. And if I go, and prepare for you a place: I will come again, and will take you to myself, that where I am, you also may be.

4. And you know whither I am going, and you know the way.

5. Thomas saith to him : Lord we are ignorant whither thou art going , and how can we know the way ?

6. Jesus saith to him : I am the way , the truth , and the Life. No one cometh to the Father , but by me.

7. If you had known me , doubtless you had also known my Father : and from henceforth you shall know him , and you have seen him.

8. Philip saith to him : Lord , shew us the Father , and that is sufficient for us.

9. Jesus answer'd him : so long a time have I been with you , and you have not known me ? Philip, he that seeth me , seeth also the Father ; how do'st thou say , shew us the Father ?

10. Do you not believe that I am in the Father , and the Father in me ? the words that I speak to you, I speak not of myself, but the Father remaining in me , he doth the works.

11. Do you not believe that I am in the Father , and that the Father is in me ?

12. Believe at least on the account of the works themselves : Amen , Amen I say to you , he that believeth in me , the works that I do , he also shall do , and greater than these he shall do : because I go to the Father.

13. And whatsoever you shall ask the Father in my name, this I will do: that the Father may be glorified in the Son.

14. If you ask me *also* any thing in my name , I will do it.

15. If you love me , keep my commandments :

16. And I will ask the Father , and he will give you another Paraclete , that he may remain with you for ever,

17. The spirit of truth , whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him: because he shall remain with you , and shall be in you.

18. I will not leave you orphans: I will come to you.

19. Yet a little while , and the world seeth me no more. But you see me : because I live , and you also shall live.

20. On that day you shall know , that I am in my Father , and you in me , and I in you.

21. He that hath my commandments , and keepeth them : he it is, that loveth me. And he that loveth me, shall be loved by my Father ; and I will love him , and will manifest my self to him.

22. Judas saith to him , (not he call'd Iscariot) Lord, what is the reason that thou art about to manifest thyself to us , and not to the world ?

23. Jesus answer'd , and said to him : if any one love me , he will keep my words , and my Father will love him , and we will come unto him , and will make our abode with him :

24. He that loveth me not , keepeth not my words. And the words which you have heard , are not mine : but his that sent me , the Father's.

25. These things have I spoke to you, remaining with you.

26. But the Paraclete the holy Ghost , whom the Father will send in my name , he will teach you all things , and will suggest all things to you , whatsoever I shall have said to you.

27. Peace I leave to you , my peace I give unto you ; not as the world giveth it, do I give it to you : let not your heart be troubl'd , nor be afraid.

28. You have heard that I said to you ; I go , and I come to you again. In case you lov'd me , you would doubtless be glad , that I go to the Father , because the Father is greater than I.

29. And now I have told you before it come to pass : that when it shall have come to pass , you may believe.

30. Now I will not speak many things with you. For the Prince of this world cometh , and in me he hath not any thing.

31. But that the world may know that I love the Father , and that I do as the Father hath commanded me. Arise , let us go from hence.

A N N O T A T I O N S.

¶. *Let not your heart be troubl'd.* Christ here begins those incomparable discourses to his Apostles, which are set down in the 4 next Chapters. — His sufferings and death now approaching, he forewarns them *not to be troubl'd.* You believe in God, and put your trust in him, *believe also*, and trust *in me*, no less than in him.

¶. 2. *In the house of my Father.* He do's not say, of your Father: for tho' God be the Father of all by creation, and of the just by the grace of Adoption: yet Christ in several places, calls him his Father, in a quite different sense, i, e, as he was his Eternal Father, as the ancient Interpreters observe.

¶. 3. *I will come again:* not only by rising the 3d. day, but at your death, and at the day of judgment: *that where I am, you also may be*, and may receive the reward of eternal happiness in my Kingdom.

¶. 4. *You know whither I go, and you know the way.* Thomas reply'd, we know neither. *Jesus said to him, I am the way.* They knew it, says S. Aug. trac. 69. but they did not know, that they knew it: they knew their Master Jesus Christ, and he was the way: they also knew, i, e, believ'd the Kingdom of heaven, but they knew not, that he was returning thither: for as yet their imaginations were upon a temporal Kingdom. — *I am the way* by my doctrine, and example; *I am the Truth* by my promises, and *I am Life* by the graces I offer and give.

¶. 7. *Had you known me, you would indeed (a) have known my Father.* That is (say S. Chrys. S. Cyril &c.) did you know me to be his true, and eternal Son, you would also know him to be the Father from all Eternity. — And from *henceforth*, especially from the coming of the Holy Ghost, you shall know him with a more perfect knowledge. — *And you have seen him*, not as to the divine nature: in this manner you have neither seen him, nor me. But,

¶. 9. *He that seeth me, seeth the Father also:* that is, he seeth him, who is not a man only, but who also by my divine nature, am one and the same with the Father: so that he who believes, and as it were sees, or knows by Faith, who I am, cannot but know, that I am one with my Eternal Father; not one person, as the Sabellians fancy'd, but one in nature and substance. The ancient Fathers take notice against the Arians, that these words, and others that follow in this Chapter, could not be true, if Christ was no more than a creature, tho' never so perfect, there being an infinite distance betwixt God, and the highest of his creatures.

¶. 10. *Do you not believe that I am in the Father, and the Father in me?* These words confirm the equality of the Father and the Son: nor can they be expounded of an union of affection only, by what Christ told them before Jo. 5. ¶. 17, 19. *As the Father worketh till now, so I work:* and *whatsoever things the Father worketh, these also in like manner the Son doth.*

¶. 12. *And greater than these he shall do, because I go to the Father.* Christ speaks of the greatness of visible miracles, and tells them, that after his Ascension, they shall be enabled, even to do greater miracles, than he has yet shewn to the world. He would give this power to his Disciples, who were to convert the world: and perhaps the greatest miracle of all was the conversion of the whole world.

¶. 13. *This I will do.* He do's not now say, this the Father will do: to shew that the power of both is equal, and the same.

¶. 16. *And he will give you another Paraclete.* I have not chang'd the word *Paraclete*, which signify's both an Advocate and a Comforter. — *He shall remain with you and in you for ever.* what greater happiness, what greater security for the faithfull, than to have this divine promise, the Holy Ghost, *the Spirit of Truth*, remaining with the Church for ever to protect them, and preserve them from all errors and heresies?

¶. 19. *The world seeth me no more, after my death: but you shall see me,* conversing with you for 40 days after my Resurrection.

¶. 20. *On that day, when I am risen again; or when the H. Ghost is come, you shall know that I am in the Father, and how, and in what manner: as also how I am in you, and you in me.* Our Saviour Christ, on several occasions, speaks of different ways of being united, or of being one; as first of being one in nature and substance, and by such an union, as agrees only to the divine persons, who are one in all things. 2dly persons may be one, or united in Affection and love, which also, as to it's most perfect manner, agrees only to the three divine persons; but a similitude, and an imitation of this union of love, is found among creatures, both when they love God, and when for Gods sake, they love one another: yet these unions are as different as God, and his creatures. The Arians and Socinians lay hold on these expressions, and of the words c.

17. ¶. 21. When Christ prays, that his Disciples *may be one, as he and his Father are one*, which words imply no more than a similitude and an imitation of that union of love (with which the three divine persons love one another) tho' at an infinite distance. If the old or new Arians examin'd with a sincere desire of finding the Truth (which they ought to seek from many passages in the new Testament, as well as from the sense and Tradition of the Church, guided by the promis'd Spirit of Truth) they might certainly find how different is the union of nature and substance of the Eternal Son with his Eternal Father, and of that union of the three divine persons, when they are said to be one; from that inferiour and lesser union of love and Affection, by which either God loves his adoptive children, his faithful servants, or they love one another: they would easily discover, that many things are said of the unity and union of the divine persons, which could not be true, unless they were one and the same God, *coeternal*, and *consubstantial*, which by no means can be said of God and his creatures, nor of the union of Affections only, by which the creatures love one another.

Ψ. 21. Now that Christ in this place speaks only of this imperfect union of Affections, appears by the following words; *he that keepeth my commandments, loveth me: and he that loveth me, shall be lov'd by my Father, and I will love him: and I will manifest myself to him*, that is, by particular graces and favours, and by a recompence of Glory in the next life.

Ψ. 22. 25. *Lord how comes it to pass? Lit. what is done*, or what will be done, *that thou art about to manifest thyself to us*, and not to the world? This Apostle imagin'd, that the Messias would make manifest his glory of a temporal Kingdom, not to them only, but to all the world. But Christ by his answer lets him know, that he spoke only of a manifestation of his love to those that lov'd him. *If any one love me (Ψ. 23.) my Father will love him, and we will come to him*, i, e, the three divine persons, will come to his soul in a special manner, so as to bless him with an infusion of graces, and make our abode in his soul.

Ψ. 26. *The Paraclete the Holy Ghost, whom the Father will send in my name*, as proceeding also from me: and therefore Christ saith in the next chapter Ψ. 26. *that he himself will send him from the Father.*
 ——— *He will teach you all things, &c.* He will give you a more perfect knowledge of all those truths, which I have taught you.

Ψ. 28. *The Father is greater than I.* According to the common exposition, Christ here speaks of himself, as he is made man, which interpretation is drawn from the circumstances of the text, Christ being at that time, going to suffer, and die, and shortly after to rise again, and ascend into Heaven, all which agree to him as he was man, and according to his human nature. But the Arians can take no advantage from these words, [tho' with divers of the ancient Fathers, we should allow them to be spoken of Christ, as he is the Son of God:] the Father may be said in some manner to be greater than the Son, if we consider the order of the divine processions, that is, that the Father is the first person, and proceeds from no other, whereas the Son proceeds from the Father. If any one, says S. Chrys, will contend, that the Father is greater, in as much as he is the cause, from which the Son proceedeth, we will bear with him, and this way of speaking; provided he grant that the Son is *not of a different substance* or nature. S. Athanasius allows the same, and takes notice, that tho' the Father be said to be greater, yet he is not said to be better, nor more excellent than the Son; because they are one and the same in substance, nature, and other perfections.

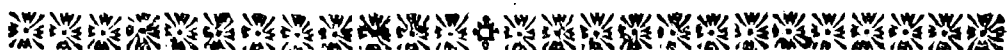
Ψ. 31. *I do as the Father hath commanded me.* He again speaks of himself as man.

Arise, let us go from hence. Yet by c. 18. Ψ. 1. Christ still continued the like instructions, either in the same place, or in the way to Gethsemani.

(a) Ψ. 7. *congnosceitis eum, in the present G. copies (one excepted) we read cognoscitis, γινώσκετε; Maldonate judges it the true reading. But not only S. Aug. and the Latin Fathers, but even S. Chrys reads it in the future tense, γινώσκειτε: and takes particular notice of this reading. τὸ μὲν μέλλοντος Rom. 73. tom 8. p. 432. Ed. Montfalcon.*

(b) *ψ. 9. Qui videt me, videt & Patrem.* See S. Chrys *ἐμ, ὁδ. p. 435. Nov. Ed. si alterius esset substantia, non hoc dixisset. ἐὶ δὲ ὁτις ἐστὶν ἡν, ἐκ αὐτῶ ἐπεν.* See S. Cyr. *p. 777.*

(c) *ψ. 28. Pater major est.* ὁ πατὴρ μὲζων μὲ ἐστίν. S. Chrys. *Hom. ἐς p. 443 nov. Ed. Si quis verò dixerit majorem esse Patrem, ut filii principium, non huic contradicemus, καὶ ὁ ἁγίος τῆ ἡς, ἐδὲ τῷ αὐτεξῆμιν.* See S. Athan. *Orat. 1. Cont. Arianos p. 362. Ed. Ben. non dixit Pater præstantior est me, κρείττω μὲ ἐστίν, ne quis eum alium à Patris naturâ esse suspicaretur, sed major dixit, non quidem magnitudine quadam, aut tempore, sed quia ex ipso Patre gignitur, &c.* See S. Aug. *Trac. 78. p. 699, propter formam servi, dicit Pater major me est, &c.*



C H A P. XV.

1. **I** am the true vine: and my Father is the husbandman.

2. Every branch in me not bearing fruit, he will take it off: and every one that beareth fruit, he will prune it, that it may bring forth more fruit.

3. Now you are clean by reason of the words I have spoken unto you.

4. Remain in me: and I in you. As a branch cannot bear fruit of it self, unless it abide in the vine; so neither you, unless you abide in me.

5. I am the vine, you the branches: he that abideth in me, and I in him, bringeth forth much fruit; for without me you can do nothing.

6. If any one remaineth not in me, he shall be cast away as a branch, and shall wither, and they shall gather it up, and cast it into the fire, and it shall burn.

7. If you remain in me, and my words remain in you; you shall ask whatsoever you will, and it shall be granted you.

8. Herein is my Father glorified, that you bring forth very much fruit, and become my Disciples.

9. As the Father hath lov'd me, I also have loved you: remain in my love.

10. If you keep my commandments, you will remain

in my love ; as I also have kept the commandments of my Father : and do remain in his love.

11. These things have I spoken unto you : that my joy may be in you , and that your joy may be compleat.

12. This is my precept that you love one another , as I have loved you.

13. Greater love than this no one hath , that a man lay down his life for his friends.

14. You are my friends , if you do the things I command you.

15. I will not now call you servants : because a servant knoweth not what his master doth. But I have call'd you friends ; because I have made known to you , whatsoever I heard from my Father.

16. You chose not me , but I chose you : and have appointed you , that you go , and bear fruit ; and that your fruit remain : that whatsoever you shall ask of the Father in my name , he may give it you.

17. These things I command you , that you love one another.

18. If the world hateth you ; know that it hated me before you.

19. If you were of the world ; the world would love it's own : but because you are not of the world , but I have chosen you out of the world , therefore the world hateth you.

20. Remember my words , that I have spoken to you : the servant is not greater than his master : if they have persecuted me , they will also persecute you : if they have kept my words , they will also comply with yours.

21. But all these things they will do against you on the account of my name , because they know not him , that sent me.

22. If I had not come , and spoken to them , they would not have sin : but now they have no excuse for their sin.

23. He that hateth me : hateth also my Father.

24. Had

4. Had I not done works among them, that no other
ath done, they would not have sin: but now they
ave seen *them*, and they have hated both me, and
y Father.

25. But *this* that the words may be fulfill'd, which
re written in their law: that they hated me without
ause.

25. But when the Paraclete shall come, whom I will
end you from the Father, the spirit of truth, who
roceedeth from the Father, he shall bear testimony
oncerning me:

27. And you shall bear testimony, because you are
vith me from the beginning.

AN NOT A T I O N S.

Ψ. 1. *I am the true vine.* Christ, says S. Aug. speaks of himself,
is man; when he compares himself to a *vine*, his Disciples to the
branches, and his Father to the *Husband-man*. He himself as God, is
also the husband-man — *without me you can do nothing*, that shall be
meritorious of a reward in heaven.

Ψ. 10. *As I also have kept the commandments of my Father:* He
till speaks of himself, as he was man.

Ψ. 14. *You are my friends* A wonderful condescendence, says S.
Aug. in our B. Redeemer, who was God as well as man, to call
such poor and sinful creatures his friends; who when we have done
all we can, and ought, are but still unprofitable servants. — *I have
call'd you my friends, because I have made known to you &c.* we can
only understand these words, as S. Chrys. takes notice, of *all things*
which they were capable of understanding, or which it was proper to
communicate to you, for as Christ tells them in the next Chap. Ψ.
12. *I have yet many things to say to you, but you cannot bear them now.*

Ψ. 18. *If the world hate you.* The wicked, unbelieving world hate
and persecute you, as they have done me, remember that the servant
must not desire to be treated better than his master.

Ψ. 22. *They would not have sin*, or would not be guilty of sin:
that is, they might be excused, as to their not believing me to be
their Messiah: but after so many instructions, which I have given them,
and so many, and such miracles done in their sight, which also were
foretold of their Messiah, they can have no excuse for their obstinate
sin of not believing — *They have hated both me, and my Father:*
that is, by hating me, the true Son, who have one and the same na-
ture with my Father, they have also hated him, tho' they pretend to
honour him as God. See on this Chap. S. Aug. trac. 81 and S. Chrys.
hom. 76. lat. Edit. hom. 77. in Joan. in the Greek.



C H A P. XVI.

1. **T**Hese things I have spoken to you , that you may not be scandaliz'd :

2. They will expell you their Synagogues : moreover the hour cometh , that every one who killeth you , shall think that he doth service to God :

3. And these things they will do to you , because they have not known the Father , nor me.

4. Now these things I have told you , that when the hour shall come , you may remember that I have told them to you.

5. But I told you not these things from the beginning , because I was with you : And now I go to him that sent me ; and none of you asketh me , whither goest thou ?

6. But because I have spoken these things to you , sorrow hath fill'd your heart.

7. But I tell you the truth : it is expedient for you that I go : for if I go not , the Paraclete will not come to you : but if I go , I will send him to you.

8. And when he shall come , he will convince the world of sin , and of justice , and of judgment.

9. Of sin indeed ; because they have not believ'd in me.

10. And of justice , because I go to the Father , and now you will see me no more :

11. And of judgment ; because the Prince of this world is now judg'd.

12. I have yet many things to say to you ; but you cannot bear them now.

13. But when he shall come the spirit of truth ; he shall teach you all truth ; for he shall not speak from himself ; but whatsoever he shall hear , he shall speak , and he will shew you things that are to come.

14. He shall glorify me , because he shall receive of mine , and will declare *it* to you.

15. All things whatsoever the Father hath, are mine : therefore I said : that he shall receive of mine , and declare *it* to you.

16. A little while , and now you shall not see me : and again a little while , and you shall see me ; because I go to the Father.

17. Some therefore of his Disciples said one to another ; what is this , that he saith to us ? a little while , and you shall not see me ; and again a little while , and you shall see me , and I go to the Father ?

18. They said therefore : what is this , that he calls a little while ? We are ignorant of what he saith.

19. And Jesus knew that they were desirous to ask him , and he said to them : of this are you inquiring among yourselves , because I said , a little while , and you shall not see me ; and again a little while , and you shall see me.

20. Amen , Amen , I say unto you , that you shall lament and weep , but the world shall rejoyce : And you shall be sorrowful , but your sorrow shall be turn'd into joy.

21. A woman when she is in labour , hath sorrow , because her hour is come ; but when she hath brought forth a boy , she now remembreth not the anguish for joy ; because a man is born into the world.

22. And now therefore indeed you have sorrow , but I will see you again , and your heart shall rejoyce ; and your joy no one shall take from you.

23. And on that day you shall not ask me any thing. Amen , Amen I say to you ; if you ask the Father any thing in my name , he will give it you.

24. Hitherto you have not ask'd any thing in my name ; ask , and you shall receive , that your joy may be compleat.

25. I have spoken these things to you , *as it were* in parables. The hour is at hand , when I shall now no more speak to you in parables , but will speak to you openly concerning the Father.

26. On that day you shall ask in my name , and

I do not tell you I will ask the Father for you :

27. For the Father himself loveth you , because you have lov'd me , and have believ'd , that I came forth from God.

28. I came forth from the Father , and I came into the world : again I leave the world , and I go to the Father.

29. His Disciples say to him ; behold now thou speakest openly , and usest no parable :

30. Now we know that thou knowest all things , and that for thee it is not needful that any man ask thee : on this account we believe that thou camest forth from God.

31. Jesus answer'd them : now do you believe ?

32. Behold the hour is at hand , and 'tis now come, that you shall be dispers'd every man to his home ; and leave me alone : and yet I am not alone , because the Father is with me.

33. These things have I spoken to you , that in me you may have peace : In the world you shall meet with distress ; but be of good courage , I have overcome the world.

A N N O T A T I O N S.

¶ 4. *That when the hour shall come* (a) *you may remember that I told them to you.* This is both the sense, and the construction, by the greek text, which here determines the construction of the latin.

¶ 5. *None of you asketh me, whither goest thou?* S. Peter had put this question c. 13. 36, and S. Thomas c. 14 5. The meaning then of Christ's words here seems to be, that having told you, I am going to leave you, and also *going to him that sent me*, you do not ask, says S. Cyril, to be fully and thoroughly inform'd about it.

¶ 6. *But sorrow hath fill'd your hearts:* and this sorrow hindreth you from asking, what you shou'd earnestly desire to know.

¶ 7. *I tell you... it is expedient that I go:* that I leave you as to my corporal presence: that I suffer death for the Redemption of all men, *And if I go not, the Paraclete will not come* according to the order of the divine decrees: his coming to sanctify you with his Gifts, and to teach you all things, is not to be till after my Ascension. when I am gone, *I will send him to you.* The Father and I, will send him, for he proceedeth from both.

¶ 8-12. *He will convince,* (b) or convict the world. [others trans-

late he will *reprove the world of sin &c.* These words have occasion'd a great many expositions. I here follow S. Cyril, that the H. Ghost will condemn the Jews, and all obstinate unbelievers of their *sin* in not believing after so many miracles, and so many pregnant motives, that ought to induce them to submit to the Christian Faith. 2^{dly} of *Justice*, by shewing the justice and innocence of Christ; and also that true Justice and Sanctification cannot be attain'd to but by his Grace. 3^{dly} of *judgment* by shewing that the world, and the Prince of this wicked world, the devil, is justly condemn'd, his Empire in a great measure destroy'd, and that all the wicked will be justly condemn'd, and punished with him,

Ψ. 13. *The spirit of truth will teach you all truth*, will direct you and the Church in the ways of Truth ——— *For he shall not speak from himself*, or from himself only, because, says S. Aug. he is not from himself, but proceedeth from the Father and the Son ——— *whatsoever he shall hear, he shall speak* (c] this his *hearing*, says S. Aug: is his *knowledge*, and *his knowledge is his essence* or being, which from eternity is from the Father and the Son. The like expressions are applied to the son, as proceeding from the Father. Jo. 5. 30. and 8. 16. &c.

Ψ. 15. *All things whatsoever the Father hath, are mine.* The obvious sense of these words, shews that the Son hath the same nature, and the same substance with the Father, and that he is one, and the same God with him. — And by Christ's adding: *therefore he* [the Holy Ghost] *shall receive of mine*, we are taught, that the third person proceeds both from the Father, and the Son, and that he receives, and has the same perfections.

Ψ. 16. *A little while, and you shall not see me &c.* Many expound these words in this manner: that after a little while; you shall not see me, because even to morrow, I shall be taken from you by death; and again *after a little while, you shall see me*, because the third day I shall rise again, and converse with you till my Ascension. S. Aug. gives another interpretation, tract. 101. that by the first *little while*, may be understood the short time till Christ's Ascension, and by the latter *little while*, the short time, that the Apostles were to live in this world; after which they should see, and enjoy Christ for ever in the Kingdom of heaven. And this exposition seems to agree better with the following promise.

Ψ. 20. *Your sorrow shall be turn'd into joy*, chiefly at the end of your mortal life: then you shall have a joy, never to be taken from you.

Ψ. 23. *On that Day*, or at that time, in that happy state, *you shall not ask*, you shall not need to ask me any questions: nor even desire to have any happiness, but what you will enjoy ——— *but now if you ask, i, e,* petition for *any thing of the Father in my name, he will give it you*, what ever graces or assistances you stand in need of: ask them in my name, as I am your chief Mediator, thro' whose merits all shall be granted you. This is the constant practise of the Church, to ask for all graces thro' our Lord Jesus Christ.

Ψ. 24. *Hitherto you have not ask'd any thing in my name*: by the merits of me your Mediator, and Redeemer. They were not yet

acquainted says S. Cyril, with this manner of praying and petitioning, as they were afterwards,

Ψ. 26. 27. *On that day ... I do not say, that I shall ask, or shall need to ask The Father for you, tho' I am your Redeemer, your chief Advocate and Mediator, by dying for all the world. — For the Father himself loveth you, because you have believ'd that I came from God, sent to be your redeemer. — I came forth from the Father, both as begotten of him from all Eternity: and I also came into the world, as sent from him to become man; to become the Redeemer of the world, both as God and man. — Now I am going, as man to leave the world, and go to the Father, with whom I am, and have always been as God.*

Ψ. 29. &c. *By this we believe that thou comest from God, that is, we are more confirm'd than ever, that thou art the Messias, the true Son of God. Yet S. Chrys. St. Cyril, and S. Aug. take notice, that their Faith was but imperfect, till after Christ's Resurrection, and the coming of the Holy Ghost: and therefore Christ answer'd them, [Ψ. 31.] Do you now believe? the hour is coming that you shall be every one of you dispers'd &c.*

[a] Ψ. 4. *Ut cum Venerit hora eorum reminiscamini quæ Ego dixi vobis, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν &c. where the construction is not hora eorum, but reminiscamini eorum &c.*

[b] Ψ. 8. *Arguet mundum, ἐλέγξει, which S. Cyr. expounds by κατακρίνει. See S. Aug. interpretation on that verse, trac. 95. pag. 733.*

[c] Ψ. 13. *Non loquetur a semetipso, S. Aug. says on these words, trac. 99. quia non est a semetipso. Sed quacunque audiet, loquetur ... ab illo audiet, a quo procedit ... a quo est illi essentia, ab illo scientia, & audientia nihil aliud est quam scientia.*

Ψ. 23. *Non me rogabitis quicquam, ἃ ἐρωτήσατε, which commonly signify's to ask questions: but when it follows, αἰτήσητε τὸν πατέρα, this is properly to petition for.*



CHAP. XVII.

1. **J**esus spoke these things; and lifting up his eyes to heaven, he said: Father the hour is come, glorify thy Son, that thy Son may glorify thee.

2. As thou hast given him power over all flesh, that he may give life everlasting to all those, whom thou hast given him.

3. And this is life everlasting: that they know thee the only true God, and whom thou hast sent Jesus Christ.

4. I have glorified thee upon the earth ; I have accomplished'd the work , which thou gavest me to do :

5. And now ô Father, glorify me with thy self, with that glory, which I had with thee , before that the world was.

6. I have made known thy name to the men, whom thou gavest me out of the world. They were thine , and thou gavest them to me ; and they have kept thy words.

7- Now they have known, that all things which thou gavest me , are from thee :

8. For the words , which thou gavest me , I have given to them : and they have receiv'd *them* , and have known for certain , that I came forth from thee, and they have believ'd that thou hast sent me.

9. I pray for them: I do not pray for the world , but for them , whom thou hast given me : because they are thine :

10. And all things that are mine are thine , and thine are mine , and I am glorify'd in them :

11. And now I am no more in the world , but these are in the world , and I am coming to thee : Holy Father , preserve in thy name those , whom thou hast given me ; that they may be one , as we also *are*.

12. When I was with them , I preserv'd them in thy name. I have kept those whom thou gavest me ; and none of them hath perish'd , except the son of perdition , that the Scripture may be fulfill'd.

13. And now I am coming to thee ; and these things I speak in the world , that they may have my joy fill'd in themselves.

14. I have given them thy words , and the world hath hated them , because they are not of the world , as I also am not of the world.

15. I do not ask that thou take them away out of the world , but that thou preserve them from evil.

16. They are not of the world , as I also am not of the world.

17. Sanctify them in truth. Thy words are truth.

18. As thou did'st send me into the world, I also have sent them into the world.

19. And I sanctify myself for them; that they also may be sanctify'd in truth.

20. Nor do I pray for them only, but for those also, who by their word shall believe in me:

21. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe, that thou hast sent me.

22. And the glory which thou gavest me, I have given them; that they may be one, as we also are one:

23. I in them, and thou in me, that they may be perfectly united, and that the world may know that thou hast sent me, and has't lov'd them, as thou hast also lov'd me.

24. Father, I will that where I am, there also they may be, whom thou hast given me; that they may see my glory, which thou hast given me; because thou hast lov'd me before the creation of the world.

25. Just Father, the world hath not known thee, but I have known thee; and these have known, that thou did'st send me.

26. And I have made known to them thy name, and I will make it known; that the love where-with thou hast lov'd me, may be in them, and I in them.

A N N O T A T I O N S.

ψ. 1. *Glorify thy Son*, by signs and miracles, lest dying so disgraceful a death, I seem to be no more than another man; *that thy Son may glorify thee*, that my death may make thee prais'd and glorify'd.

ψ. 2. *Power over all men*. Lit. *over all flesh*: *that he may give life everlasting to all those* [a] *whom thou hast given him*. He speaks of himself as made man, and the Redeemer of mankind: If we ask, who are they, who in this sense, are said to be given to Christ: it is true, only the Elect or predestinate, are given by a special and uncommon mercy. In this sense S. Aug. says tract. 111. p. 779. *They are not said to be given, to whom he shall not give life everlasting*. Yet not only the Elect, but all believers, nay all men whatso-

er, may be said to be given to him, in as much as by his coming to redeem all, sufficient helps and means are offer'd to all men, whereby they may be saved: and in as much as Christ came, offer'd, died, and offer'd up his death for all men. See 2. Cor. 5. 1. &c.

¶ 3. *This is life everlasting, i, e, the way to life everlasting, that they know thee the only true God, and Jesus Christ, whom thou hast sent.* The Arians from these words pretended, that the Father only the true God. S. Aug. and divers others answer, that the sense and construction is; *that they may know thee, and also Jesus Christ by Son, whom thou hast sent, to be the only true God.* we may also expound them with S. Chrys: and others, so that the Father is here call'd the only true God, not to exclude the son, and the Holy Ghost, who are the same one true God with the Father: but only to exclude the false Gods of the Gentils. Let the Socinians take notice, that 1. Jo. 5. 20 the Son of God Jesus Christ is expressly call'd *the true God*, even with the G. Article, upon which they commonly lay so great stress.

¶ 5. *And now o Father glorify me with thyself with that Glory, which I had with thee, before that the world was. Glorify me,* is the same as make me known to men: so that the sense may be, make men know, that I had the same glory *with thee*, before *the world was* created, and from all Eternity. Others understand that Christ, as man, here prays that his Eternal Father would make known to men that glory, which it was decreed from Eternity should be given him, that is, that all creatures should be made subject to him, even as he was man, and appointed to be judge of the living and the dead. See 1. Cor. 15. 26. Ephes. 1. 22.

¶ 6. *To the men whom thou gavest me out of the world.* By whom we may understand his Apostles and Disciples. *They were thine*, and also mine, as I am God. See. ¶ 10. ——— *And thou gavest them to me*, in as much as I am become man, their Saviour, their Redeemer, &c.

¶ 7. 8. *Now they have known, that all things which thou gavest me, are from thee.* That is, says S. Aug. [c] they now know, and will know more perfectly hereafter, that I myself am from thee, or proceed from thee, and am sent by thee to redeem the world.

¶ 9. *I pray for them, I pray not for the world.* That is, now in this prayer, when I desire special graces and assistances for them to discharge their duty as my Apostles; yet we must take notice, that ¶ 20. Christ pray'd for all *those, who should believe in him.* He also pray'd Luke 23. 34. For all, even for those that crucify'd him, *Father forgive them. for they know not what they do.*

¶ 10. *All things that are mine are thine, and thine are mine.* They must needs be equal, says S. Aug. to whom equally belong all things, and all persons: on which words, S. Chrys. also says, hom. 81. *Do you see the equality?*

¶ 11. *And now I am no more in the world:* that is, I am now leaving the world, as to a corporal, and visible presence: yet S. Aug.

takes notice, that Christ saith afterwards, v. 13. *these things I speak in the world*: therefore he was still for some short time in the world. And as to his true invisible presence with his Church, he gave us this promise, Matt. 28. 20. *Behold I am with you all days even to the end of the world* ——— *Preserve in thy name those whom thou hast given me*. Christ as man, says S. Aug. asks of his Father, to preserve those Disciples, whom he had given him, who were to preach the Gospel to the world. ——— *That they may be one, as we also are*. These words cannot signify an equality, nor to be one in nature and substance, as the divine persons are one, but only that they may imitate, as much as they are able, that union of love and affection. See S. Chryf. S. Cyril and S. Aug. on these words.

Ψ. 12. *When I was with them, I preserv'd them in thy name*. He still speaks, says S. Chryf., as man, and after a human manner, by mentioning the advantage they seem'd to enjoy, as long as he convers'd visibly with them on earth, not that his invisible presence should be less beneficial to them. *And none of them hath perish'd, except the Son of perdition*, (e) the wretched Judas, whose fall was foretold in the Scriptures, Psal. 108. He hath perish'd, that is, now is about being lost, by his own fault, says S. Chryf. on this place. And S. Aug. on Psal. 138. *How did the devil enter into the heart of Judas? he could not have entred, had not he given him place*.

Ψ. 18. *As thou didst send me into the world, I have also sent them*. He speaks of that Mission, which agreed to him, as he was man, and become man for the Salvation of mankind, to which also the Apostles, and their Successors, were to cooperate, as the Ministers and Instruments of Christ, by virtue of their Mission from him.

Ψ. 19. *And I Sanctify myself for them*. S. Aug. expounds it, I sanctify them, who are my Members, in myself. The Interpretation of S. Chryf. and S. Cyril seems preferable, that to *sanctify* in the Style of the Scriptures, is often-times the same as to offer up a Sacrifice; so the sense here is, I Sacrifice, and offer up myself on the Cross for them, and all mankind.

Ψ. 22. *The glory which thou gavest me, I have given them*. S. Chryf. expounds this of the power of working Miracles: S. Aug. rather understands the glory of heaven, which he had given, prepared, and design'd to give them in heaven. This seems to be the sense by the 24 Verse, where he says, *Father I will that where I am, there also they may be*.

[a] Ψ. 2. *Ut omne quod dedisti ei, det eis vitam aeternam*, ἵνα πάντες ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. That is, ut omnibus quos dedisti, &c. ——— (b) Ψ. 3. *Ut cognoscant te*, &c. S. Aug. tract. 105. p. 671. *Ordo Verborum est, ut te, & quem misisti Jesum Christum, cognoscant solum verum Deum*. See also S. Amb. l. 5. de fide c. 2. t. 4. p. 138. where he treats of this verse at large. S. Chryf. gives this Interpretation, hom. 79. *Solum verum Deum*, &c. ad eorum qui dii non sunt differentiam. In the Greek hom. 80. p. 474.

8. Ed. Montfaucon. πρὸς ἀντιδιαβολὴν τῶν ἐκ ὄντων θεῶν φησι. So likewise S. G. Naz. Orat. 36. p. 586.

[c] Ψ. 7. Quia omnia quæ dedisti mihi, abs te sunt. That is, says S. Aug. tract. 106. p. 767. cognoverunt, quia abs te sum, &c.

(d) Ψ. 11. Serva eos in nomine tuo, quos dedisti mihi. Some G. MSS. have in nomine tuo, quod dedisti mihi, ὃ δέδοκας μοι. Or as S. Cyril reads, ἐν ὀνόματί σου ὃ δέδοκας μοι. Which is the same, by a trecism, as ὃ δέδοκας. — Ut sint unum sicut & nos. S. Chrys. says, non equalitate, sed pro humanâ facultate, or quantum hominibus fas est, ὡς ἀνθρώποις δυνατόν. hom. πβ. p. 484. nov. Ed. Ben.

(e) Ψ. 12. Cum essem cum eis, &c. He speaks, says S. Chrys. 3 man. ὡς ἄνθρωπος διαλέγεται. hom. πα. p. 480. — Ibid. nisi filius erditionis, εἰ μὴ, &c. nisi, it is not, ἀλλὰ, sed. — Non perdam, that is, says S. Chrys. in the same place, quantum in me erit, non perdam . . . non me impellente, vel relinquente : quod si spontè resiliant, non ex necessitate traham. εἰ δὲ ἀφ' ἑαυτῶν ἀποδηῶντι, πρὸς ἀνάγκην ἐρχομαι. S. Aug. Quomodo diabolus intravit in cor Judæ, non intraret, nisi ille locum daret.

(f) Ψ. 19. Sanctifico meipsum. Quid est hoc, says S. Aug. trac. 108, nisi eos in meipso Sanctifico, quoniam membra ejus sunt? S. Chrys. hom. πβ. p. 484. Offerro tibi Sacrificium, προσφέρω σοι θυσίαν. S. Cyril says the same l, 11, in Joan. p. 989.



CHAP. XVIII.

1. **W**Hen Jesus had spoken these things, he went out with his Disciples over the torrent of Cedron, where there was a Garden, into which he, and his Disciples entred.

2. And Judas who betray'd him, knew the place; because Jesus had often resorted thither together with his Disciples.

3. Judas then having taken a band of Soldiers, and Servants from the Chief Priests, and the Pharisees, cometh thither with lanterns, torches, and arms.

4. Jesus therefore knowing all things that were to come upon him, went forward, and said to them, whom seek you?

5. They answer'd him: Jesus of Nazareth: Jesus saith to them: I am he. Judas also that betray'd him, stood with them.

6. As soon therefore as he said to them ; I am *he* ; they drew back, and fell to the ground.

7. Again therefore he ask'd them : whom seek you ; and they reply'd : Jesus of Nazareth.

8. Jesus answer'd : I have told you , that I am *he* ; if therefore you seek me , let these go their ways.

9. That the words he had said , might be fulfill'd, that of them whom thou gavest me, I have not lost any one.

10. Then Simon Peter having a sword drew it : and struck a servant of the high priest , and cut off his right ear. The name of the servant was Malchus.

11. Jesus therefore said to Peter : put up thy sword into the Scabbard : shall I not drink the cup , which my Father hath given me?

12. The band then, and the Tribune , and the Servants of the Jews laid hold on Jesus , and bound him.

13. And brought him first to Annas , for he was father in law to Caiphas , who was high priest of that year.

14. Now Caiphas was he , who had given that counsel to the Jews , that it is expedient for one man to die for the people.

15. And Simon Peter follow'd Jesus , and another Disciple. And that Disciple was known to the high Priest , and he went in with Jesus into the court of the high Priest.

16. But Peter stood at the door without ; the other Disciple therefore who was known to the high priest went forth, and spoke to the portress, and introduc'd Peter.

17. The girl that was portress saith therefore to Peter : art thou also one of this man's Disciples ? he reply's : I am not.

18. Now the Servants and attendants stood at a fire of coals : because it was cold , and warm'd themselves : and Peter also was standing with them, and warming himself.

19. The high Priest then ask'd Jesus concerning his Disciples , and concerning his Doctrine.

20. Jesus answer'd him : I have spoken openly to the

world, I have always taught in the Synagogue, and in the Temple, whither all the Jews resort together; and in private I have spoken nothing:

21. Why askest thou me? ask those who have heard what I have spoken to them: behold these men know what things I have spoken.

22. When he had said these words, one of the attendants standing by, gave Jesus a blow saying: answerest thou in this manner the high Priest?

23. To whom Jesus reply'd: if I have spoken ill, bear testimony of the evil, but if well, why dost thou strike me?

24. And Annas sent him bound to Caiphas the high Priest.

25. Now Simon Peter was standing, and warming himself. They said therefore to him: art not thou also one of his Disciples? he denied it, and said: I am not.

26. One of the Servants of the high Priest, a kinsman to him, whose ear Peter cut off: saith to him: did not I see thee in the garden with him?

27. Peter then again denied it; and presently the cock crew.

28. They lead Jesus from Caiphas into the palace of the Pretor: and it was morning: and they entred not into the palace, that they might not be defiled, but might eat the Pasche.

29. Pilate then went forth to them without, and said: what accusation bring you against this man?

30. They answer'd, and said to him: if he were not a Malefactor, we would not have deliver'd him up to thee.

31. Pilate therefore said to them; take him yourselves, and judge him according to your law. The Jews answer'd him: it is not lawful for us to put any one to death.

32. That the words of Jesus might be fulfill'd which he spoke, signifying what death he should die.

33. Then Pilate again went into the palace, and call'd Jesus, and said to him: art thou the King of the Jews?

34. Jesus reply'd : say'st thou this of thyself , or have others told *it* thee of me ?

35. Pilate answer'd : am I a Jew ? thy Nation , and the chief priests have deliver'd thee up to me , what hast thou done ?

36. Jesus reply'd : my Kingdom is not of this world : if my kingdom were of this world , my subjects would certainly fight that I should not be deliver'd to the Jews : but as for my kingdom , it is not from hence.

37. Pilate therefore said to him : art thou then a King ? Jesus answer'd : thou sayest *it* : I am a King. For this was I born , and for this I came into the world , that I may give testimony to the truth : every one that is of the truth , heareth my voice.

38. Pilate saith to him : what is truth ? and having said this , he went forth again to the Jews , and saith to them ; I find no cause at all in him.

39. But you have a custom that I release unto you one at the feast of the Pasche , will you therefore that I release unto you the King of the Jews ?

40. They all then cry'd out again , saying : not him , but Barabbas. And Barabbas was a Robber.

A N N O T A T I O N S.

ψ. 1. *Over the torrent* , or brook Cedron , (*a*) which ran betwixt Jerusalem and Mount - olivet , in the valley of Cedron , or of Hennom , or of Josaphat , not of Cedars , as in many G. copies- See the history of Christ's Passion , Matt. 26. and 27.

ψ. 21. *Why askest thou me ?* Caiphas in quality of Judge , was to examin the crimes laid to the charge of the accused , by the testimony of the witnesses.

ψ. 24. *Annas sent him bound to Caiphas.* Christ was but a little while there : for both the box on the ear , given to our Saviour , and S. Peter's denial , was at the house of Caiphas : so that S. John do's not here observe the order of time.

ψ. 28. *That they might eat the Pasche.* They who by the Pasche : will always understand the Paschal-lamb , look upon it certain from these words , that the Scribes and Pharisees at least , had differ'd eating the Paschal-Lamb till fryday the 15th day in the evening : but there are passages in the Scripture , which shew that the word *Pasche* , or *Phase* , comprehends , not only the Paschal Sacrifice of the Lamb , but also all the Sacrifices , that were to be eaten with unleaven'd bread , during

the 7 days of the Paschal solemnity, as Deut. 16. 2. *thou shalt offer up the Phase, or Pasche to the Lord of sheep and oxen.* And 2. Paralip. 35. 8. *They gave to the Priests to make the Phase or Pasche, in all together two thousand six hundred small cattle, and three hundred oxen.* The oxen therefore were also given to make up the Pasche, and were comprehended by the word Pasche or Phase. It might therefore be these Paschal Sacrifices, and not the Paschal Lamb, which the Priests design'd to partake of; and therefore would not enter into the Palace of Pilate. See Tillemont against Lamy on the 2 passage out of S. John. tom. 2. p. 696. See also the Lexicon of M^{nsr} Heur  on the word P  que.

[a) Ψ. 1. *Cedron not Cedrorum. In most G. copies τῶν Κέδρων. In some M. SS. τῆς Κέδρος. So the Prot. Translation, the brook Cedron.*



C H A P. X I X.

1. **T**Hen Pilate took Jesus, and scourg'd him.

2. And the soldiers wreathing a crown of thorns, put it upon his head : and about him they put a purple garment.

3. And coming to him, they said : hail King of the Jews : and they gave him blows.

4. Pilate then went forth again, and saith to them ; behold I bring him forth unto you, that you may know that I find no cause in him.

5. [Jesus therefore went forth bearing the crown of thorns, and the purple garment) and he saith to them ; behold the man.

6. When the chief priests therefore, and the attendants had seen him, they cry'd out, and said : crucify, crucify him. Pilate saith to them : take him you, and crucify him : for my part I find no cause in him.

7. The Jews answer'd him : we have a law, and according to the law he ought to die, because he hath made himself the Son of God.

8. When Pilate heard these words, he was more afraid.

9. And he went again into the palace ; and saith

to Jesus ; whence art thou ? but Jesus gave him no answer.

10. Pilate therefore saith to him : speakest thou not to me ? knowest thou not that I have power to crucify thee , and that I have power to release thee ?

11. Jesus answer'd : thou wouldest not have any power at all against me , unless it were given thee from above : therefore he who deliver'd me to thee , hath the greater sin.

12. From thence-forth Pilate sought to release him : but the Jews cried out saying ; if thou do'st release this man , thou art not Cesar's friend : for every one that maketh himself a King , contradicteth Cesar.

13. Pilate having heard these words , brought forth Jesus ; and sat on the judgment-seat in the place , call'd Lithostrotus , and in Hebrew Gabbatha.

14. Now it was the day of preparation for the Pasche : about the sixth hour , and he saith to the Jews : behold your King.

15. But they cried out ; away with him , away with him , crucify him : Pilate saith to them ; shall I crucify your King ? the Chief Priests answer'd ; we have no King , but Cesar.

16. Then he deliver'd him unto them to be crucify'd. And they took Jesus , and led him forth.

17. And bearing his own cross, he went forth to that place ; which is call'd of sculls , in Hebrew Golgotha :

18. Where they crucify'd him , and with him two others , one on each side , and Jesus in the midst.

19. Pilate wrote also an inscription ; and put on the cross. And it was written : Jesus of Nazareth , King of the Jews.

20. This inscription many of the Jews read ; because the place where Jesus was crucified , was near to the City ; and it was written in hebrew , greek , and latin.

21. The chief priests therefore of the Jews said to Pilate : write not , the king of the Jews : but that he said ; I am the king of the Jews.

22. Pilate

22. Pilate answer'd : what I have written , I have written.

23. When the Soldiers then had crucify'd him, they took his garments (of which they made four parts ; to every soldier a part] and his coat. Now the coat was without seam woven all over.

24. They said therefore one to another : let us not cut it, but cast lots for it whose it shall be: that the Scripture might be fulfill'd, saying : they parted my garments among them: and upon my vest they cast lots. And these things did the soldiers.

25. Now there stood by' the Cross of Jesus his Mother, and his Mother's sister, Mary of Cleophas, and Mary Magdalene.

26. When Jesus therefore had seen his Mother, and the Disciple standing by, whom he loved, he saith to his Mother; woman, behold thy Son.

27. After that he saith to the Disciple : behold thy Mother. And from that time , the Disciple took her to his own *home*.

28. Afterwards Jesus knowing that all things were now accomplish'd, that the scripture might be fulfill'd, he saith ; I thirst.

29. Now there stood a vessel fill'd with vinegar : and they putting a sponge full of vinegar about hyssop, offer'd it to his mouth.

30. When Jesus therefore had taken the vinegar , he said : it is consummated. And bowing down his head he gave up the Ghost.

31. The Jews then (because it was the day of preparation) that the bodies might not remain upon the Cross on the Sabbath [for that was a solemn Sabbath day] they desir'd Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers therefore came; and they broke the legs of the first, and also of the other, who was crucify'd with him.

33. But when they came to Jesus, and saw that he was dead already, they broke not his legs?

34. But one of the soldiers open'd his side with a spear, and presently there came forth blood, and water.

35. And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe.

36. For these things were done, that the scripture might be fulfill'd: "you shall not break a bone of him."

37. And again another scripture saith: "they shall look on him whom they pierc'd."

38. And after these things Joseph of Arimathea, (being a Disciple of Jesus, but in private for fear of the Jews] desir'd of Pilate that he might take away the body of Jesus. And Pilate permitted it. He came therefore, and took away the body of Jesus.

39. There came also Nicodemus, he that had come to Jesus by night at first, bringing a mixture of Myrrhe, and aloes, about a hundred pound weight.

40. They took therefore the body of Jesus: and bound it in linnen-cloths with spices, as it is the custom with the Jews to bury.

41. And there was in the place, where he was crucify'd, a garden: and in the garden a new Monument, wherein no man yet had been laid:

42. There by reason of the day of preparation among the Jews, they laid Jesus, because the monument was hard by.

ANNOTATIONS.

¶ 11. *Unless it were given, or permitted thee from above. Therefore he who deliver'd me to thee, hath the greater sin.* Some expound this of Judas: Others rather of the high Priest Caiphas with the Jewish Council: for they could not be ignorant, that Jesus was their Messiah, having seen the Miracles Jesus did, and knowing the predictions of the Prophets.

¶ 23. *They made 4 parts.* Christ's upper-garment had seams, which the 4 executioners could easily divide: but his under-garment, or veste, was *without seam*, so that being cut, it would have been of no use.

¶ 25. *There stood by the Cross ... his Mother* And so near to him, that from the Cross, he both spoke to her, and also to S. John.

¶ 27. *The Disciple took her to his own* (a) home, or into his own care, not for his mother, by the G. expression. See S. Chrys. and S. Aug.

¶ 31. *Because it was the day of preparation.* It is also call'd v. 14. *the Day of preparation of the Pasche* Lit. *the Parasceve of the Pasche.* and v. 31. *The Jews because it was the preparation, that the bodies might not remain on the cross on the Sabbath, for that was a great Sabbath-day &c.* Some pretend by these expressions to prove, that Fryday the year Christ suffer'd, was not the first, and great day of the *feast of Azymes*, but only the day of preparation, and that on Fryday night, the Jews eat the Paschal Lamb, and not the night before, or Thursday night, as Christ had done with his Disciples. But according to the common exposition, Fryday is here call'd *the day of preparation*, for the great and solemn Sabbath, which happen'd in the Paschal-week. See Tillemont on the 5th passage out of John page 698. §. 11. and 12.

¶ 34. *There came forth blood and water*, which naturally could not come from a dead Body.

37. *You shall not break a bone of him.* This which was literally spoken of the Paschal-lamb, Exod. 12. 16. the Evangelist applies to Christ, of whom the lamb was a figure.

¶ 39. *About a hundred pound weight.* This seems a great quantity. It may be they did not use it all. And besides it was the custom of the Jews at their great burials, to cover the body with spices and Perfumes.

(a] ¶ 27. *Accipit eam discipulus in sua. Not in suam. eis τὰ ἴδια.*



CHAP. XX.

1. **N**OW on the first day of the week, Mary Magdalene cometh in the morning, it being yet dark, to the monument: and saw the stone taken away from the monument.

2. She ran therefore, and cometh to Simon Peter, and to the other Disciple, whom Jesus lov'd, and saith to them: they have taken away the Lord out of the monument, and we know not where they have laid him.

3. Peter then went out, and that other Disciple, and they came to the monument:

4. And they both ran together, and that other Disciple out-ran Peter, and came first to the monument:

5. And having stoop'd down, he saw the linnen cloths lying, yet he went not in:

6. Simon Peter then cometh following him ; and he went into the monument , and saw the linnen-cloths lying ,

7. And the napkin , that had been about his head , not lying with the linnen-cloths , but apart wrapp'd up in a place by it self.

8. Then also that Disciple went in , who had come first to the monument ; and he saw , and believ'd :

9. For as yet they knew not the Scripture , that he must rise again from the dead.

10. The Disciples therefore return'd to their home again.

11. But Mary stood without at the monument weeping : while she was then weeping , she stoop'd down , and look'd into the monument :

12. And she saw two Angels in white , sitting one at the head , and the other at the feet , where the body of Jesus had been laid.

13. They say to her ; woman , why weepest thou ? she answereth them ; because they have taken away my Lord : and I know not where they have put him.

14. When she had said these words , she turn'd herself back , and saw Jesus standing : and knew not that it was Jesus.

15. Jesus saith to her : woman , why weepest thou ? whom seekest thou ? she thinking it was the Gardiner , saith to him : Sir , if thou hast taken him away , tell me where thou hast laid him ; and I will take him away.

16. Jesus saith to her : Mary. She turning about , saith to him : Rabboni , [that is to say Master.]

17. Jesus saith to her : touch me not , for I have not yet ascended to my Father : but go to my brethren , and say to them : I ascend to my Father , and your Father , my God , and your God.

18. Mary Magdalene cometh telling the Disciples : I have seen the Lord , and these things he said to me.

19. Now when it was late that *same* day , the first of the week , and the doors were shut , where the Disc-

ciples had met together, for fear of the Jews: Jesus came, and stood in the midst, and said to them: peace be to you.

20. And having said this, he shew'd them his hands, and side. The Disciples therefore were glad, when they saw the Lord.

21. He said then to them again: peace be unto you: As my Father sent me, I also send you.

22. When he had said this, he breath'd *upon them*; and said to them; receive ye the Holy Ghost:

23. Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retain'd.

24. But Thomas, who is call'd Didymus, one of the twelve, was not with them when Jesus came.

25. The other Disciples therefore said to him; we have seen the Lord. But he told them: unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26. And after eight days his Disciples were again within; and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: peace be unto you.

27. Then he saith to Thomas: put in thy finger hither, and view my hands, and bring hither thy hand, and put it into my side; and be not incredulous, but faithful.

28. Thomas answer'd, and said to him: my Lord, and my God.

29. Jesus said to him: because thou hast seen me Thomas, thou hast believ'd: happy they who have not seen, and have believ'd.

30. Jesus did likewise many other Miracles in the sight of his Disciples, which are not written in this book:

31. But these are written that you may believe, that Jesus is the Christ the Son of God; and that believing, you may have life in his name.

A N N O T A T I O N S.

ſ. 5. *He ſaw the linnen-cloths lying.* S. Chryſ: takes notice that Chriſt's Body being buried with *Myrrhe*, the linnen would ſtick as faſt to the Body as pitch, ſo that it would be impoſſible to ſteal, or take away the Body without the linnen-cloths.

ſ. 16. *Jeſus ſaith to her, Mary.* Magdalene now in grief and tears, knew not Jeſus till he call'd upon her by her name, and with his uſual voice: then with Joy ſhe cried out *Rabboni, Maſter.* And Jeſus ſaith to her, *touch me not &c.* The meaning of which words ſeems to be; I am not yet leaving thee, nor *aſcending* to the Father, ſo that thou may'ſt have time enough to embrace my feet afterwards, now go to my *Disciples &c.*

ſ. 19, and 26. *And the doors were (a) ſhut, or being ſhut:* and remaining ſtill ſhut, his glorified body entred by penetration thro' the doors, as he did at his Reſurrection. Maldonate takes notice that Calvin was the firſt that deny'd this againſt the belief of all the ancient Fathers and Interpreters, who call this a miracle of divine power.

ſ. 21. *As my Father ſent me.* The word miſſion when apply'd to Our Saviours Chriſt, ſometimes ſignify's his eternal proceſſion from the Father, and ſometimes his miſſion as he was ſent into the world to become man, and the redeemer of mankind: the firſt miſſion agrees to him, as he is the eternal Son of God, the ſecond as he was man, or as he is both and man. The miſſion which Chriſt here gives his Apoſtles, is like to this latter miſſion, with this great difference, that Graces and divine Gifts were beſtow'd on Chriſt, even as he was man, without meaſure: and the Apoſtles, had a much leſſer ſhare in both theſe miſſions. See Aug. l. 4. de Trin. c. 19. 20. tom. 4. p. 829. and ſeq.

ſ. 22. *Receive ye the H. Ghoſt.* It was ſaid Jo. 7. 39. *that the ſpirit was not yet given, becauſe Jeſus was not glorify'd.* The ſenſe muſt needs be, that the Holy ſpirit was not given in that ſolemn manner, nor with ſo large an effuſion of Spiritual Gifts and Graces, till the day of Pentecoſte after Chriſt's Aſcenſion: but the juſt at all times, from the beginning of the world, were ſanctify'd by the Grace of the H. Ghoſt. as no doubt but the Apoſtles were before this time. Now at this preſent he gave them the power of forgiving ſins.

ſ. 23. *whoſe ſins you ſhall forgive (b) &c.* Theſe words clearly expreſs the power of forgiving ſins, which as God, he gave to his Apoſtles, and to their Succeſſors, Biſhops and Priests, to forgive ſins in his name, as his miniſters, and inſtruments, even tho' they are ſinners themſelves. For in this they act not by their own power, nor in their own name, but in the name of God, who as the principal cauſe, always remitteth ſins. This is generally allow'd to be done by God's Miniſters in the Sacrament of Baptiſm, as to the remiſſion of Original ſin: and the Catholick church has alwas held the ſame of God's Miniſters in the Sacrament of Penance. See the Proteſtant Common prayer book in the *Viſitation of the ſick* ——— *Whoſe ſins you ſhall*

retain, they are retain'd : by which we see that to Priests is given a power to be exercis'd, not only by *forgiving*, but also by *retaining* : nor only by *absolving*, and *loosing*, but also by *binding*, by *refusing*, or *differing* absolution, according to the dispositions, that are found in sinners, when they accuse themselves of their sins — From hence must needs follow an obligation on the sinners part, to declare, and confess their sins in particular to the ministers of God, who are appointed the spiritual Judges and Physicians of their souls. A Judge must know the cause, and a Physician the distemper : the one to pronounce a just sentence, the other to prescribe suitable remedies.

Ψ. 24. *Thomas was not there*. Yet no doubt but the like power of forgiving sins was given to him, either at this time, or afterwards. See S. Cyril.

Ψ. 25. *I will not believe*. S. Cyril thinks that the grief and trouble S. Thomas was under, might partly excuse his want of belief : however we may take notice with S. Gregory, that his backwardness in believing was permitted for the good of Christians in general, that thereby they might be more convinc'd of Christ's Resurrection.

Ψ. 27. *Put in thy finger hither*. Christ to show he knew all things, made use of the very same words, in which S. Thomas had express'd his incredulous dispositions — Our B. Redeemer would have the mark of the spear, and the print of the Nails to remain in his glorify'd body, to convince them it was the same body : and that they might be for ever marks of his Victory and Triumph over sin and the devil — The Evangelist do's not say, that S. Thomas went, and touch'd Christ's body, tho' it's very probable he did as he was order'd — But how could a Body that entred in, when the doors were shut, be *felt*, or be *palpable*? S. Chryl. (c) answers, that Christ at that time permitted his body to be palpable, and to resist another body, to induce S. Thomas to believe the Resurrection: and that when he pleas'd, his Body could not be felt. In like manner his body was either visible or invisible, as he had a will it should be. Infine he could eat in their sight, tho' he stood not in need of any nourishment. See S. Aug.

Be not in credulous, but faithful. In the G. be not an *unbeliever*, but a *believer* — My Lord, and my God, i, e, I confess thee to be my Lord and my God. and with the G. article, to be him, that is *the Lord*, and *the God*.

(a) Ψ. 19. 29. *Cum fores essent clausæ : januis clausis. τῶν θυρῶν κλεισμένων*. See S. Amb : in *psal.* 118. S. Aug : *trac.* 121. in *Joan. de Agone Christiano* c. 24. 4. 6. p. 257. *Epist. ad Volusianum* t. 3. p. 405. where he says, *demus Deum aliquid posse, quod nos fateamur investigare non posse. In talibus rebus tota ratio facti est potentia facientis*. See S. Cyr : on this place l. 12. p. 1092. 1103. and 1107. S. Chryl. *hom.* 85. page 315. *Lat. Ed. hom.* 87. *Ed. Ben.* p. 520. *ὅτι γὰρ ἔγω λεπτόν καὶ κρυφόν ὡς κλεισμένων εἰσελθεῖν τῶν θυρῶν &c.* See S. Hierom *ad Eustochium in Epitaph. Paula.* t. 4. p. 685. and l. 1. cont. *Jovin.* t. 4. p. 178. S. Leo *serm.* 1. de *Resurr.* S. Epiphani *her.* 64. p. 223. *Ed. Petav.* &c.

(b] Ὡς. 23. *Whose sins you shall forgive &c.* See S. Cyr. l. 12 in Joan. p. 1101. , μετανοῶσι συγγνώσκοντες. S. Chrys. hom. 86. p. 517. nov. Ed. *magna est sacerdotum dignitas, quorum remisistis peccata &c.* See also l. 3. de sacerdot. t. 1. p. 383. tom. 1. nov. Ed. Ibid. *noli esse incredulus, sed fidelis, καὶ μὴ γίνῃς ἄπιστος, ἀλλὰ πιστός*



CHAP. XXI.

1. **A**fterwards Jesus shew'd himself again to his Disciples near the lake of Tiberias. And in this manner he manifested himself.

2. There were together Simon Peter, and Thomas, who is call'd Didymus, and Nathaniel, who was of Cana in Galilee, and the sons of Zebedee, and two other of his Disciples.

3. Simon Peter saith to them: I am going a fishing. They reply; we also come with thee: and they went forth, and entred into the ship: and that night they took nothing.

4. Now when it was morning, Jesus stood on the shore: yet the Disciples knew not that it was Jesus.

5. Jesus then said to them: young men, have you any thing to eat? they answer'd him: no.

6. He saith to them; cast the net on the right side of the boat, and you will find: They cast it in: and now they were not able to draw it by reason of the multitude of fishes.

7. That Disciple then, whom Jesus lov'd, saith to Peter; it is the Lord: Simon Peter when he heard that it was the Lord, he girded his vest about him [for he was stripp'd] and he cast himself into the sea.

8. But the other Disciples came in the boat (for they were not far from the land, but only about two hundred cubits) drawing the net with the fishes.

9. As soon then as they came to land, they saw coals burning, and a fish laid there on, and bread.

10. Jesus saith to them: bring hither of the fishes which you took now.

11. Simon Peter went up, and drew the net to land, full of great fishes a hundred and fifty three. And tho' there was so great a quantity, the net was not broken.

12. Jesus saith to them ; come and dine. And none of those that were eating, durst ask him : who art thou ? knowing, that it was the Lord.

13. And Jesus cometh, and taketh bread, and giveth it to them, and fish in like manner.

14. This now was the third time that Jesus appear'd to his Disciples after he had risen from the dead.

15. When therefore they had dined, Jesus saith to Simon Peter : Simon *the son* of John lovest thou me more than these ? he answer'd him : yes Lord, thou knowest that I love thee. He saith to him : feed my lambs.

16. He saith to him again : Simon *the son* of John, lovest thou me ? he answer'd him ; yes Lord, thou knowest that I love thee : he saith to him : feed my Lambs.

17. He saith to him a third time : Simon *the son* of John lovest thou me ? Peter was troubl'd, because he said to him the third time, lovest thou me ? and he answer'd him : Lord thou knowest all things ; thou knowest that I love thee. He saith to him : feed my sheep.

18. Amen, Amen I say unto thee ; when thou wast younger, thou did'st gird thyself, and walk where thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not.

19. And this he said signifying by what death he should glorify God. And when he had spoke this, he saith to him : follow me.

20. Peter turning saw that Disciple, whom Jesus lov'd, following, who also at the supper lean'd on his breast, and said : Lord who is it that shall betray thee ?

21. Him therefore when Peter had seen, he saith to Jesus : and what will become of this man ?

22. Jesus saith to him : so I will have him remain

till I come, what is it to thee? follow thou me.

23. This saying therefore spread among the brethren, that that Disciple dieth not. And Jesus did not say to him; he dieth not, but: so I will have him to remain till I come, what is it to thee?

24. This is that Disciple, who beareth testimony to these things, and hath written these things; and we know, that his testimony is true.

25. But there are also many other things, that Jesus did: which if they were written in particular, neither the whole world, I think, would be able to contain those books, that should be written.

AN NOT A T I O N S.

Ψ. 5. *Have you any thing (a) to eat?* This is what's literally signify'd, both in the L. and in the G. text.

Ψ. 9. *Burning coals, and fish laid there on, and bread.* The fish caught in the net, were not yet drawn to land. These things then, were created out of nothing, or miraculously transported thither by the divine power.

Ψ. 11. *Simon Peter drew the net to land, fill'd with 153. great fishes* a figure of the great number to be converted by the labours of the Apostles.

Ψ. 12. *None of them durst ask him, who art thou, knowing that it was the Lord?* It is likely he appear'd to them with a countenance different, and brighter then before his death: yet they were presently so convinc'd it was Jesus, that they were asham'd to ask, or doubt of it.

Ψ. 14. *This was the 3^d. time that Jesus appear'd to his Disciples.* He had appear'd to them more than thrice, even the very day of his Resurrection. Matt. 28. Ψ 16. See pag. 135. Here it is call'd the third time, either because it was the third different day: or because it was the 3^d. time, that he had then appear'd to a pretty many together. After this he appear'd to them frequently, and convers'd with them for forty days till his Ascension. See Acts 1. 3. 1. Cor. 15. 5.

Ψ. 15. &c. *Simon the Son of John, lovest thou me more than these?* i. e. more than any one of these love me. Christ put this question thrice to S. Peter, that this triple protestation of love, says S. Aug. might correspond to his triple denial. S. Peter did not answer that he lov'd him more than the rest did, which he could not know, but modestly said: *yes Lord, thou knowest I love thee*: and the 3^d. time, *thou knowest all things*, and the hearts of all men, *thou knowest how much I love thee*. At every protestation, Jesus answerd, *feed my lambs*, and the third time *feed my sheep*. To feed, in the style of the Scriptures, is to guide, rule, and govern. S. Ambrose, and some others take notice, as if by

the *lambs*, might be understood the People, and by the *sheep*, those placed over them, as Bishops, Priests, &c, but others make no such difference in this place betwixt *lambs* and *sheep*, only as comprehending all the members of Christ's Church, of what condition soever, even the rest of the Apostles. For here it was that Christ gave to S. Peter that power, which he had promis'd him Matt. 16. 18. i.e, He now made S. Peter head (b) of his whole Church, as he had insinuated at the first meeting, when S. Andrew brought him to our Saviour, when he chang'd his name from Simon to Peter: again when he chose him, and made him the first of his twelve Apostles; but particularly, when he said, *thou art Peter (a rock) and upon this rock will I build my Church*, &c. Upon this account the Catholick Church, from the very first Ages, hath always reverenc'd, and acknowledg'd the Supream power of the Successors of S. Peter in spirituals over all Christian Churches. This appears even by the writings of Tertullian, of S. Ireneus, of S. Cyprian, of the greatest Doctors and Bishops, both of the west and, East, of S. Hierom, S. Augustin, of S. Chrysostom in several places, of the first General Councils, particularly of the great Council of Calchedon, &c.

¶ 18. *Thou shalt stretch forth thy hands . . . signifying by what death he should glorify God.* i, e, that a Cross should be the instrument of his death and Martyrdom. — *Whither thou wouldest not*: which is no more than to say, that a violent death is against the natural inclination of any man, even tho' he be never so willing, and disposed to undergo it.

¶ 21. *Lord what will become of this man?* S. Chrysostom thinks it was the love and friendship, that S. Peter had for S. John, that mov'd him to ask this question.

¶ 22. *Jesus saith: so I will have him remain* (c) &c. That is, in case I will have him remain: or as it is in the Greek: *if I will have him remain, what is that to thee?* It is thy duty, and thy concern to follow me.

¶ 23. *This saying then* (d) i, e, a report went about among the Disciples, that John was *not to die*. But S. John himself, as S. Aug. and S. Chrys. observe, took care to tell us, that Christ said not so. Nor do we find any sufficient grounds to think that S. John is not dead.

¶ 24. *This is that Disciple*, &c. Some conjecture that these words were added by the Church of Ephesus. But the ancient Fathers, S. Chrys. S. Cyril, S. Aug. expound them as they do the rest, without any such remark. Nor is it unusual for a person to write in this manner of himself, as it were of a third person. It is what S. John hath done of himself, c. 19. ¶ 35.

¶ 25. *The whole world, I think*, &c. It is an hyperbolical way of speaking, says S. Cyril, common enough, even in the holy Scriptures: and only signify's, that a very great number of things, which Christ did and said, have not been recorded.

[a] Ψ. 5. Numquid pulmentarium habetis? μή τι προσφάγιον;

(b) He made S. Peter head of his whole church, See Tertul. l. de pudicitia, p. 556. Ed. Rig. where he calls the Successor of S. Peter. Pontificem maximum, & Episcopum Episcoporum. S. Iren. l. 3. c. 3. S. Cyp. Ep. 55. p. 85. Ed. Rig. navigare audent & ad Petri Cathedram, atque ad Ecclesiam principalem. See S. Hierom Epist. 57. and 58. p. 175. nov. Ed. S. Aug.

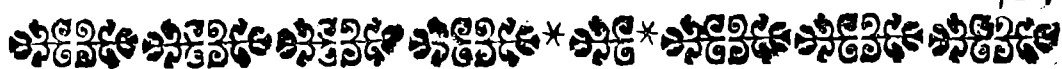
S. Chrys. on this place hom. 38. p. 525. nov. Ed. Cur aliis praetermissis (Petrum) alloquitur? he answers, ἔκκερτος ἦν τῶν Ἀποστόλων, καὶ σῶμα τῶν μαθητῶν, καὶ κορυφή τῆς χορῆς, coetus illius caput . . . fratrum praefecturam suscipe. ἐγχειρίζεται τὴν προεδρίαν τῶν ἀδελφῶν. And a little after p. 527. putting the objection, why S. James, and not S. Peter, was made Bishop of Jerusalem, he answers, because S. Peter was to be over the whole universe. τῆς οἰκουμένης ἐχειροτόνησε, &c. The same S. Chrys. l. 2. de Sacerd. c. 1. tom. 1. p. 372. nov. Ed. Ben. quā de causa ille sanguinem effudit suum? certē ut oves eas acquireret, quarum curam tum Petro, tum Petri Successoribus committebat. — Conc. Calched. Lab. tom. 4. p. 565. The Council thus writes to S. Leo, omnibus constitutus interpres, quibus tu quidem tanquam caput membris praeras, &c. πᾶσι ἑρμηνεύς καθεσθήμενος, &c. And p. 368. Petrus per Leonem ita locutus est. πετρὸς διὰ Λέοντος τᾶντα ἐξεφώνησεν. See the Annot. Matt. 16. Ψ. 18. pag. 67.

(c) Ψ. 22. Sic eum volo manere, ἐὰν αὐτὸ θέλω μένειν.

[d] Ψ. 23. S. Aug. trac. 124. p. 819. D. Hanc opinionem Joannes ipse abstulit, non hoc dixisse Dominum, apertā contradictione declarans: cur enim subjungeret, non dixit Jesus non moritur, nisi ne hominum cordibus quod falsum fuerat inhareret? &c. — So S. Chrys. says, he spoke this to prevent or correct this mistake p. 528. διορθῆται.

(e) Ψ. 25. Nec ipsum arbitror mundum, &c. S. Cyril on this expression, pag. 1123. ὑπερβολικῶς See S. Aug. at the end of his 124. trac. where he says, such Hyperboles are found elsewhere in the H. Scripture.

THE END OF THE 4. GOSPELS.




T H E

A C T S O F T H E

A P O S T L E S.

S Luke , who had publish'd his Gospel , wrote also a second Volume , which from the first Ages , hath been call'd , the *Acts of the Apostles*. Not that we can look upon this Work , as a History of what was done by All the Apostles , who were dispers'd into different Nations , but we have here a short view of the first Establishment of the Christian Church , a small part of S. Peters preaching and Actions , set down in the first 12 Chapters , and a more particular Account of S. Paul's Apostolical Labours , in the following Chapters for about 30 years , till the year 63 , and the 4th year of Nero , where these Acts end.

C H A P. I.

1.  **I**N my first treatise , I have given some account , ô Theophilus , of all the things , which Jesus began to do , and teach ,

2. Untill the day , on which giving to the Apostles , whom he had chosen , commands by the Holy Ghost , he was taken up :

3. To whom also he shew'd himself alive after his Passion by many proofs , for forty days appearing to them , and speaking of the Kingdom of God.

4. And eating with them , he commanded them not to depart from Jerusalem , but to wait for the promise of the Father ; which [said he] you have heard from my Mouth :

5. For John indeed baptiz'd in water , but you shall be baptiz'd in the Holy Ghost within a few days.

6. Now they who were met together , ask'd of him , saying : Lord wilt thou at this time reestablish the Kingdom of Israel ?

7. And he said to them : It is not for you to know the times , or the moments , which the Father hath put in his own power.

8. But you shall receive the power of the Holy Ghost coming upon you , and you shall be witnesses unto me in Jerusalem , and in all Judea , and Samaria , and even to the utmost *parts* of the Earth.

9. And when he had said these things , he was rais'd up , they looking on : and a cloud took him from their sight.

10. And as their eyes were fix'd upon him going up into heaven, behold two men stood by them in white apparel ,

11. Who also said : men of Galilee , why stand you looking up to heaven ? This same Jesus , who is taken up from you into heaven , so shall he come , as you have seen him going up into heaven.

12. Then they return'd to Jerusalem from the mountain call'd of Olives , which is near Jerusalem, about a Sabbath-day's journey off.

13. And when they had entred in , they went up into an upper room , where there remain'd Peter, and John , James , and Andrew , Philip , and Thomas , Bartholomew , and Matthew , James of Alphaeus , and Simon Zelotes , and Jude of James.

14. All these were persevering with one mind in prayer together with the women , and Mary the mother of Jesus , and his brethren.

15. In those days Peter stood up in the midst of the brethren, and said : (now the number of the people together was about a hundred and twenty)

16. Men *and* brethren , the Scripture must be fulfill'd , which the Holy Ghost foretold by the mouth of David concerning Judas , who was the leader of those , who laid hold on Jesus :

17. Who was numbred among us , and who had obtain'd the Lot of this Ministry.

18. And he indeed hath purchas'd a field with the reward of *his* iniquity , and being hang'd burst a sunder : and all his bowels gush'd out.

19. And it is become notorious to all the inhabitants of Jerusalem, in so much that that field is call'd in their tongue, Haceldama, that is, the field of blood.

20. For it is written in the book of Psalms: let their habitation become desolate, and none dwell therein: and let another take his charge.

21. Wherefore it is requisit that out of these men, who have been with us all the time, that the Lord Jesus went in, and out among us,

22. Beginning from the Baptism of John, till the day, on which he was taken up from us, one of them be appointed to be a witness with us of his Resurrection.

23. And they appointed two, Joseph, call'd Bar-sabas, who was surnam'd Justus: and Matthias.

24. And praying they said: thou ô Lord, who knowest the hearts of all men, shew which of these two thou hast chosen,

25. To take the place of this Ministry, and Apostleship, from which Judas fell to go to his place.

26. And they gave to them lots, and the lot fell on Matthias, and he was associated to the eleven Apostles.

AN NOT A T I O N S.

¶ 2. *Untill the day, on which he was taken up, by the Holy Ghost giving Commands to the Apostles whom he chose*, As the Scripture was written without distinction of verses, and without any stops, or comma's (which were added afterwards) the construction, and joining of the words in this verse, is ambiguous. The question is, with what part of the verse, these words, *By the Holy Ghost*, are to be joined. The sense might be 1. that he *was taken up by the Ghost*: but this is generally rejected 2. that he *gave his commands by the Holy Ghost to his Apostles*, i, e, Says S. Chrys: that he gave them Spiritual commands, that came from the Holy Ghost, or from his Holy Spirit 3. the most probable exposition seems to be, *that he gave his special Commands to his Apostles, or to those whom he chose to be his Apostles by the Holy Ghost, or by his holy, and divine spirit.*

¶ 4. *And eating with them* (a) This is a literal translation of the vulgar-Latin. But the Prot. Translation, from some G. copies, would have it, *And being assembled together, he commanded them*, &c. Mr Bois defends the Latin - vulgat, and even by the Authority of S. Chrys, who doubtless understood the Greek text, as well as any one, and

who takes the Greck word here to signify *eating* : for he observes that the Apostles elsewhere prove Christ's Resurrection by his *eating and drinking with them*. Acts 10. 4. S. Hierom also says, the derivation of the G. word, is from eating salt together.

ψ. 5. *Baptiz'd in the Holy Ghost*, i, e, cleans'd, and sanctified by the plentiful Graces he shall pour upon you.

ψ. 6, 7. 7. *Wilt thou at this Time restore the Kingdom of Israel*. Some of them, as S. Chrys : observes, had still their Thoughts upon a Temporal Kingdom of the Messias. Christ to divert them from such imaginations, tells them, their Business is to be witnesses of his doctrine and miracles, particularly of his Resurrection, *even unto the utmost bounds of the Earth*, to all nations of the world.

ψ. 9. *He was rais'd up*, rais'd himself up, and Ascended, &c.

ψ. 10. *Behold two men*, i, e, two Angels, stood by them in white apparel.

ψ. 11. *So shall he come, as you have seen him going*. This word *going*, says S. Chrys : sufficiently intimates, that he ascended by his own power : for so *will he come* by his own power to judge the world.

ψ. 13. 14. *Into an upper Room*, to be more retired in Prayer. — There they were *persevering with one mind in prayer*. These few words denote to us 3. dispositions to receive the H. Ghost 1. *Prayer* 2. *Perseverance* in it. 3. *to be of one mind*, perfectly united in charity, and the love of one another.

ψ. 15. *Peter rose up*, &c. Peter, says S. Chrys (b) on this place, who was Prince, or chief of the Apostolical Colledge, who had Authority over them all, who by his place and dignity, might without them, have chosen, and appointed a new Apostle to succeed Judas (Christ having said to him, *confirm thy Brethren*) &c. yet he consults them.

ψ. 18, *He purchased, or possess'd a field*. Judas is here said to have done, what was done by others with the 30. pieces of money, the *reward of his Iniquity*. *And being hanged*, i, e, as S. Matt. says c. 27. 5. having *hang'd himself, he burst asunder*. The G. has it, *falling headlong*, (c) as perhaps he did, by the Judgment of God, from the place or tree, where he hang'd himself.

ψ. 20. *His charge or Office*, Lit. *his Bishoprick*, the words were prophetically spoken in the Psalms of the Traitour Judas.

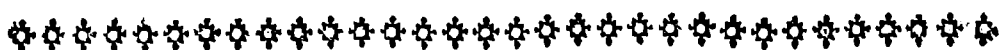
ψ. 21. *Went in, and out with us*. i, e, *Convers'd with us*.

ψ. 25. *To his own place* of perdition, which he brought himself to.

26. *They gave them Lots*, which they might lawfully do, when they knew that both of them were fit, and every way qualified for the Office :

(a) ψ. συναλιζόμενος, *A salis & mensa communione*. Some copies συναυλιζόμενος — (b) ψ. 15. S. Chrysf. ὁ μὲν γὰρ τῶν ἀποστόλων πρῶτος &c.

(c) ψ. 18. *Suspensus crepuit medius*, πρηνὴς γειρόμενος.



C H A P. I I.

1. **A**Nd when the days of the Pentecost were accomplish'd , they were all together in the same place :

2. And on a sudden a noise was form'd from heaven , as of a violent rushing wind , and it fill'd the whole house , where they were sitting.

3. And there appear'd to them cloven tongues as it were of fire , and it sat upon each of them :

4. And they were all fill'd with the Holy Ghost , and they began to speak with different tongues , according as the Holy Ghost gave them to speak.

5. Now there were dwelling at Jerusalem Jews , devout men out of every Nation , which is under heaven.

6. And when this voice was made , a multitude came together , and was confounded in mind , because every one heard them speaking in his own tongue.

7. And they were all astonish'd , and in admiration saying : behold are not all these who speak , Galileans ,

8. How then have we every one heard our language , in which we were born ?

9. Parthians , and Medes , and Elamites , and the inhabitants of Mesopotamia , of Judea , and Cappadocia , of Pontus , and Asia ,

10. Of Phrygia , and Pamphylia , of Egypt , and of the parts of Libya , which is about Cyrene , and the strangers of Rome ,

11. Jews also , and Proselytes , Cretensians , and Arabians : we have hear'd them uttering in our tongues the wonderful works of God.

12. And they were all struck with astonishment and admiration , saying one to another : what is the meaning of this ?

13. But others making a jest of it , said : these men are full of new wine.

14. And Peter standing up with the eleven rais'd his voice , and said to them : You men of Judea , and all who dwell in Jerusalem , be it known to you , and hearken to my words.

15. For these men are not drunk , as you imagin , it being *but* the third hour of the day :

16. But this is what was spoken by the Prophet Joel :

17. And it shall come to pass (saith the Lord) in the last days , I will pour out my Spirit upon all flesh : and your Sons , and daughters shall Prophecy , and your young men shall see visions , and your old men shall dream dreams.

18. And indeed in those days I will pour out on my servants , and on my hand-maids of my Spirit , and they all Prophecy :

19. And I will shew prodigies in the heavens above , and signs on the Earth below , blood , and fire , and vapour of smoak.

20. The Sun shall be turn'd into darkness , and the moon into blood , before that the great and manifest day of the Lord cometh.

21. And it shall come to pass : that whosoever calleth upon the name of the Lord , shall be sav'd. "

22. You men of Israel , give ear to these words : Jesus of Nazareth , a man approv'd of God among you , by miracles , and prodigies , and signs , which God did by him in the midst of you , as you yourselves know :

23. This same being delivered up by the determinate Council , and fore-knowledge of God , you have crucify'd , and put to death by the hands of wicked men :

24. Whom God rais'd up again , the sorrows being loos'd of Hell , as it was impossible he should be detain'd by it.

25. For David said of him : " I foresaw the Lord always before my face : because he is at my right hand that I may not be mov'd :

26. For this my heart hath been glad, and my tongue hath rejoyc'd, and moreover my flesh shall rest in hope :

27. Because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption.

28. Thou hast made known to me the ways of life : and thou shalt make me full of Joy with thy countenance. "

29. Men, *and* brethren, let me speak boldly to you of the Patriarch David, for that he died, and is buried : and his Sepulchre is with us to this present day.

30. Whereas therefore he was a Prophet, and knew that with an Oath God had sworn to him that *one* of his seed should sit upon his Throne :

31. Foreseeing *it* he spoke of the Resurrection of the Christ, for he hath neither been left in Hell, nor hath his flesh seen corruption.

32. This Jesus God hath rais'd up again, of which we are all witnesses.

33. Being therefore exalted by the the right hand of God, and having receiv'd of the Father the promise of the Holy Ghost, he hath poured forth this *Spirit*, whom you see, and hear.

34. For David ascended not into heaven : but he himself said : " the Lord said to my Lord, sit on my right hand,

35. Until I make thy enemies thy foot - stool. "

36. Therefore let all the house of Israel know for certain, that God hath made him Lord and Christ, even this Jesus, whom you have crucify'd.

37. And when they had heard these things, their hearts were pierc'd with sorrow, and they said to Peter, and to the rest of the Apostles : what shall we do men and brethren ?

38. And Peter to them : do penance (said he) and let every one of you be baptiz'd in the name of Jesus Christ for the remission of your sins : and you shall receive the gift of the Holy Ghost.

39. For *this* promise is made to you, and to your

children , and to all that are a far off , whom-soever the Lord our God shall call.

40. And with a great many other words did he testify , and exhort them , saying : be saved from this perverse generation.

41. They therefore who receiv'd his word were baptiz'd : and there were join'd to them on that day about three thousand souls.

42. Now they were persevering in the Doctrine of the Apostles , and in the communication of the breaking of bread , and in prayers.

43. And fear came upon every soul : many also prodigies and signs were done by the Apostles in Jerusalem : and all of them were struck with great fear.

44. All those who believ'd were also together , and had all things in common.

45. They sold their possessions , and goods , and distributed them to all , according as every one stood in need.

46. Continuing also daily of one mind in the Temple , and breaking bread from house to house , they took their bread with joy , and simplicity of heart ,

47. Praising God together , and being in favour with all the people. And the Lord daily multiply'd them that should be saved , and *brought them together*.

A N N O T A T I O N S.

ψ. 1. *All together in one* [a) place The G. signifies , were all of one mind.

ψ. 14. *Then Peter standing up , &c.* A wonderful change , which the Holy Ghost at his coming , in a moment , wrought in the Apostles , as we see in the Person of S. Peter , who before , when question'd by a silly Girl , denied his master , now he values not all the Sanedrim of the Scribes , Pharisees , and Magistrates ; he boldly and publicly charges them with the murder of Jesus , *their Lord* , and *their Christ* , v. 36.

ψ. 17. *In the last days* , or the latter days , meaning the Time of the Messias , *I will pour out my Spirit upon all Flesh* , i , e , all persons. See Joel. 2. 28 ——— ψ. 19. *I will shew Prodigies* &c. These Prodigies are commonly expounded of those that shall forerun the last Day ; or of the Prognosticks of the Destruction of Jerusalem , which was a Figure of the destruction of the world

ſ. 22. *Jeſus a man*, who ſuffer'd as man, tho' he was both God and Man ——— delivered by *the determinate decree, or counſel*, to wit by that eternal decree, that the Son of God ſhou'd become man. He mentions this *decree*, and *Fore-knowledge* of God, to ſignify that Chriſt ſuffer'd not by chance, nor unwillingly, but what God, and he as God, had decreed.

ſ. 23. *The ſorrows being looſed [c] of Hell. &c.* In the ordinary G. copies, *of death*. As to the ſenſe of this place. 1. It is certain Chriſt ſuffer'd the pains and pangs of a violent Death. 2. That his ſoul ſuffer'd no pains after death, nor in any place, call'd Hell. 3. we believe, as in the Apoſtles Creed, that his Bleſſed ſoul deſcended *into Hell*, i. e. to that place in the *inferior parts of the Earth*, Ephes. 4. 9. which we commonly call *Limbus Patrum*, not to ſuffer, but to free the ſouls of the juſt from thence ——— And it *was impoſſible he ſhould be detain'd* there, either by death, or in Hell, his ſoul being always united to the divine perſon: and his riſing again being foretold in the Pſalms, in the words here cited.

ſ. 27. *Thou wilt not leave [c] my Soul in Hell*. This is alſo the Prot: Tranſlation: and the manner that Beza tranſlates it, is both very falſe and ridiculous, *thou ſhalt not leave my Carcaſs in the Grave?* for allowing that the Latin and G. word, which is here tranſlated *Hell*, may ſignify ſometimes *the Grave*: yet no excuſe can be made for putting *Carcaſs*, where the G. as well as Lat. ſignifies the *ſoul*. And for the Doctrine of Chriſt's *deſcending into Hell*, even the learned Dr Pearson on the Creed, obſerves with Catholicks, that the Article of the Creed, wherein we ſay, *he deſcended into Hell*, cannot be the ſame as to ſay, *his Body deſcended into the grave*, becauſe in the foregoing words, we profeſs that he was *dead and buried*.

ſ. 31. *Foreſeeing then he (David) ſpoke of the Reſurrection of Chriſt*. S. Peter ſhews them, that the Prophetical words of the Pſalm, agree not to *David* in perſon, he being dead, and his Body having remain'd in the Grave, without riſing from the dead.

ſ. 33. *He hath poured upon us this Spirit, which you ſee, and hear*, by the Effects, by the noiſe, as it were of thunder, by our ſpeaking languages &c. ſ. 37. *Their Hearts were pierced with Grief*, with ſorrow, and compunction for their ſins eſpecially againſt their Meſſias.

ſ. 38. *Be baptiz'd*: believing and making profeſſion to believe, and hope for ſalvation by the merits of Jeſus Chriſt ——— Thus *you ſhall receive the Gift of the Holy Ghoſt*, the Grace of God, and perhaps thoſe other Gifts of ſpeaking with Tongues, working Miracles &c.

ſ. 40. And *with a great many other words he exhorted them*. St. Luke only gives an abridgment of thoſe Exhortations, which S. Peter, and the Apoſtles frequently gave to *all the People*. S. Peter as S. Chryſ. obſerves, and as we ſee in theſe Acts, *was the mouth of all the reſt*. And on this firſt day of Pentecoſt, *about 3000 were converted*.

ſ. 42. *In the communication of the breaking of Bread*, by which

some understand their ordinary meals, and eating together : Others of the Celestial Bread of the H. Sacrament.

S. Luke also gives here some account of the manner of living of these first Christians. 1. They *were together* united in perfect charity. 2. They were frequently in the Temple, and praying together. 3. They had all *possessions, in common*. 4. They went from *house to house* to convert souls, taking *the food they found with joy, and simplicity of heart*, their number daily increasing. 5. S. Luke says they were *in favour*, and esteem'd by *all the people*. 6. The Apostles did *many Prodigies and Miracles* to confirm their Doctrine, which struck others with *great terrour and horror* for their past lives.

(a) Ψ. 1. *Pariter in eodem loco. ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ. concorditer.*

(b) Ψ. 23. *Solutis doloribus Inferni, λύσας τὰς ὀδύνας ᾗδῃ, tho' in the common G. copies, θανάτῃ. See S. Chrys. hom. 6.*

(c) Ψ. 27. *My soul in Hell. Animam meam in Inferno, τὴν ψυχὴν μου εἰς ᾗδῃ.*



CHAP. III.

1. **N**OW Peter and John went up to the Temple at the ninth hour of prayer.

2. And a certain man, who was lame from his mother's-womb, was carried : whom they laid daily at the Temple-gate, call'd the Beautiful, that he might beg alm's of them who entred into the Temple.

3. This man when he had seen Peter, and John about to go into the Temple, begg'd to receive an alms.

4. And Peter with John fixing his eyes on him, said : look at us.

5. And he look'd on them, hoping to receive something from them,

6. But Peter said : Silver and Gold I have none : but what I have, this I give thee. In the name of Jesus of Nazareth rise up, and walk.

7. And having taken him by the right hand, he lifted him up, and presently the plants, and Soles of his feet became firm.

8. And leaping up he stood, and walk'd : and en-

red with them into the Temple walking , and leaping , and praising God.

9. And all the people saw him walking , and praising God.

10. And they knew him , that it was the same , who used to sit at the Beautiful Gate of the Temple for alms : and they were struck with wonder and amazement , at that which had happen'd to him.

11. And as the man held Peter , and John , all the people amaz'd ran to them in the porch , which is call'd Salomon's.

12. Which Peter seeing , spoke to the people : men of Israel , why stand you in admiration at this , and why look you at us , as if by our own virtue or power , we had made this man to walk ?

13. The God of Abraham , and the God of Isaac , and the God of Jacob , the God of our fore-fathers hath glorify'd his Son Jesus , whom you indeed deliver'd up , and deny'd before the face of Pilate , he having judg'd that he should be set at liberty.

14. But you deny'd the holy , and the just one , and petition'd for a murderer to be released to you :

15. And the author of life you kill'd , whom God hath rais'd up from the dead , of which we are witnesses.

16. And his name , thrô faith in his name , hath made this man sound , whom you have seen , and known : and the faith which is by him , hath wrought this perfect cure in the sight of you all.

17. And now Brethren , I know that you did it thrô ignorance , as also your Princes.

18. And the things which God had foretold by the mouth of all his Prophets , that his Christ was to suffer , in this manner hath he fulfill'd.

19. Repent therefore , and be converted , that your sins may be blotted out :

20. That when the times of refreshment shall come from the presence of the Lord , and he shall have sent him , Jesus Christ who hath been preach'd to you , *you may be saved.*

21. Whom heaven indeed must receive till the time of the reestablishment of all things, which God hath spoken of by the mouths of his holy Prophets from the beginning of the world.

22. Moyses indeed said: that the Lord your God would raise up to you a Prophet out of your Brethren, like unto me, him you shall hear in all things, whatsoever he shall speak to you.

23. And it shall come to pass that every soul, which will not hear that Prophet, shall be destroy'd from among the people.

24. And all the Prophets from Samuel, and who have follow'd, that have spoken, have foretold these days.

25. You are the children of the Prophets, and of the Testament, which God made to our Fathers, saying to Abraham: "And in thy seed shall be blessed all the families of the Earth."

26. For you first of all God raising up his Son, sent him to bless you: that every one should convert himself from his wickedness.

ANNOTATIONS.

ψ. 1. *Into the Temple.* Tho' the Jewish Ceremonies were shortly to cease, yet it was not unlawful to follow them; and they went to the Temple as a proper place for Prayer.

ψ. 4. *Look at us.* S. Peter said this to raise his attention and expectation, but the poor man thought of nothing but an Alms.

ψ. 6. *That which I have, I give thee.* Tho' St Luke told us c. 2. 43. that the Apostles did *many miracles, and Prodigies*, yet this is the first specified — *In the name of Jesus of Nazareth* [known by that Name, tho' of Bethlem] *arise, and walk*, In the name of Jesus, lately nail'd to a cross.

ψ. 11. *As the man held Peter and John*, i. e., kept close by them, and with them, out of Joy and Gratitude.

ψ. 12. *Peter spake to the People.* This is the 2d sermon, that is related, which as S. Chrys. observes, was spoken publicly in the Temple — *why look you upon us?* S. Peter at the beginning takes care to give the Glory to God.

ψ. 14. 15. *The just one, and the Holy one, even the Author of life you kill'd*: he that is the just one promis'd, the Messias, the Son of God, and true God.

17. *You did it thro' ignorance*, but such as could not excuse the self of you.

18. *The times of refreshment*. The time of eternal rest and happiness. &c. ——— *You may be saved*, these are only words added to make the sense complete.

19. Whom *heaven must receive*, as also in the Prot. Translation, *not contain*: nor can any argument be drawn from hence, that Christ's body cannot be truly at the same time in the Holy Sacrament, especially after a different manner. The true sense of these words is, that Heaven is the place of Christ's abode, till the Day of Judgment, and that it was vain for them, to think that he would come to take possession of any temporal Kingdom.

20. *Moses said*. He brings them this testimony of Moses concerning the Messiah, to shew the Punishment they deserve for not receiving him.

21. *You are the Children .. to you first God rais'd up his Son*, He gives them encouragement, that not only the promise of sending the Messiah was made to them, but that he came, and is to be preach'd to them: and that the blessings of his coming are first offer'd to them.



CHAP. IV.

1. **A**ND when they were speaking to the people, there came upon them the Priests, and the officer of the guard of the Temple, and the Sadducees,

2. Being griev'd that they taught the people, and declar'd in Jesus the resurrection from the dead.

3. And they laid hands on them, and put them into custody till the next day: for now it was evening.

4. But many of them who had heard, the word believ'd: the number of the men was five thousand.

5. Now it came to pass the next day, that there met together their Princes, and Elders, and Scribes in Jerusalem.

6. And Annas the high Priest, and Caiphas, and John, and Alexander, and as many as were of the priestly race.

7. And making them stand in the midst, they ask'd them: by what power, or in what name have you done this?

8. Then Peter fill'd with Holy Ghost , said ro them ; you Princes of the people , and Elders hear :

9. If we this day are to be judg'd for a good deed towards an infirm man , by what means he hath been made sound ,

10. Be it known to you all , and to all the people of Israel : that in the name of our Lord Jesus Christ of Nazareth , whom you crucify'd , *and* whom God rais'd from the dead , even by him this man stands sound before you.

11. This is the stone, that was rejected by you the builders , which is become the head of the corner :

12. Nor is there salvation in any other. For neither is there any other name under heaven given to men , whereby we must be saved.

13. Now they seeing the constancy of Peter , and John , knowing them to be illiterate and ignorant men , they were amaz'd , and they knew them, that they had been with Jesus :

14. Seeing likewise the man standing with them , who had been heal'd , they could say nothing against it.

15. But they commanded them to withdraw from before the Council : and they confer'd among themselves ,

16. Saying : what shall we do to these men ? for a miracle indeed hath been done by them conspicuous to all the inhabitants in Jerusale'm : It is manifest , and we cannot deny it.

17. But that it may be no further divulg'd among the people , let us threaten them , that they speak no more in this name to any man whatsoever.

18. And calling for them , they charg'd them not to speak at all , nor teach in the name of Jesus.

19. But Peter, and John answering said to them : Judge you whether it be just in the sight of God , to hear you , rather than God :

20. For we cannot but speak the things that we have seen and heard.

21. But they dismiss'd them with threats : not find-

ing how to punish them because of the people, for all men glorify'd what had been done as to that which had happen'd.

22. For the man was above forty years of age, on whom that miraculous cure had been wrought.

23. And being set at liberty they came to their own *company*: and related to them what things the chief priests, and Elders had said to them.

24. who when they had heard *them*, with one accord rais'd up their voice to God, and said: Lord, thou art he who made heaven and earth, the sea, and all that are in them.

25. Who didst say in the Holy Ghost by the mouth of our Father, thy servant David: "why have the Gentils raged, and the people projected vain things?"

26. The Kings of the earth have risen up, and the Princes have assembled together against the Lord, and against his Christ."

27. For there were truly assembl'd in this City against thy holy Son Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentils, and the people of Israel.

28. To do what thy hand, and thy counsel decreed to be done.

29. And now Lord look down on their threatnings, and grant to thy servants with all confidence to preach thy word,

30. In this that thou stretch forth thy hand to cures and to wonders, and miracles to be done by the name of thy holy Son Jesus.

31. And when they had pray'd, the place was shaken, in which they had met together, and they were all fill'd with the Holy Ghost, and they spoke the word of God with confidence.

32. Now the multitude of the believers had one heart, and one soul. Neither did any one say that of the things, which he possess'd, any thing was his own, but all things were common among them.

33. And with great power did the Apostles bear wit-

ness of the Resurrection of Jesus Christ our Lord : and great grace was in them all.

34. For there was not any one needy among them. For as many as were possess'd of lands or houses , having sold them brought the price of the things they sold.

35. And laid it down at the feet of the Apostles. And a distribution was made to every one , according as he stood in need.

36. And Joseph who was surnam'd by the Apostles Barnabas (which being interpreted is the Son of consolation) a Levite , a native of Cyprus ,

37. Having a field , sold it , and brought the price , and laid it at the feet of the Apostles.

A N N O T A T I O N S .

Ψ. 1. *The officer (a) of the Guard of the Temple.* Lit. *The Magistrate of the Temple.* But this Magistrate by the Greek , was an officer over Soldiers , we may presume over those , who were to guard the Temple.

Ψ. 2. *The Resurrection.* This vex'd particularly the *Sadducees* , who denied *the Resurrection.* And they had great power among the Jews.

Ψ. 4. *Five thousand :* Not that hereby is meant the whole number of the Believers , but 5000 by this miracle and preaching , were added to those that believ'd before.

Ψ. 5. *Their Princes &c.* The chief of them , and *Annas the High Priest* , perhaps he had lately succeeded *Caiphas* , High Priest of the year before.

Ψ. 10. *Whom you crucified.* S. Peter without fear or apprehension , openly and boldly tells them of their hainous crime : *that Christ is the Head-corner stone* , which they *had rejected* , as Christ himself had told them Matt. 12. 10. and that there *is no other name under Heaven given to men to be sav'd by.*

Ψ. 13. 14. 15 *The confidence of Peter and John* surpriz'd the Council very much. They admired their knowledge of the Scriptures , seeing them men without learning or Letters [b] [and as they are call'd , *Idiots*] they could not find how to contradict the fact , *the man that was heal'd* , being there present.

Ψ. 16. 17. *What shall we do ?* They were perplex'd , says S. Chrys. and in greater fear than the Apostles. They saw they could do nothing , but threaten and charge them to speak no more of Jesus.

Ψ. 19. 20. *But S. Peter and S. John* stop'd their mouths by asking them , *if it was reasonable for them to hearken to men , rather than to God* And we , say they , *cannot but speak , what we have seen , and heard.*

Ψ. 23. *Being set at liberty, they came to their own* (c] company, relating with simplicity all that had happen'd.

Ψ. 24. *With one accord*, with one mind, as in the G. and with one voice, being inspired by the Holy Ghost, they fell to prayer.

Ψ. 30 *In order to stretch forth thy hand* Lit. *In this that thou stretch forth thy hand to Cures and miracles.* They pray to God, that he would continue to confirm their preaching by miracles.

Ψ. 31. *The place was shaken*, much in the same manner, as at the first coming of the Holy Ghost — *They were all fill'd with the Holy Ghost.* Their hearts were inflamed and excited by a new motion of Grace.

Ψ. 33. *And great Grace was in them all.* All of them there present, were replenish'd with extraordinary Graces of charity, zeal &c.

Ψ. 36. 37. *Joseph surnamed Barnabas, the Son of Consolation &c.* He seems to be mention'd as the first that sold all he had, and brought the price, and laid it at the feet of the Apostles.

[a) Ψ. *An officer of the guard of the Temple.* Magistratus Templi, στρατηγὸς τῆς ἰερῆς. [b) Ψ. 13. *Sinè literis, ἀγροματεῖς.* Idiota, ἰδιῶται, πλεβεῖι, (c] Ψ. 23. *Ad suos.* πρὸς τοὺς ἰδίους.

[d] Ψ. 30. *In eo quod extendas, ἐν τῷ ἐκτείνειν, by stretching forth &c.*



CHAP. V.

1. **N**OW a certain man nam'd Ananias, with his Wife Saphira sold a field,

2. And with fraud kept part of the price of the field, his wife being conscious of it : and bringing a certain part of it, laid it at the feet of the Apostles.

3. But Peter said : Ananias, why hath Satan tempted thy heart, that thou should'st lye to the Holy Ghost, and use fraud in the price of the field ?

4 While it remain'd did it not remain to thee, and being sold, was it not in thy power ? why hast thou entertain'd this thing in thy heart ? thou hast not lyed to men, but to God.

5. And Ananias hearing these words, fell down, and gave up the Ghost. And great fear came upon all that heard it.

6 And certain young men rising up remov'd him, and bearing him out buried him.

7. And it came to pass about the space of three hours after, his wife also not knowing what had happen'd, came in.

8, And Peter said to her : tell me woman whether you sold the field for so much ? and she reply'd: yes for so much.

9. And Peter *said* to her : why have you agree'd together to tempt the Spirit of the Lord ? Behold the feet of those, who have buried thy husband are at the door, and they shall bear thee forth.

10. She presently fell at his feet, and gave up the Ghost. The young men then coming in found her dead, and carried her out, and buried her by her husband.

11. And great fear fell upon the whole church, and on all that heard these words.

12. Now by the hands of the Apostles many signs and prodigies were done among the people. And they were all with one accord in the porch of Salomon.

13. And of the rest no one durst join himself to them ; but the people magnify'd them.

14. And the multitude of men and women, who believ'd in the Lord was more increas'd,

15. In so much that they brought out the infirm into the streets, and laid them on beds and couches, that at least the shadow of Peter, as he came by, might overshadow any one of them, and they might be heal'd of their infirmities.

16. There flock'd also together to Jerusalem a multitude out of the neighbouring Cities, bringing sick persons, and such as were troubl'd with unclean Spirits : who were all of them heal'd.

17. But the high Priest rising up, and all that were with him (which is the sect of the Sadducees) were fill'd with zeal :

18. And they laid hands on the Apostles, and put them in the common prison.

19. But an Angel of the Lord by night opening the doors of the prison, and leading them out, said :

20. Go, and standing in the Temple speak to the

cople all the words of this *sort* of Life

21. Which having heard they entred early in the morning into the Temple, and taught. Now the high Priest being arriv'd, and they that were with him, assembl'd the Council, and all the Elders of the children of Israel : and sent to the prison to have them brought to them.

22. But when the Officers were come, and opening the prison found them not, returning back they gave an account of it,

23. Saying : the prison indeed we found shut with all diligence, and the guards standing before the doors : but opening it we found no man within.

24. And when the Officer of the Temple, and the chief Priests heard these words, they were in a doubt what was become of them.

25. But a certain man coming told them : that behold the men, whom you put into prison, are standing in the Temple, and teaching the People.

26. Then the Officer went with attendants, and conducted them without violence : for they fear'd the People, lest they themselves should be stoned.

27. And when they had brought them, they set them before the Council : and the high Priest spoke to them.

28. Saying : we commanded you by an exprefs command, that you should not teach in this name : and behold you have fill'd Jerusalem with your Doctrine : and you will bring upon us the blood of this man.

29. Peter then answering, and the Apostles, said : God must be obey'd, rather than men.

30. The God of our Fathers hath rais'd up Jesus ; whom you put to death hanging him upon a tree.

31. This Prince and Saviour God hath rais'd up again with his right hand to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things, as also the Holy Ghost, whom God hath given to all those that obey him.

33. When they had heard these things, they were

cut to the heart, and they thought to kill them.

34. But a certain Pharisee rising up in the Council, by name Gamaliel, a Doctor of the Law, respected by all the People, commanded the men to withdraw for a little while.

35. And said to them: you men of Israel, consider with yourselves what you are about to do with these men.

36. For before these days there arose one Theodas, saying he was some body, with whom join'd a number of about four hundred men; who was kill'd: and all who believ'd him, were dispersed, and reduc'd to nothing.

37. And after this man rose up Judas the Galilean in the time of the enrollment, and drew away the People after him, and he also perish'd: and all whosoever consented to him, were dispersed.

38. And now therefore I say to you, meddle not with these men, and let them alone: for if this design, or work be of men, it will fall to nothing:

39. But if it be from God, you are not able to destroy it, lest perhaps you be found to oppose God. And they consented to him.

40. And calling in the Apostles, after they had been scourg'd, they charg'd them not to speak at all in the name of Jesus, and they dismiss'd them.

41. And they indeed went away from before the Council, rejoicing that they had been reputed worthy to suffer reproach for the name of Jesus.

42. And they ceas'd not every day in the Temple, and from house to house to teach, and preach the Gospel of Jesus - Christ.

ANNOTATIONS.

Ÿ. 2. *With fraud kept back.* (a) Ananias and his Wife Saphira, had made a promise or vow to put into the common stock the price of what they had to sell. When they had sold the field, they resolv'd by mutual consent to keep for their private use part of the money, and to bring in the rest, as if they had receiv'd no more. The whole price being promis'd, and by that means consecrated to God, S. Aug. calls it a *sacrilegious fraud*, and S. Chrys. a *theft* of what was already made sacred to God.

Ψ. 3. *Why hath Satan tempted thy heart* [b) the present G. copies, *I'd thy heart.*

Ψ. 4. *did it not remain to thee?* i, e, no one forc'd thee to make such a promise. — *And being sold*, was it not in thy power, and at thy free disposal, before such a promise? but promises, and vows must be kept. — *Thou hast not lyed to men, but to God,* y lying to the holy Ghost.

Ψ. 5. *Ananias fell down dead.* S. Aug. says (c) this severe judgment was to strike a terrour of such dissembling fraudulent dealings into the new Church. It was also to shew that S. Peter, and the Apostles had the gift of Prophecy.

Ψ. 8. *Yes for so much.* i, e, for the same sum as Ananias mention'd. This the wife said, not knowing what had before happen'd to her husband.

Ψ. 13. *Of the rest no one durst join them*, i, e, none of those that did not believe: yet the people prais'd them, and the number of the faithful increas'd.

Ψ. 15. *On couches*, meaner beds for the poorer sort. — *that Peters shadow &c.* Thus was partly fulfill'd, what Christ had foretold, Jo. 14. 12. that his Disciples should do even greater Miracles than he had done.

Ψ. 26. *Then went the officer* (d) Lit. in the latin, *the magistrate*, which by the G. was a military officer. But he did not bind them like prisoners for fear of a tumult, but desir'd them to go along with them to the Sanhedrim.

Ψ. 28. *we commanded you with an express command*, i, e, charg'd you severely. — *You will bring upon us the blood of this man.* You will make us pass for guilty of the murder of the Messias.

Ψ. 29. Peter answer'd boldly, *God must be obey'd* rather or *more than men*. And withall adds, that God had rais'd from death Jesus, the Prince, and Saviour of mankind, by whose merits all might find repentance, and forgiveness of their sins; that they were witnesses of his Resurrection &c.

Ψ. 33. *They were cut to the heart* [e] exasperated to fury and madness, and for Killing them.

Ψ. 34. *Gamaliel.* He that had been S. Paul's master, according to S. Chrys, advis'd them to forbear, and do nothing rashly. *meddle not with these men*, Lit: *go from them* (f) For saith he, if this be the *work of men* only, it will soon fall to nothing: but if it be from God, you cannot hinder it, and you will only make yourselves guilty by resisting the designs of God. They consented to him, so far as not to put them to death: but they made them be scourged, which they rejoyc'd at; and they dismiss'd them with reiterated threats.

[a] Ψ. 2. *defraudavit*, ἐνοσφισάτο. *Intervertit aliquid de pretio.* S. Aug. *serm. 27. de verbis Apostoli. Sacrilegii damnatur, & fraudis.* See S. Chrys. *hom. 12. in Acta* — (b) Ψ. 3. *Tentavit.* In all G. copies at present, *ἐπληρώσεν*. But S. Epiphani. *Har. 59. p. 500. reads, ἐπεπλήρωσεν.*

[c] ψ. 5. See. S. Aug. l. 3. cont. Parmen. c. 1. p. 56. tom. 9. nov. Ed.
 (d) ψ. Magistratus, ὁ ἐργάτης ——— (e) ψ. 33. diffecabantur.
 διεπρίοντο, which Arias Montanus translates furebant. (f) ψ. 38.
 discedite ab istis, ἀποστήτε.



CHAP. VI.

1. **A**Nd in those days, the number of the Disciples increasing, there was a murmuring of the Greeks against the Hebrews, because their widows were despised in the daily ministry.

2. And the twelve calling together the multitude of the Disciples said: it is not fitting that we should leave the word of God, and serve tables.

3. Therefore Brethren look out for seven men among you of good repute, full of the Holy Ghost, and wisdom, whom we may appoint over this work.

4. And as for our parts we will apply ourselves to prayer, and to the ministry of the word.

5. And the discourse pleas'd all the multitude there present. And they chose Stephen, a man full of Faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioch.

6. These they placed in the presence of the Apostles; and they praying laid their hands upon them.

7. And the word of the Lord increas'd, and the number of the Disciples was multiply'd very much in Jerusalem: a great number also of the Priests embrac'd the Faith.

8. Now Stephen full of Grace, and Fortitude wrought prodigies, and great miracles among the people.

9. But certain men of the Synagogue, that is call'd of the Libertins, and of the Cyreneans, and of the Alexandrians, and of those that were of Cilicia, and Asia rose up disputing with Stephen:

10. And they could not resist the wisdom, and the spirit, with which he spoke.

11. Then they suborn'd men to say, that they had

heard him speaking words of Blasphemy against Moyses, and against God.

12. They stirr'd up therefore the people, and the Elders, and the Scribes: and running together they seized him, and brought him before the Council:

13. And they made false witnesses appear, who should say: this man ceaseth not to speak words against the holy place, and the Law.

14. For we have heard him say: that this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moyses deliver'd to us.

15. And all they who sat in the Council, looking earnestly upon him, saw his face as it were the face of an Angel.

ANNOTATIONS.

¶ 1. *Of the Greeks against the Hebrews.* [a] By the Greeks are many times understood the Heathens or Pagans, as Acts 14. 1. 18. 4. &c. but here by Greeks (which some translate *Hellenists* or *Grecists*) we may understand those new converted Christians, who had been Jews before, but who had been born in places, where the greek tongue was spoken, as by the *hebrews*, we may understand those converted to the Christian Faith, who were of the Jewish race, born, and bred in those places, where they spoke not greek, but Syriack, which was then the language of the Jews. This difference is grounded on the greek text. — *Their widows were despised*, i, e, they seem'd less regarded, or less favour'd in the daily distributions, than such as were of the Jewish race, and spoke the language of the Jews, as it was then spoken in Palestine.

¶ 2. *And serve tables.* The Apostles did not judge it proper for them to be so much employ'd in managing that common stock, out of which every one, as they stood in need, were supply'd, as to meat, and all other necessities: this took up much of their time, which might be better employ'd in preaching &c.

¶ 3. *Look out for seven men,* and men of a good repute and character, full of the Holy Ghost.

¶ 6. *And they*, i, e, the Apostles *laid*, or *impos'd hands upon them*. These deacons therefore were design'd and ordain'd for a sacred ministry, and not only to manage the common stock, and temporals of the faithful. This is proved 1. by the qualifications requir'd in such men, who were to be full of the holy Ghost. 2^{dly} this is evident by their Ecclesiastical functions mention'd in this book of the Acts, and in the Epistles of St. Paul, and by the ancient Fathers. St. Stephen, and St. Philip immediately preach'd the Gospel, as we find in this, and the

8th Chapter; they baptiz'd those that were converted. In the first ages they assisted the Bishops and Priests at the divine office, and distributed the sacred Chalice, or Cup of the holy Eucharist. They succeeded as it were to the Levites of the old Law. And in the chief Churches the Deacons, or the Archdeacon in the first ages, had the chief administration of the Ecclesiastical revenues, as we read of S. Laurence at Rome.

ψ. 9. *Call'd of the Libertins* (b) i, e, of the Synagogue of those, whose Fathers had been made slaves under Pompey and the Romans, but who had again been restored to their liberty, and had been made free. There were other Synagogues for the Jews of *Cyrene*, of *Alexandria* &c. No doubt but S. Stephen had converted many of them: and the chief of these Synagogues, not being able to dispute with him, nor to answer the *spirit of wisdom*, which directed him, they suborn'd witnesses.

ψ. 11. Who should say, that he *spoke blasphemies against God*, and against *Moses*, against the *Law*, and the *Temple*: that *Jesus would destroy the Temple*. These accusations were forged: for the Apostles themselves still frequented the Temple, and Jesus came to fulfil the Law, as to it's moral precepts:

ψ. 15. *They saw his face, as it were the face of an Angel*. All in the Council or Sanedrim, saw an extraordinary and charming brightness in the countenance of Stephen, which struck them with admiration and fear.

[a] ψ. 1. *Græcorum ἑλληνιστῶν, not ἑλληνῶν. See also Acts 9. 29. and 11. 20. See Legh Critica Sacra.*

[b] ψ. 9. *Libertinorum, Λιβερτινῶν, which G. word is taken from the latin S. Chrys. hom. 15. says ἀπελεύθεροι ὄντω καλῶνται &c.*



C H A P. VII.

1. **N**OW the high Priest said: are these things so?

2. He (Stephen) said: you men Brethren, and Fathers give ear: The God of glory appear'd to our Father Abraham, when he was in Mesopotamia, before he had made his abode in Charan,

3. And said to him: go out of thy country, and from thy kindred, and come into the land, which I will shew thee.

4. Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence after his Father was dead, he remov'd him into this land, in which you now dwell,

5. And he gave him no inheritance in it, not even foot's space: but he promis'd to give it him in possession, and to his seed after him, when he had not a Son.

6. And God said to him: that his seed should sojourn in a strange Country, and that they should make slaves of them, and treat them ill for four hundred years:

7. And the nation which they shall serve, I will judge, said the Lord. And after these things they shall go out, and serve me in this place.

8. And he gave him the Testament of Circumcision; and so he begot Isaac, and circumcis'd him the eighth day: and Isaac Jacob: and Jacob the twelve Patriarchs.

9. And the Patriarchs mov'd with envy, sold Joseph into Egypt. And God was with him:

10. And deliver'd him out of all his tribulations: and gave him grace, and wisdom in the sight of Pharaoh the King of Egypt, who appointed him Governour over Egypt, and over his whole house.

11. Now there came a famine over all Egypt, and Chanaan, and great tribulation: and our Fathers found no food.

12. And when Jacob had heard that there was corn in Egypt; he sent our Fathers the first time:

13. And at the second time Joseph was known by his Brethren, and his family was made known to Pharaoh.

14. And Joseph sending call'd thither Jacob his Father, and all his kindred seventy five souls.

15. And Jacob came down into Egypt, and dyed, both he, and our Fathers.

16. And they were carried over into Sichem, and were laid in the Sepulchre, which Abraham bought for a sum of money of the sons of Hemor the Son of Sichem.

17. Now when the time drew near of the promise, which God had declar'd to Abraham, the People increas'd, and were multiply'd in Egypt,

18. Till another King arose in Egypt, who knew not Joseph.

19. This man dealing deceitfully with our kindred,

afflicted our Fathers, so that they were to expose their children, that they might not be kept alive.

20. At that very time was Moyſes born, and was acceptable to God, who was brought up for three months in his Fathers house.

21. But he being exposed, Pharaos daughter took him, and brought him up for her Son.

22. And Moyſes was instructed in all the wisdom of the Egyptians, and was powerful in his words, and in his deeds.

23. And when he had attain'd to the age of forty years, it came into his mind to visit his Brethren the children of Israel.

24. And having seen a certain man suffer an injury, having struck the Egyptian, he vindicated the person of him that was oppress'd.

25. And he imagin'd his Brethren understood, that God by his hand would save them: but they understood it not.

26. And the next day he shew'd himself to them that were at strife: and was for making peace between them, saying: men, you are Brethren, why do you hurt one another?

27. But he that did the injury to his neighbour, thrust him from him, saying: who hath constituted thee Prince, and Judge over us?

28. Wilt thou kill me, as yesterday thou didst kill the Egyptian?

29. And at this saying Moyſes fled, and became a stranger in the land of Madian, where he begat two Sons.

30. Now when forty years were expir'd, there appear'd to him in the desert of Mount-sina, an Angel in a flaming fire in a bush.

31. And Moyſes seeing it admir'd the Vision. And as he was drawing near to consider it, the voice of the Lord was directed to him saying:

32. I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moyſes then terrify'd, durst not look on.

And the Lord said to him : loose thy shoes from thy feet : for the place where thou standest , is holy ground.

34. Seeing I have seen the affliction of my people , which is in Egypt , and I have heard their groaning , and am come down to deliver them. And now come , and I will send thee into Egypt.

35. This Moyses , whom they rejected , saying : who constituted thee *our* Prince and Judge ? the same man God sent a Prince , and Redeemer , with the hand of the Angel , who appear'd to him in the bush.

36. He conducted them away working prodigies , and wonders in the land of Egypt , and in the red sea , and in the wilderness for forty years.

37. This is that Moyses , who said to the children of Israel : “ a Prophet will God raise up to you out of your brethren like unto me , him shall you hear. ”

38. This is he who was in the assembly in the wilderness with the Angel , who spoke to him on Mount-sina , and to our Fathers ; who receiv'd the words of life to give to us.

39. To whom our Fathers would not be obedient ; but repuls'd him , and in their hearts return'd back into Egypt :

40. Saying to Aaron : make us Gods , that may go before us : for as to this Moyses who led us out of the land of Egypt , we know not what is become of him.

41. And in those days they made a calf , and offer'd Sacrifice to the Idol , and rejoyc'd in the works of their hands.

42. And God turn'd , and deliver'd them up to serve the host of heaven , as it is written in the book of the Prophets. ” Did you offer up to me victims , and Sacrifices for forty years in the wilderness ô house of Israel ?

43. And you took to you the Tabernacle of Moloch , and the star of your God Rempham , which Figures you made to adore them. And I will translate you beyond Babylon.

440 THE ACTS OF THE APOSTLES C. 7.

44. The Tabernacle of the Testimony was with our Fathers in the wilderness , as God ordain'd for them , speaking to Moyses , that he should make it according to the form , which he had seen.

45. Which also our Fathers having receiv'd , with Jesus brought into the possessions of the Gentils , whom God expell'd from the face of our Fathers , until the days of David,

46. Who found grace in the sight of God , and desir'd that he might find a Tabernacle for the God of Jacob.

47. But it was Salomon that built him the House.

48. But the most high dwelleth not in houses made by hands , as the Prophet saith :

49." Heaven is my Throne : and the Earth is my foot-stool. What house will you build for me , saith the Lord ? or what is the place of my rest ?

50. Hath not my hand made all these things" ?

51. With a stiff neck, and uncircumcised hearts, and ears, you always resist the Holy Ghost , as your Fathers , did, so do you.

52. Which of the Prophets did not your Fathers persecute ? and put to death those , who foretold the coming of the just one , of whom you have now been the betrayers, and the murderers :

53. Who receiv'd the law by the administration of Angels , and have not kept it.

54. Now when they heard these things , they were cut to the heart , and gnash'd with their teeth at him.

55. But he being full of the Holy Ghost , looking earnestly up to heaven saw the Glory of God , and Jesus standing at the right hand of God : and he said : behold I see the heavens open , and the Son of man standing at the right hand of God.

56. But they crying out with a loud voice , stopp'd their ears , and with one accord rush'd in violently upon him.

57. And having cast him out of the City , they ston'd him : and the witnesses laid down their garments at the

et of a young man , whose name was Saul.

58. And they stoned Stephen calling upon , and saying : Lord Jesus receive my Spirit.

59. And kneeling down he cried out with a loud voice , saying : Lord lay not this sin to their charge. And when he had said this, he reposed in the Lord, and Saul was consenting to his Death.

ANNOTATIONS.

ψ. 1. *Are these things so?* The high Priest seems to speak after this mild manner , being either terrify'd , or charm'd with his Angelical countenance, ——— S. Stephen's design in this discourse, was to shew them, first, that he was falsely accused , of speaking either against Moyſes, or the law, for which he shews so great a veneration. 2dly he puts them in mind , that the true worship of God may subsist without a Temple , as it did in the time of Abraham , and the Patriarchs , before the Law was given , or the Temple built. 3dly that as their fore-Fathers had been rebellious to Moyſes , and disobedient to the Prophets , whom they many times persecuted even to death , so they had lately resisted , persecuted , and crucify'd their Messias.

ψ. 5. *Not even a foot's space* , not so much as a foot of land , i e , to dwell in , tho he bought there a place to bury in. Gen. 23. 9.

ψ. 6. *For 400 years* , counting from the birth of Isaac , which was twenty five years after the call and promises made to Abraham. It is certain the Israelites were not 400 years in Egypt.

ψ. 7. *The nation which they shall serve : I will judge.* The meaning is, that God would afflict the Egyptians with divers plagues , or visible punishments , before they dismiss'd the Israelites.

ψ. 8. *The Testament* , or the *Covenant* , and alliance of Circumcision , by which the Israelites should be known to be the Elect People of God.

ψ. 10. *Gave him grace , and wisdom in the sight of Pharao.* Some understand divine graces and gifts of prophecy and the like : others that he made him find favour in the sight of King Pharao , who appointed him to be Governor of Egypt.

ψ. 16. *Which Abraham bought of the sons of Hemor , the son of Sichem.* This purchase made by Abraham , must be different from the purchase of a field made afterwards by Jacob Gen. 33. 19. See a Lapide , the author of the Analyse , dissert. 23. P. Alleman &c.

ψ. 19. *Dealing deceitfully* , circumventing craftily , afflicting , and endeavouring to extirpate the race of the Israelites.

ψ. 20. *Moyſes was acceptable to God.* Greatly favour'd both with gifts of nature, and Grace. Some expound it , was extremely fair or beautiful.

ψ. 30. *In a flaming fire in a bush.* Lit : *In the fire of a flame of the bush.* The sense must be , that the bush seem'd on fire , and in a flame , and yet was not consum'd.

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¶ 35. *Moyſes whom they rejected.* Lit. deny'd. So have you rejected, and deny'd Jeſus, of whom Moyſes prophesy'd, when he ſaid that God would raiſe up to them a Prophet like to *himſelf*, and commanded them to *hear him*.

¶ 38. *This is he that was in the aſſembly.* (Lit : *in the Church*) *in the wilderneſs*, after God had by him deliver'd their Fathers out of their ſlavery in Egypt — An *Angel ſpoke* to him on *mount-Sina*. By this S. Stephen owns that the Law was given by an Angel to Moyſes : and alſo ſhews how falſely he was accuſed to have ſpoken againſt Moyſes, or againſt the Law.

¶ 39. *To Whom our Fathers would not be obedient*, murmuring, and rebelling from time to time. And *in their hearts returning back into Egypt*, as they ſhew'd by, wiſhing themſelves there again.

¶ 40. *Saying to Aaron, make us Gods* : forcing him in a manner to make them the Golden Calf, while Moyſes was receiving the law from God.

¶ 42. *And God turn'd.* Turn'd as it were from them, puniſhing them, by permitting them to ſerve the *hoſt of heaven*, the Sun, Moon, and Stars.

¶ 43. *And you*, that is, your forefathers, *took unto you the Tabernacle of Moloch* : He reproaches the Jews with their Idolatry, and worſhip of different falſe Gods from time to time, notwithſtanding God's comminations by the Prophets, of which he puts them in mind by theſe words, *and I will tranſlate you beyond Babylon* : The Prophet Amos, c. 5. ¶ 27. out of whom S. Stephen takes this citation, ſays *beyond Damascus*, but the ſenſe is the ſame, being a prediction that the ten Tribes of Iſrael ſhou'd be carried away captives beyond Damascus by the Aſſyrians, and even beyond Babylon into Media, Perſia, &c.

¶ 44. *The Tabernacle of the Teſtimony*, in which was the Ark of the Covenant, as they were made by Moyſes, which were moved from place to place with the Iſraelites in the wilderneſs : and which Jeſus or Joſue brought with the people, into the *Poſſeſſions* of the Gentils, that is, into the land of Chanaan, which had been before poſſeſſed by the Gentils. — This Tabernacle, in which was kept the Ark, remain'd with the Iſraelites *till the time of David*, or rather of *Salomon*, who built the Temple.

¶ 48. *But the moſt high dwelleth not in houſes made by hands.* God is every where, nor is his preſence confined to the Temple, which was already once deſtroy'd ; and what if it be deſtroy'd again, as Chriſt foretold ? God muſt ſtill be ador'd, worſhip'd, and ſerv'd, as he was before the Temple was firſt built, which was only by Salomon.

¶ 51. *With ſtiff necks, and uncircumciſed hearts.* S. Stephen inſpir'd by the H. Ghoſt, knowing he ſhould dye a Martyr, boldly reproaches them for perſecuting the Prophets, for putting to death *the juſt one*, that is, the Meſſias, foretold by the Prophets.

¶ 54. *They were cut to the heart* : exaſperated even to rage and madneſs. See c. 5. ¶ 33. *gnashing their teeth* with indignation.

¶ 56. *They ſtopp'd their ears*, crying out blaſphemy : and they ſtood

him to death. He praying for them , and saying. *Lord Jesus receive my Spirit , in imitation of his Lord and Master our Saviour Christ. And reposed in the Lord. Lit. slept. In most G. Copies , are now wanting , in the Lord , but it is no doubt the sense.*

(a) ψ. 8. *Testamentum* , τὴν διαθήκην. See heb. 9. 16-

(b) ψ. 20. *Gratus Deo* , ἀρεῖος τῷ θεῷ. *Acceptable to God. It may also signify beautiful in the sight of God , i , e , in the style of the Scriptures , very beautiful.* — (c) ψ. 30. *In igne flamma rubi* , ἐν φλογὶ πυρὸς βέρα. *In flammâ ignis rubi.*

[e] ψ. 38- *In the assembly. Lit. in Ecclesiâ* , ἐν τῇ ἐκκλησίᾳ.

[f] ψ. 59. *Obdormivit in Domino.* ἐκοιμήθη.



CHAP. VIII.

1. **A**ND at that time there was rais'd a great Persecution in the Church, that was at Jerusalem , and all except the Apostles were dispersed throughout the different parts of Judea , and Samaria.

2. Now devout men took care of Stephen's funeral, and made great mourning over him.

3. But Paul ravag'd the Church, entring into houses, and halling away men and women , committed them to Prison.

4. They therefore who were dispersed , went about preaching the word of God.

5. And Philip going down into the City of Samaria , preached to them Christ.

6. And the people were attentive to the things , which were spoken by Philip with one accord hearing , and seeing the Miracles which he did.

7. For unclean Spirits crying out with a loud voice, went out of many who were possessed with them.

8. And many taken with the palsy , and lame were heal'd.

9. There was therefore great joy in that City. But a certain man nam'd Simon , who had before been in the City , a Magician , and a seducer of the people of Samaria , giving himself out for some great body ,

10. To whom all hearken'd from the lowest to the

highest, saying : this is the power of God, which is call'd the great.

11. And they were attentive to him : because he had for a long time bewitch'd them with his Sorceries.

12. But when they had believ'd Philip preaching concerning the Kingdom of God, in the name of Jesus Christ men and women were baptiz'd.

13. Then Simon himself also believ'd : and being baptiz'd, he stuck close to Philip. Seeing also wonders and Miracles done ; he was struck with amazement.

14. Now when the Apostles, who were at Jerusalem, had heard that Samaria had receiv'd the word of God, they sent to them Peter and John.

15. Who being come, pray'd for them, that they might receive the holy Ghost :

16. For he was not yet come upon any one of them ; but they were only baptiz'd in the name of the Lord Jesus.

17. Then they laid their hands upon them, and they receiv'd the Holy Ghost.

18. And when Simon saw that by the imposition of hands by the Apostles was given the holy Ghost, he offered them money,

19. Saying : give me also this power, that upon whomsoever I shall lay my hands, he may receive the holy Ghost. But Peter said to him :

20. may thy money perish with thee, because thou hast esteem'd the gift of God to be purchased with money.

21. Thou hast no part, nor share in this matter : for thy heart is not right in the sight of God.

22. Wherefore do penance for this thy wickedness, and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23. For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24. But Simon answer'd, and said : pray you to the Lord for me, that none of those things which you have said, may come upon me.

25. And they having testify'd, and preach'd the

word of the Lord, return'd to Jerusalem, and preach'd the Gospel to many places of the Samaritans.

26. Now an Angel of the Lord spoke to Philip, and said: rise up, and go towards the south to the way, that goeth down from Jerusalem to Gaza, which is desert.

27. And rising up he went: and behold a man of Ethiopia, an Eunuch of authority, under Candace Queen of the Ethiopians, who had charge over all her treasures, was come to adore in Jerusalem:

28. And he was returning sitting on his Chariot; and reading Ifaias the Prophet.

29. And the Spirit said to Philip: go near, and join thyself to that Chariot.

30. And Philip running up, heard him reading the Prophet Ifaias, and said: do'st thou think thou understandest what thou art reading?

31. Who reply'd: and how can I, unless some one shew me? And he desir'd Philip to come up, and sit with him.

32. Now the place of the Scripture, which he read, was this: "As a sheep he was led to the slaughter: and as a lamb without voice before his shearer, so open'd he not his mouth.

33. In *his* humiliation the judgment *against him* hath been taken away. Who shall expound his Generation, because his life shall be taken away from the Earth?"

34. And the Eunuch spoke, and said to Philip: I beseech thee, of whom doth the Prophet speak this? of himself, or of some other?

35. And Philip opening his mouth, and beginning from that Scripture, preach'd to him Jesus.

36. And as they went on the way, they came to a certain water: and the Eunuch saith: behold here is water, what hindreth me from being baptiz'd?

37. And Philip reply'd: if thou believest with thy whole heart, thou mayest. And he answering said: I believe that Jesus-Christ is the Son of God.

38. And he commanded that the Chariot should stop: and they both went down into the water, Philip, and the Eunuch, and he baptiz'd him.

39. And when they were come up out of the water, the Spirit of the Lord carry'd away Philip, and the Eunuch saw him no more. But he went on his way rejoicing.

40. And Philip was found in Azotus, and going about he preach'd in all the Cities, till he came to Cefarea.

A N N O T A T I O N S.

ψ. 1. *And Samaria.* Tho' our Saviour in his life time had forbid them to preach to the Samaritans Matt. 10. 5. they now knew that the time of that precept was past.

ψ. 10. *This is the power of God, which is call'd.* [i, e, which is truly) great. Simon pretended to be God, and the great God. See S. Iren. l. 1, c. 20.

ψ. 11. *He had bewitch'd them with his Sorceries,* (a) or magick, he had put them out of their wits, turn'd their heads, charm'd them, stupify'd them.

ψ. 17. *They receiv'd the H. Ghost.* Not but that they had receiv'd the grace of the H. Ghost at their Baptism; but not that plenitude of grace, and those gifts, which they receiv'd from Bishops in the Sacrament of Confirmation. This Sacrament, as S. Chrys. observes (b) S. Philip. the deacon had not power to give.

ψ. 18. *Simon offer'd them money,* from hence it is call'd the sin of Simony, to buy, sell, or give money for Benefices, and spiritual things. 'Twas vanity that made Simon desire this power.

ψ. *May thy money perish with thee,* or go with thee to Perdition. This was a prophecy, says S. Chrys: of S. Peter, who saw him incorrigible, and that he would not repent.

ψ. 21. *Nor share in this matter.* Lit, in this saying. — *may perhaps be forgiven thee,* the word *perhaps*, as the Interpreters commonly observe on this and other places, many times do's not imply any doubt, or uncertainty. There could be no doubt, says S. Chys. only as to his repenting: if he repented, it is certain he would find remission of his sins.

ψ. 23. *In the gall of bitterness.* In the bitter gall of hypocrisy, in the bonds, fetters, and chains of sin and iniquity.

ψ. 26. *Which is desert,* In construction, whether we regard the latin or greek, to be *desert*, may either agree to the way leading to Gaza, or the City it self, which formerly had been almost destroyd.

ψ. 17. *An Eunuch.* Tis likely a Profelyte converted to the Jewish Religion. He shews his zeal and devotion, says S. Chrys: not only by coming to Jerusalem, but by reading the Prophets in his Chariot.

ψ. 31. *How can I, unless some one shew me?* (c) or be a guide to me, as in the Greek. Let every one, and especially the unlearned, take good notice of these words, not to wrest the Scriptures to his own perdition. To follow his own private judgment, or his private Spirit,

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to make choice of a blind and incompetent guide, as to the sense of the Scriptures, and the mysteries of faith. See the preface to the Gospel of S. John. P. 300.

Ÿ. 32. *As a sheep*, or a lamb, &c. The Eunuch by divine Providence as now reading the 53d Chap. of Isaias, which is of Christ, and his offerings. — *In humility his judgment is taken away.* The sense seems to be, that Christ having humbl'd himself, so as to undergo an unjust judgment, or condemnation to dye on the Cross, hath been again rais'd from the dead, and deliver'd from that judgment by his glorious Resurrection, and Ascension.

Ÿ. 36. *Behold water*, this shews that Baptism is to be given with water.

Ÿ. 37. *If thou dost believe*, &c The Scripture many times mentions one disposition, when others no less necessary are suppos'd, as here sorrow for sins, a firm hope, love of God, &c.

[a] Ÿ. 11. *Dementasset*, ἐξασηκύναι αὐτόν. So. Ÿ. 15. *Stupens admirabatur*, the same word, ἐξίστατο. — [b] Ÿ. 17. S. Chrys. hom. 18 εἶδε γὰρ εἶχεν ἐξουσίαν. — (c) Ÿ. 31. *Et quomodo possum, nisi aliquis ostenderit mihi?* εἰς πῶς τις ὁδηγήσῃ με.



C H A P. IX.

1. **A**ND Saul as yet breathing forth threats, and slaughter against the Disciples of the Lord, came to the high Priest,

2. And desir'd of him letters to Damascus to the Synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem,

3. And as he went on his journey, it came to pass that he drew near to Damascus: and on a sudden a light from heaven shin'd round about him:

4. And falling to the ground he heard a voice saying to him: Saul, Saul, why dost thou persecute me?

5. Who reply'd: who art thou Lord? and the Lord said: I am Jesus whom thou dost persecute. It is hard for thee to kick against the goad.

6. And he trembling, and amaz'd said: Lord what wilt thou have me to do?

7. And the Lord said to him; rise up, and go into the City, and there it shall be told thee what thou must do. Now the men, who accompany'd him, stood in

consternation, hearing indeed the voice, but seeing no one.

8. And Saul rose up from the ground, and his eyes being open saw nothing. But they holding him by the hands, led him into Damascus.

9. And he was there three days without sight, and he neither eat, nor drank.

10. Now there was a certain Disciple at Damascus, by name Ananias: and the Lord said to him in a vision: Ananias: and he reply'd: behold I am *here*, Lord.

11. And the Lord said to him: rise up, and go into the street call'd straight, and inquire in the house of Judas, one by name Saul of Tarsus: for behold he prayeth.

12. [And *Saul saw in a vision* a man named Ananias, coming in, and laying his hands upon him that he might receive his sight]

13. But Ananias answer'd: Lord, I have heard from many of this man; how great evils he hath done to thy Saints in Jerusalem:

14. And here he hath authority from the Chief Priests to bind all, that invoke thy name.

15. But the Lord said to him: go, for this man is a vessel of Election to me, to carry my name before the Gentils, and Kings, and the Children of Israel.

16. For I will shew him how great things he is to suffer for the sake of my name.

17. And Ananias went his way, and entred into the house, and laying his hands on him, he said: Saul brother, the Lord Jesus hath sent me, he who appear'd to thee in the way, as thou camest, that thou may'st receive thy sight, and be fill'd with the Holy Ghost.

18. And presently there fell from his eyes, as it were scales, and he receiv'd his sight; and rising up he was baptiz'd.

19. And when he had taken some food, he was strengthen'd. Now he was with the Disciples who were at Damascus, for some days,

20. And

20. And immediately he preach'd Jesus in the Synagogues, that he is the Son of God.

21. And all were astonish'd that heard him, and said: Is not this he who in Jerusalem attack'd violently those who call'd upon that name: and came either for this purpose, that he might lead them bound to the Chief Priests?

22. But Saul was strengthen'd more and more, and confounded the Jews, that dwelt at Damascus, affirming that he is the Christ.

23. And when many days had pass'd, the Jews conspired together to kill him.

24. But their laying in wait was made known to Saul. And they guarded the Gates day and night, that they might kill him.

25. And the Disciples taking him by night, convey'd him away by the wall, letting him down in a basket.

26. And when he was come to Jerusalem, he offer'd to join himself to the Disciples, and all were afraid of him, not believing him to be a Disciple.

27. But Barnabas took him, and conducted him to the Apostles: and related to them how in the way he had seen the Lord, and that he had spoken to him, and in what manner he had acted confidently at Damascus in the name of Jesus.

28. And he was coming in, and going out with them at Jerusalem, and acting confidently in the name of the Lord.

29. He spoke also to the Gentils, and disputed with the Greeks: but they sought for an occasion to kill him.

30. Which when the brethren knew, they conducted him to Cesarea, and sent him away to Tarsus.

31. The Church indeed throughout all Judea, and Galilee, and Samaria enjoy'd peace, and was increas'd walking in the fear of the Lord, and was fill'd with the consolation of the Holy Ghost.

32. And it came to pass, that while Peter was

visiting all , he came to the Saints, that dwelt at Lydda.

33. And found there a certain man , by name Eneas, lying on his bed for eight years, who was taken with a palsy.

34. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee. Rise up , and make thy bed. And presently he rose up.

35. And all saw him that dwelt at Lydda , and Saron , who were converted to the Lord.

36. Now in Joppa there was a certain Disciple by name Tabitha , which being interpreted , is Dorcas. She was full of good works , and almsdeeds which she perform'd.

37. And it happen'd in those days , that falling sick she died. Whom when they had wash'd , they laid her in an upper-room.

38. And Lydda being near to Joppa , the Disciples hearing that Peter was there , sent two men to him with this request , delay not to come even to us.

39. And Peter rising up came with them : and when he was arriv'd , they led him up to the upper-room : and all the widows stood round about him weeping , and shewing him the garments , and clothes , which Dorcas made them,

40. And having put them all out : Peter kneeling down pray'd : and turning to the Body, he said ; Tabitha rise up. And she open'd her eyes , and having seen Peter , sat up.

41. And giving her his hand , he rais'd her up. And when he had call'd the Saints , and the widows , he presented her alive.

42. And it was made known thro' all Joppa: and many believ'd in the Lord,

43. And it happen'd that he made a stay at Joppa for many days , with one Simon a tanner.

A N N O T A T I O N S.

ψ. 5. To kick against the goad. Others translate against the pricks , others against the sting. The Metaphor is taken from oxen kicking when prick'd to go forward.

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ψ. 8. *And his eyes being open*, either by himself, or by others, *he saw nothing*. See the circumstances related again. c. 22. and 26.

ψ. 12. *And saw a man*. &c. This verse, which is by way of a parenthesis, contains the words of the Historian S. Luke, telling us what S. Paul saw in a vision, and what the spirit at the same time reveal'd to Ananias.

ψ. 15. *A vessel of Election*, a chosen elect vessel, and minister of the Gospel,

ψ. 17. *Laying his hands upon him*. This imposition of hands, made use of on different occasions, was to pray that he might receive his sight, as well as the grace of the H. Ghost, which God sometimes gave to persons not yet baptiz'd, as to Cornelius. Act. 10. 44.

ψ. 23. *When many days had pass'd*. By the account S. Paul gives of himself, Gal: c. 1. soon after his conversion he went into Arabia, and about 3. years after he might come to Damascus. Then it seems to have happen'd that they were for killing him for becoming a Christian; and the brethren sav'd his Life by conveying him down the walls of the Town in a basket. After this he went to Jerusalem, where the Disciples knew little of him, and were afraid of him, till S. Barnaby introduc'd him to the Apostles, and gave an account of his Conversion.

ψ. 29. *He spoke also to the Gentils, (a) and disputed with the Greeks* or Hellenists. See c. 6. v. 1. By the Gentils, many understand those that had been Gentils, and were become Profelytes or Converts to the Jewish Religion, and not those that still remain'd Gentils. And by the Greeks, or Hellenists, they understand Jews, who had lived in places, where they spoke greek, not Syriack, whom S. Paul endeavour'd to convert to the Christian Faith.

ψ. 40. *And having put them all out*, not to disturb him while he pray'd. — *She sat up*, rais'd her self a little: and Peter taking her by the hand, lifted her quite up, and calling in the company, presented her to them alive and well.

(a) ψ. 29. *Loquebatur quoque Gentibus, & disputabat cum Grecis*. In almost all G. copies there is nothing for *Gentibus*, and we only read, *he spoke and disputed with the Greeks, or Hellenists*. πρὸς τοὺς Ἑλληνιστάς. See c. 6. v. 1.



C H A P. X.

1. **N**OW there was a certain man at Cefarea, by name Cornelius, the Centurion of that band, call'd the Italian.

2. A devout man, and fearing God with all his family, giving much alms to the people, and praying to God always:

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3. He saw manifestly in a vision, about the ninth hour of the day, an Angel of God coming in to him, and saying to him, Cornelius.

4. And he looking upon him struck with fear, said: what is it Lord? and he reply'd: thy prayers, and thy alms have ascended, and are remembred in the sight of God.

5. And now send men to Joppa, and call hither one Simon surnam'd Peter:

6. He lodgeth with one Simon a Tanner, whose house is near the Sea: he will tell thee what thou must do.

7. when the Angel, that spoke to him was departed, he call'd for two of his Domesticks, and a soldier that fear'd the Lord, of those who were under his command.

8. To whom when he had related all, he sent them to Joppa.

9. Now the next day, when they were going on their journey, and drawing near to the City, Peter went up to an upper part of the house to pray about the sixth hour.

10. And when he was hungry, he had a mind to taste something. And while they were making it ready, he fell into an extasy of mind:

11. And he saw the heavens open, and a certain vessel descending like a large linnen-sheet, let down by the four corners from heaven to the Earth,

12. In which were all manner of four footed beasts, and creeping things of the earth, and fowls of the air.

13. And a voice said to him: rise up Peter, kill, and eat.

14. But Peter said: God forbid Lord, for I have never eaten any common and unclean thing.

15. And the voice again to him the second time, that which God hath purify'd, call not thou common.

16. And this was done thrice, and presently the vessel was taken up again into heaven.

17. And when Peter was doubting with himself what

shou'd be the meaning of this vision , which he had seen : behold the men who were sent by Cornelius , inquiring for Simon's house , stood at the gate.

18. And when they had call'd , they ask'd, if Simon, surnam'd Peter , lodg'd there.

19. And as Peter was thinking on the vision , the Spirit said to him : behold three men seek for thee :

20. Rise up therefore , go down , and go with them making no doubt , for it is I who have sent them.

21. Peter then going down to the men , said : behold I am he, whom you seek for : for what cause are you come ?

22. Who reply'd : Cornelius a Centurion , a just man and who fears God , and who hath a good character from all the nation of the Jews , hath been admonish'd by an Holy Angel to send for thee into his house, and to hear words from thee.

23. He therefore introducing them lodg'd them. And the next day rising up he went with them : and certain brethren from Joppa accompany'd him.

24. And the day after he entred into Cesarea. Now Cornelius was waiting for them , having call'd together his relations , and special friends.

25. And it came to pass , when Peter was come in , Cornelius met him , and falling down at his feet, ador'd.

26. But Peter rais'd him up , saying : rise , I myself am also a man.

27. And talking with him he went in , and found many that were met together

28. And he said to them : you know how it is an abominable thing for a man that is a Jew, to keep company , or to approach to one of another nation : but God hath shewn me not to call any man common or unclean.

29. On which account making no doubt I am come being sent for. I ask therefore for what cause you sent for me ?

30. And Cornelius said : It is now four days at this hour , that I was praying at the ninth hour in my

house : and behold a man stood before me in white apparel , and said :

31. Cornelius , thy prayer is heard , and thy alms are remembred in the sight of God.

32. Send therefore to Joppa , and call hither Simon , who is surnam'd Peter : he lodges in the house of Simon a tanner near the Sea.

33. Wherefore presently I sent to thee : and thou hast done well in coming. Now then we are all of us present before thee to hear all things whatever have been commanded thee by the Lord.

34. And Peter opening his mouth said: In truth I perceive that God makes no distinction of persons :

35. But that in every Nation he that feareth him , and worketh justice , is acceptable to him.

36. God sent the word to the children of Israel , denouncing peace thro Jesus Christ (he is Lord of all)

37. You know the word which hath been publish'd thro all Judea : for it began at Galilee, after the Baptism which John preach'd ,

38. Jesus of Nazareth , how God anointed him with the Holy Ghost , and power , who went about doing good , and healing all who were oppress'd by the devil , because God was with him.

39. And we are witnesses of all the things, which he did in the country of the Jews , and in Jerusalem , whom they put to death hanging him upon a tree.

40. Him God rais'd up the third day , and made him manifestly known ,

41. Not to all the people , but to witnesses preordain'd of God : to us, who eat and drank with him , after he had risen from the dead.

42. And he commanded us to preach to the people , and to testify, that it is he , who hath been appointed by God to be the judge of the living and of the dead.

43. To him all the Prophets give testimony , that all are to receive remission of sins thro his name, who believe in him.

44.. While Peter was yet speaking these words, the holy Ghost came down upon all that were hearing the word.

45. And the faithful of the Circumcision, who had come with Peter, were astonish'd, because the Grace of the holy Ghost, was also pour'd forth upon the Gentils.

46. For they heard them speaking with tongues, and glorifying God.

47. Then Peter said: can any one forbid water, that these who have receiv'd the holy Ghost as well as we, should not be baptiz'd?

48. And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they intreated him to stay with them for some days.

ANNOTATIONS.

Ÿ. 2. *A devout man, and fearing God.* He was not a Jew, yet believ'd in one God. *Always, i, e,* frequently *praying*, and *giving alms.* — In the Rhem-Testament we find this note "Hereby it appeareth, that such works as are done before justification: tho' they suffice not to Salvation, yet are acceptable preparatives to the grace of justification, and such as move God to mercy. . tho' all such preparative works come also of Grace." These D.... Divines did not hold with the Quenellists that a true Faith, or the habit of Faith, must needs be the first grace.

Ÿ. 3. *He saw manifestly in a vision.* An Angel appearing visibly to him.

Ÿ. 10. *He fell into an exstasy [a] of mind.* this is the true sense by the G. *I have never yet eaten any unclean thing.* This seems to have happen'd an. 35. Till then the Apostles follow'd the ceremonies of the Law of Moyses. It may seem strange that even S. Peter, should not know that the Ceremonial precepts of the Law were to be abolish'd. It may be answer'd, that S. Peter and they were only ignorant of the time, when they were to be laid aside: and so St. Chrysostom says, that the Conversion of Cornelius with all it's circumstances, was to convince the Jews rather than the Apostles, that those Ceremonies were no longer obligatory.

Ÿ. 25. *Cornelius ... ador'd him* [b] Some think Cornelius might look upon S. Peter as more than a man, and offer to him divine worship: but by prostrating, he might only intend to pay such an honour to him, as is paid to persons eminent in dignity, especially according to the custom of the Eastern people.

Ÿ. 35. *Whosoever feareth him, and worketh justice,* so he calls the prayers, Almsheds and charitable works of this Gentil Cornelius.

Ÿ. 36. *God sent the word: (c) by this word,* some understand

the eternal word, the Son of God : but by the next verse, we may rather expound it of the word of the Gospel preach'd. ——— Jesus-Christ... *he is Lord of all things*. A proof of Christ's Divinity.

Ψ. 37. *For it began*, or it's beginning was &c.

Ψ. 39. *Whom they put to death*. At the very first, says [d] S. Chryf. the Apostles preach'd Christ crucify'd : and tells them they had put to death on a cross the Lord of all things, the *Judge of the living and the dead*.

Ψ. 44. *The H. Ghost came down*, and made his coming known in some visible manner and exteriour signs, as on the day of Pentecost. The Christians who had come with S. Peter, who before had been Jews, were *astonish'd* to see that such extraordinary Gifts of the Holy Ghost were given to uncircumcis'd Gentils.

Ψ. 47. *Can any one forbid water* &c. Or doubt that these, on whom the H. Ghost hath descended, may be made members of the Christian Church, by Baptisin, as Christ ordain'd.

(a) Ψ. 10. *Mentis excessus*, ἐπέπεσεν ἐπ' αὐτ' ἕκστασις.

(b) Ψ. 23. *Procidens ad pedes ejus adoravit*, πρὸς τὰς πόδας προσεκύνησεν. The same word is often us'd for a civil worship.

(c) Ψ. 36. τὸν λόγον, *verbum*, but in the next verse for *verbum ῥῆμα* — (d) Ψ. 39. S. Chryf. hom. 23. *vides eos nunquam occultare crucem*, ὁρᾷς αὐτοὺς ἑδάμειν κρυπτείας τ' αἰσχροῦ.



C H A P. X I.

TOW the Apostles, and brethren that were in Judea heard, that the Gentils also receiv'd the word of God.

2. And when Peter was come up to Jerusalem, they who were of the Circumcision disputed against him,

3. Saying : why did'st thou go in to men uncircumcised, and eat with them ?

4. But Peter began, and related *it* to them in order, saying :

5. I was in the City of Joppa praying, and in an extasy of mind I had a vision, and saw a certain vessel as it were a large linnen-sheet by the four corners let down from heaven, and it came even to me.

6. Into which looking I consider'd, and saw the four-footed creatures of the earth, and beasts, and creeping things, and the fowls of the air.

7. I heard also a voice saying to me: rise Peter, kill, and eat.

8. But I reply'd: by no means Lord: for no common and unclean thing hath ever entered into my mouth.

9. And a voice answer'd from heaven the second time: the things which God hath made clean, call not thou common.

10. And this was done thrice: and all the things were again taken up into heaven.

11. And behold three men presently came to the house in which I was, sent to me from Cesarea.

12. And the Spirit said to me, that I should go with them without hesitation. There went with me also these six brethren, and we enter'd into the man's house.

13. And he related to us, how he had seen an Angel in his house, standing, and saying to him: send to Joppa, and call hither Simon, who is surnam'd Peter,

14. who shall speak to thee the words, whereby thou shalt be saved, and thy whole family.

15. And when I had begun to speak, the holy Ghost came down upon them, even as upon us at the beginning.

16. And I remembred the word of the Lord as he said: John indeed baptized in water, but you shall be baptiz'd in the holy Ghost.

17. If then God gave to them the same grace as upon us, who have believ'd in the Lord Jesus-Christ: who was I, that I could oppose God?

18. Having heard these things, they held their peace: and glorify'd God, saying: God hath then given repentance unto life also to the Gentils.

19. And they indeed who had been dispers'd by the persecution rais'd about Stephen's time, made their progress as far as Phenice, and Cyprus, and Antioch, publishing the word to the Jews only.

20. And some of them were men of Cyprus, and Cyrene, who when they had enter'd into Antioch, spoke also to the Greeks, preaching the Lord Jesus,

21. And the hand of the Lord was with them : so that a great number believing was converted to the Lord.

22. And the report of these things came to the ears of the church, which was at Jerusalem : and they sent Barnabas as far as Antioch.

23. Who when he was arriv'd , and had seen the Grace of God, rejoyc'd : and exhorted all men with firmness of heart , to continue in the Lord :

24. Because he was a good man , and full of the holy Ghost , and Faith. And a great multitude was added to the Lord.

25. And Barnabas went to Tarsus to seek out Saul ; whom when he had found , he brought to Antioch.

26. And they convers'd there together in the Church for a whole year ; and taught many People , so that the Disciples at Antioch , were first surnam'd Christians.

27. Now in those days there came also Prophets from Jerusalem to Antioch :

28. And one of them, whose name was Agabus , rising up , signify'd by the Spirit that there should be a great famine over the whole world , which happen'd under Claudius.

29. And the Disciples every one of them , according to what each had , resolv'd to send *something* for the service of the brethren dwelling in Judea :

30. Which they also did, sending to the Seniors by the hands of Barnabas and Saul.

A N N O T A T I O N S.

ψ. 3. *And eat with them.* The Jews look'd upon it as a thing altogether abominable , for them to eat with uncircumcis'd Gentils : but S. Peter satisfy'd them, or silenc'd them by a plain and sincere recital of his vision , and of what happen'd at the house of Cornelius.

ψ. 18. *They held their peace* , and glorify'd God , that the gate of Salvation was also open'd to the Gentils.

ψ. 20. *Some of them* , at Antioch , *spoke also to the Greeks* : (a) by which many understand , *to the Gentils* , tho' in most G. Copies we read to the *Hellenists*.

ψ. 26. *The Disciples of Antioch were first named Christians* , when S. Paul and S. Barnaby were preaching there : before that they were call'd the Disciples of Jesus , and sometimes Nazarens [See Acts 24. 5.] or

perhaps *Galileans*. This honourable name of *Christians*, distinguish'd them from Gentils, and Jews, and from all heretical Sects, who generally had some name from the authors of such sects, as *Simonites*, *Cerinthians*, *Nicolaites*, &c. Of which see S. Epiphanius. The faithful had also after some time the name of *Catholicks*, being taught in the Apostles Creed to *believe the Catholic-Church*. And S. Augustin in several places takes notice, that no Hereticks could ever get themselves call'd by this name: nor can they to this present. See S. Aug. de utili: credendi. c. 8. de vera relig. c. 7. cont. Epist. fundam. c. 4. Whosoever is of the true faith of Christ, may justly say, *Christian* is my name, *Catholick* my surname, a greater honour, and a greater advantage, than to be of any royal family.

¶. 30, *Sending to the Seniors*, (b) Elders, Ancients, &c. In this and diverse other places, are not to be understood such as were elder in age, but such as had Offices and dignities, and by divine Authority, and who with a due subordination were to govern the Church: So that by this word, were signify'd Apostles, Bishops, and Priests, But of this more hereafter.

[a] ¶. 20. *Ad Græcos. πρὸς τοὺς ἑλληνιστάς*, and in some MSS. *ἑλληνας*.

[b] ¶. 30. *Ad Seniores, πρὸς τοὺς πρεσβυτέρους*. This G. word *πρεσβύτερος*, in our Lat. Vulg. is sometimes translated *presbyter*, sometimes *senior*, sometimes *major natu*, and is commonly put to signify Bishops or Priests, as shall be seen hereafter.



C H P. XII.

1. **A**T that time Herod the King set his hands to afflict some of the Church.

2. And he put to death by the sword James the Brother of John.

3. And seeing that this would please the Jews, he proceeded also to lay hold of Peter. Now it was during the days of unleaven'd bread.

4. Whom as soon as he had apprehended, he cast into prison, delivering him to be guarded by four bands of four soldiers each, designing after the feast of the Pasche, to produce him to the People.

5. Peter therefore was kept in prison. But prayer was made for him to God by the Church without intermission.

6. Now when Herod was about to bring him forth,

that very night, Peter was sleeping betwixt two soldiers, bound with two chains: and the guards before the door guarded the prison.

7. And behold an Angel of the Lord came: and a light shined in the place: and having struck Peter on the side, raised him, saying: rise up quickly. And the chains fell from his hands.

8. And the Angel said to him: gird thyself, and put on thy sandals. And he did so. And he said to him: put thy garment about thee, and follow me.

9. And going forth he follow'd him: and knew not that what was done by the Angel, was true; but imagin'd he had a vision.

10. And they having pass'd the first and second watch, came to the Iron-gate: which leads to the City, which of it self open'd to them. And going out they went on for one street: and presently the Angel departed from him.

11. And Peter coming to himself, said: now I know it is true, that the Lord hath sent his Angel, and hath deliver'd me from the hand of Herod, and from all the expectation of the People of the Jews.

12. And reflecting with himself he came to the house of Mary the mother of John, who was surnam'd Mark, where many were assembled, and praying.

13. And as he was knocking at the entrance of the Gate, there came a girl, named Rhode, to hearken.

14. And as soon as she knew Peter's voice, for joy she open'd not the gate, but running in acquainted them, that Peter stood at the gate.

15. And they said to her: thou art mad: but she affirm'd that so it was. And they said: it is his Angel.

16. But Peter continu'd knocking. And when they had open'd to him, they saw him, and were astonish'd.

17. And making a sign to them with his hand to hold their peace, he related how the Lord had deliver'd him out of prison, and said: tell these things to James, and to the brethren. And being gone out he went to another place.

18. And as soon as it was day, there was no small

confusion among the soldiers, as to what was become of Peter.

19. And when Herod had sought for him, and not found him, having made inquiry about the guards, he commanded them to be led to *punishment*: and going down from Judea to Cefarea, he staid there.

20. Now he was angry at the Tyrians and. Sidonians. But they with one accord came to him, and having gained Blastus, the King's Chamberlain, they begg'd for peace, because their Countries had their food from him.

21. And upon a day appointed, Herod clad in Royal Robes, sat on the Judgement - seat, and made a speech to them.

22. And the People with acclamations cry'd out: 'tis the voice of a God, and not of a man,

23. And presently an Angel of the Lord struck him, because he had not given the honour to God: and he expired eaten up by worms.

24. Now the word of the Lord increas'd, and multiply'd.

25. And Barnabas and Saul return'd from Jerusalem having fulfill'd their ministry, taking along with them John, who was surnam'd Mark.

A N N O T A T I O N S.

℥. 1. *Herod Agrippa*, made King by the Emperor Caius. See Jos. 6. 18 Antiq. c. 8. and l. 19, c. 5. *put to death James* the greater, Brother to John.

℥. 4. *To 4. bands of 4. soldiers each* (a) to 4. times 4. soldiers, or to 16- soldiers, each band or file consisting of four.

℥. 7. *A light shin'd in the place*. To Peter only, not to the rest.

℥. 11, *Peter coming to himself*. Being now sensible, that all was true.

℥. 12. *And reflecting or considering* what was best to be done.

℥. 15. *Thou art mad*, or talkest idly. ——— *They said, it is his Angel*. It seems ridiculous to translate here *a messenger*. Do's a messenger speak the very voice of him that sends him? ——— S. Chrys (b) and others on this place, observe, that they believ'd that every one at least of the faithful, hath a good Angel.

℥. 17. *He went to another place*, did not think fit to stay in the City of Jerusalem. S. Chrys takes notice, that upon another occasion,

when he was deliver'd by an Angel out of prison, he went boldly the next day, and preach'd in the Temple, c. 5. 19- but there he was order'd by an Angel so to do : now to stay without such orders, would have been rashly to expose himself, and a kind of tempting God.

ψ. 19. *To be led away to punishment or death, according to the sense both of the latin, and Greek text.*

ψ. 23 *Eaten up by worms.* A visible judgment of God for his pride and vanity.

ψ. 25. *Return'd from Jerusalem, to Antioch the capital of Syria.*

(a) ψ. 4. *Quatuor quaternionibus militum, τέσσαροι τετραδίοις στρατιώτων.* — (b) ψ. 15. *It is his Angel S. Chrys. on these words, hom. 26. Ex hoc verum est quod unusquisque Angelum habet in τέττε ἀληθές ὅτι ἕκαστος ἡμῶν Ἀγγελον ἔχει.*

ψ. 19. *Jussit eos duci, ἀπαχθῆναι.*



CHAP. XIII.

1. **N**OW there were in the Church, which was at Antioch, Prophets, and teachers, among whom was Barnabas, and Simon, call'd Niger, and Lucius of Cyrene, and Manahen, who was Foster-brother to Herod the Tetrarch, and Saul.

2. And when they were ministring to the Lord, and fasting, the Holy Ghost said to them : separate me Saul and Barnabas for the work to which I have taken them.

3. Then having fasted, and pray'd, and laid their hands upon them, they dismiss'd them.

4. And they indeed being sent by the Holy Ghost, went to Seleucia, and from thence sail'd to Cyprus.

5. And when they were come to Salamina, they preach'd the word of God in the Synagogues of the Jews. And they had John also in their ministry.

6. And when they had gone thrô the whole Iland, as far as Paphos, they found a certain man a Magician, a false Prophet, a Jew, whose name was Barjesu.

7. Who was with the Proconsul Sergius Paulus, a prudent man. This man sending for Barnabas and Saul, desired to hear the word of God.

8. But Elymas, *that is*, the Magician (for so that

word signify's by interpretation) resisted them, endeavouring to make the Proconsul averse to the Faith.

9. And Saul, who also is Paul, fill'd with the Holy Ghost, looking at him,

10. Said ? ô thou full of all guile, and all deceit, Son of the devil, enemy to all justice, thou do'st not desist from perverting the right ways of the Lord.

11. And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a dimness, and a darkness upon him, and going about he sought for some one to lend him a hand.

12. Then the Proconsul, when he had seen what was done, believ'd, admiring the Doctrine of the Lord.

13. And when Paul, and they who were with him, had sail'd from Paphos, they came to Perge in Pamphylia. But John leaving them return'd to Jerusalem.

14. And they having gone thro' Perge came to Antioch of Pisidia: and being entred into the Synagogue, on the Sabbath-day, sat down.

15. Now after the reading of the Law, and the Prophets, the Rulers of the Synagogue sent to them, saying: Men and Brethren, if you have any words of exhortation to make to the people, speak it.

16. Paul then rising up, and making a sign for silence with his hand, said: men of Israel, and you that fear God, give ear.

17. The God of the people of Israel made choice of our Fathers, and exalted the people when they were sojourners in the land of Egypt, and with a powerful arm brought them out of it.

18. And for the space of forty years bore with their behaviour in the wilderness.

19. And destroying seven Nations in the land of Chanaan, by lot divided their land to them,

20. As it were after four hundred and fifty years: and after these things he gave them Judges until Samuel the Prophet.

21. Now after that they desir'd a King: and God

gave them Saul the Son of Cis, a man of the Tribe of Benjamin for forty years.

22. And he being remov'd, he rais'd up to them David the King : to whom he gave testimony, and said : I have found David the Son of Jesse, a man according to my heart, who shall fulfil all my desires.

23. Of this man's seed God according to his promise hath rais'd up to Israel a Saviour Jesus.

24. John preaching before his coming the Baptism of penance to all the people of Israel.

25. And when John was fulfilling his course, he said : I am not he, whom you take me to be, but behold he cometh after me, the shoes of whose feet I am not worthy to untie.

26. Men *and* Brethren, Sons of the race of Abraham, and they among you who fear God, to you is sent the word of this Salvation.

27. For they who inhabited Jerusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets, which are read every Sabbath-day, have fulfill'd them condemning *him* :

28. And not finding any cause at all of death in him, petition'd of Pilate, that they might put him to death.

29. And when they had fulfill'd all things, that were written concerning him, taking him down from the tree, they laid him in a Monument.

30. But God rais'd him up from the dead the third day : who was seen for many days by those

31. who went up together with him from Galilee to Jerusalem : who to this present are witnesses of of him to the people.

32. And we publish to you that promise, which was made to our Fathers :

33. Because God hath fulfill'd the same to our Children, raising Jesus to life, as it is written in the second psalm. " thou art my Son, this day have I begot thee. "

34. And that he rais'd him up from the dead, now never more to return to corruption, he said in this manner

manner : that I will give you of David the Holy faithful things.

35. On which account he also saith elsewhere: "thou wilt not suffer thy Holy one to see corruption."

36. For David when he had serv'd in his generation according to the will of God *slept by death*: and was buried as were his Fathers, and saw corruption.

37. But he whom God rais'd up again from the dead, saw no corruption.

38. Be it known therefore to you men and Brethren, that thro' this *Jesus* is publish'd to you forgiveness of sins, and of all things, from which you could not be justify'd by the Law of Moyfes,

39. In him is every one, who believeth, justify'd.

40. Take heed therefore lest that come upon you, which was said by the Prophets

41. "You despisers behold, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any one relate it to you."

42. And as they were going out, they *in the Synagogue* desir'd of them that on the next Sabbath-day, they would speak to them of these things.

43. And when the Synagogue broke up, many of the Jews, and of the strangers who worship'd God, follow'd Paul and Barnabas: who speaking to them, perswaded them to continue in the grace of God.

44. And on the next Sabbath-day, almost all the City met to hear the word of God.

45. But the Jews seeing the multitudes, were fill'd with envy, and with blasphemies contradicted the things, which were spoken by Paul.

46. Then Paul and Barnabas said boldly: to you it behoved us to speak first the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn ourselves to the Gentils.

47. For so the Lord commanded us: "I have set thee to be a light to the Gentils, that thou may'st bring salvation to the utmost bounds of the Earth."

48. Now the Gentils hearing this, rejoyc'd, and glo-

fy'd the word of the Lord : and as many as were preordain'd to eternal life , believ'd.

49. And the word of the Lord was spread through-out all the Country.

50. But the Jews stirr'd up religious , and honourable women , and the Chief men of the City , and rais'd a persecution against Paul and Barnabas : and cast them out of their territories,

51. And they shaking off the dust from their feet against them , came to Iconium.

52. The Disciples also were fill'd with joy , and with the Holy Ghost.

A N N O T A T I O N S.

ψ. 1. *Manahen, foster-brother to Herod* , or nursed with the same milk.

ψ. 2. *As they were ministring to the Lord.* Mr. N... and some others translate , *offering up sacrifice*. There are indeed good grounds to take this to be the true sense , as the Rhem : translators observ'd , who notwithstanding only put *ministring* , lest [said they] we should seem to turn it in favour of our own cause , since neither the latin nor greek word , signifys of it self to *Sacrifice* , but any publick ministry in the service of God ; so that S. Chryl. says , *when they were preaching*.

ψ. 3. *Fasted , pray'd , laid their hands upon them* : by which is clearly express'd the manner , by which the ministers of God were , and are still ordain'd Bishops , Priests , Deacons in the Church.

ψ. 5. *In the Synagogues of the Jews.* preaching first the Gospel to them.

ψ. 6. *A magician , whose name was Barjesu* , Son of Jesus , or Josue. In Arabick , *Elymas* was the same as a Magician. This man did all he could to dissuade the Proconsul *Sergius Paulus* , from embracing the Christian Faith.

ψ. 9. *And Saul , who also is Paul.* This is the first time , we find the Apostle call'd *Paul*. Some therefore think it was given him , when he converted this Proconsul *Sergius Paulus*. Others that *Saul* being a Hebrew word , the Greeks , or rather the Romans turn'd it into *Paul*.

ψ. 11. *Son of the devil.* Sharp language , when grounded on truth , may be used against those who hinder the conversion of others. S. Chryl. says , he was struck with this blindness only for a time , to make him enter into himself , and be converted.

ψ. 14. *The Sabbath-day.* Some not only understand , but even translate the *first day of the week* : but here is rather meant the Jewish Sabbath , as S. Paul went into their Synagogues. And in this his first Sermon to them , which S. Luke has set down , he speaks nothing that could offend , or exasperate the Jews , but honourably of them , to gain them to the Christian Faith ; He commends in particular David , whose

Son they knew the Messias was to be ; and of whom he tells them , that God had given them their *Saviour*, *Jesus*. He mentions this high Elogium , which God gave of David. Psal. 88. 21. that he was a man according to Gods heart , who in all things should fulfil his will , i, e, as to the true worship of God , tho he fell into some sins , of which he repented , and did penance :

Ψ. 24. &c. He then brings the Testimony , which *John* the Baptist gave of *Jesus* , as 'tis likely many of them had heard of *John* , and of the great esteem , that all the people had of his virtue and Sanctity.

— He tells them that *Salvation* was offer'd and sent them by *Jesus*, against whom the Chief of the Jews at Jerusalem obtain'd of *Pilate* a sentence , that he should be crucify'd, but that God rais'd him up from the dead the third day. And we , says he , publish to you this promise , the Messias promis'd to our fore-fathers.

Ψ. 33. He then shews them that *Jesus* , was their Messias , and the Son of God , begotten of his Father from Eternity , who rose from the dead , and he apply's these words Psal. 2. 7. to prove Christs resurrection , thou art my Son , this day have I begotten thee. It is true these words regard chiefly the eternal Generation of Christ , as they are apply'd by S. Paul Heb. 5. 5 : but the Resurrection was a necessary consequence of his Divinity , since Death could have no power over him. S. Paul here also proves Christ's Resurrection by the following predictions.

Ψ. 34. " I will give you of David the holy faithful things " these are the words of the Prophet *Isaias* 55. Ψ. 3. according to the LXX. the sense is , I will faithfully fulfil the promises I made to David.

Ψ. 35. He also saith elsewhere , Psal. 15. 10. " thou wilt not suffer thy holy one to see corruption : i, e, Christs Body to be corrupted in the grave. See the words of S. Peter Acts c. 2. 27.

Ψ. 36. David when he had serv'd God in his generation i, e, in his life time , saw corruption , or was corrupted in the grave.

Ψ. 37. 38. That you may be justify'd. That your sins being forgiven by the merits of Christ , you may be truly just in the sight of God.

Ψ. 41. You despisers (b) of the favours offer'd you , behold, wonder, &c. This citation is out of *Habacuc* c. 1. Ψ. 5. according to the LXX. The Prophet by these words , foretold to the Jews in his time the evils that would come upon them in their captivity in *Chaldea* , but S. Paul here apply's them at least, to the miseries that the incredulous Jews would incur , if they obstinately refus'd to believe in Christ.

Ψ. 44. Almost all the City , not only Jews , but a great many Gentils , which exasperated the envious Jews.

Ψ. 48. As many as were preordain'd to eternal life , [c) by the free election , and special mercies , and providence of God.

Ψ. 51. Shaking off the dust &c. See the Annotations Matt. 10. 14. p. 41.

(a) Ψ. 2. Ministrantibus illis. λειτουργούντων δὲ αὐτῶν. *Erasmus* translates Sacrificantibus , but S. Chrys. τετίσι κηρυττόντων , *pradicantibus*.

[b) Ψ. 41. *Habac.* 1. 5. In the latin text , and according to the hebrew , aspicite in Gentibus : but in the LXX , and greek here, ἴδετε καταφρονήσις.

(c) ὕ. 48. *Praordinati*. *παραρμένοι*, on which *S. Chryf. fays*, *τυτίσε ἀπαρισμένοι*, *prædefiniti*.



C H A P. XI V.

1. **A**ND it came to pass at Iconium, that they enter'd together into the Synagogue of the Jews, and spoke, so that a great multitude of the Jews, and of the Greeks believ'd.

2. But they of the Jews who were incredulous, stirr'd up, and incens'd the minds of the Gentils against the Brethren.

3. They staid then a long time there, acting confidently in the Lord, who gave testimony to the word of his grace, granting miracles, and prodigies to be wrought by their hands.

4. Now the multitude of the City was divided: and some indeed sided with the Jews, and other some with the Apostles.

5. But when an assault of the Gentils, and Jews was made together with their Princes, to treat them contumeliously, and to stone them,

6. They understanding this fled away to the Cities of Lycaonia, Lystra, and Derbe, and all the Country round about, and were there preaching the Gospel.

7. And at Lystra there sat a certain man, disabled of his feet, lame from his mother's womb, who had never walk'd.

8. This man heard Paul speaking, who looking at him, and perceiving that he had Faith to be heal'd,

9. Said with a loud voice: stand upright on thy feet. And he leap'd up, and walk'd.

10. And when the multitude had seen what Paul had done, they rais'd their voices in the Lycaonian tongue saying: Gods in the likeness of men are come down to us.

11. And they call'd Barnabas, Jupiter, and Paul, Mercury: because he was the chief speaker.

12. The Priest likewise of Jupiter's Temple , which was before the City , bringing Bulls , and Garlands before the Gates , was for sacrificing with the people.

13. Which as soon as the Apostles , Barnabas and Saul heard , rending their clothes, they ran among the people, crying out ,

14. And saying : ô men why do you these things ? we ourselves are also mortals , men like you , preaching to you to be converted from these vain things to the living God , who made heaven , earth , the sea , and all things in them :

15. Who in past generations suffer'd all Nations to go on in their own ways.

16. Yet left not himself void of Testimony , giving benefits from heaven, bestowing rains, and fruitful seasons, filling our hearts with food , and gladness.

17. And saying these things , they scarce restrain'd the multitude from sacrificing to them.

18. Now there came thither some Jews from Antioch and Iconium : and having persuaded the people, and having ston'd Paul, they dragg'd him out of the City, thinking him to be dead.

19. And when the Disciples were got about him , rising up he went into the City , and the next day he went away with Barnabas to Derbe.

20. And when they had preach'd to that City , and had taught many , they return'd to Lystra , and to Iconium , and to Antioch ,

21. Confirming the minds of the Disciples , and exhorting them to persist in the Faith : for that by many tribulations we must enter into the Kingdom of God.

22. And when they had ordain'd for them Priests in every Church , and pray'd with fasting , they recommended them to the Lord in whom they believ'd.

23. And passing thro' Pisidia , they came to Pamphylia ,

24. And having spoken the word of the Lord in Perge , they came down to Attalia :

25. And from thence they sail'd to Antioch , from

whence they had been deliver'd to the grace of God , for the work, which they had accomplish'd.

26. And when they were arriv'd, and had assembl'd the Church ; they related what great things God had done with them , and that he had open'd the gate of Faith to the Gentils.

27. And they staid no little time with the Disciples.

A N N O T A T I O N S.

Ψ. 1. *And of the Greeks.* Which is here put for the Gentils.

Ψ. 3. *To the word of his grace*, i, e., of the Gospel, and the Law of Grace.

Ψ. 15. *Permitted all Nations to go on in their own ways.* Lit. *dismiss'd* all Nations, suffering them to run on in their Idolatry, and other sins, not favouring them with a written law, as he did the Jews &c.

Ψ. 16. *Yet left not himself void of testimony* [a] in as much as the Gentils had always the light of reason, and such lights, that by the created things of this world, and from the visible effects of God's providence, they might have come to the knowledge of the true God, the creator of all things See Rom. c. 1.

Ψ. 22. *When they had ordain'd Priests.* [a] The Protest. Translation, following the Grammatical Etymology of the G, word *presbyter*, always puts *Elders*. Yet they of the Church of England allow, and maintain that by this greek word in this, and many other places, are signify'd the ministers of God, known by the name of *Bishops* or *Priests*, according to the Ecclesiastical use of the same word. It is evident that here are not meant elders, as to age and years. Nay tho' we stick to the grammatical signification, we should rather translate priests, since the English word *priest*, as well as the french word *prêtre*, come from *Presbyter*. But of this word more hereafter. — we may also take notice that the Calvinists here translate, *ordain'd by election*, pretending by the derivation of the greek word, that Church-ministers were only chosen, and deputed by the votes and suffrages of people; and not by any ordination, or consecration by a Bishop; nor by any Character or Sacrament of order. But their argument from this greek word is frivolous, and groundless, as hath been shew'd by Mr. Bois on this verse, by Mr. Legh in his *Critica Sacra* &c.

Ψ. 25. *From whence they had been deliver'd*, up to their ministry, and their Apostolical Mission by the Grace of God, that is, where they had been first chosen by the direction of the Spirit of God, ordain'd priests, and Bishops, and had receiv'd power, and graces to discharge their office of Apostles.

[a] Ψ. 22. *Cum constituissent presbyteros*, *χειροτονήσαντες. πρεσβυτέρους*, Mr. Bois on this verse: *Si usum loquendi potius quam syllabas ipsas*,

quibus inharere saepe parum tutum est, respicias, καυτορεύω, nihil aliud declarat, quam constituere, creare, ordinare. See Mr. Legh, and Stephanus in thesauro linguae graecae.



CHAP. XV.

NOW some coming from Judea, taught the Brethren, that unless you be circumcis'd, according to the custom of Moyfes, you cannot be saved.

2. And when Paul and Barnaby had no small contest with them, it was resolv'd that Paul and Barnabas, and some of those others should go to Jerusalem to the Apostles, and Priests about this question.

3. They therefore being conducted on their way by the Church pass'd thro' Phenice, and Samaria, relating the conversion of the Gentils: and caused great joy to all the Brethren.

4. And when they were come to Jerusalem, they were receiv'd by the Church, and by the Apostles, and Seniors, they declaring how great things God had done with them.

5. Now there rose up some of the sect of the Pharisees, who were believers, saying: that they must be circumcised, and also commanded to keep the Law of Moyfes:

6. And the Apostles and Seniors met together to consider of this matter.

7. And when there was great debating, Peter stood up, and said to them: men and Brethren, you know that long ago God made choice among us, that the Gentils by my mouth should hear the word of the Gospel, and believe.

8. And God the searcher of hearts bore testimony giving to them the Holy Ghost, as well as to us,

9. And made no difference betwixt us and them, purifying their hearts by Faith.

10. Now therefore why tempt you God, to put a

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yoke upon the neck of the Disciples, which neither our Fathers, nor we have been able to bear?

11. But by the grace of the Lord Jesus Christ we believe to be saved, even as they.

12. And all the multitude held their peace: and gave ear to Barnabas, and Saul relating how great miracles and prodigies God had done by them among the Gentils.

13. And when they held their peace, James spoke and said: men and brethren hear me.

14. Simon hath told in what manner, God first visited the Gentils to take out of them a people to his name.

15. And with him agree the words of the Prophets, as it is written:

16. "After these things I will return, and will build up again the Tabernacle of David, which was fallen: and will restore the ruins thereof, and will raise it up:

17. That the rest of men may seek after the Lord, and all Nations, upon which my name is invoc'd, faith the Lord, who doth these things.

18. To the Lord is known his work from the beginning of the world.

19. For which reason I judge that such of the Gentils, as are converted to God, should not be molested.

20. But that we write to them, that they abstain from the pollutions of Idols, and from Fornication, and from things strang'd, and from blood.

21. For Moyses from ancient times hath in every City them who preach him in the Synagogues, where he is read every Sabbath-day.

22. Then it seem'd good to the Apostles and Seniors, with all the Church, to make choice of men among them, and to send to Antioch with Paul, and Barnabas, Judas surnam'd Barnabas, and Silas, men of the first rank among the Brethren,

23. Sending a letter by their hands to them thus: The Apostles, and Seniors Brethren, to our Brethren of the Gentils at Antioch, and in Syria, and Cilicia greeting.

24. In as much as we have heard that some men,

who went from us , have disturbed you with words ,
subverting your minds , to whom we gave no commands :

25. It hath seem'd good to us assembled together ,
to select out some men , and send them to you , with
our dearly beloved Barnabas , and Saul ,

26. Men, who have delivered up their lives for the
name of the Lord Jesus-Christ.

27. We have sent therefore Judas and Silas , who will also
themselves acquaint you of the same by word of mouth.

28. For it hath seem'd good to the Holy Ghost , and
to us , to lay no further burden upon you than these
necessary things :

29. That you refrain yourselves from the things
offer'd up to Idols , from blood , and from things strang'd,
and from Fornication , from which preserving your-
selves , you will do well. Fare you well.

30. They therefore being sent away , went down to
Antioch : and having assembled the multitude together,
deliver'd the letter.

31. Which when they had read , they rejoyc'd for
the consolation.

32. Judas also, and Silas being themselves Prophets ,
with many words comforted the Brethren , and
strengthen'd them.

33. And having staid there some time , they were dis-
miss'd with peace by the Brethren to those , who had
sent them.

34. But it seem'd good to Silas to remain there : and
Judas alone went back to Jerusalem.

35. Now Paul , and Barnabas staid at Antioch teach-
ing, and preaching with many others the word of the Lord.

36. And after some days , Paul said to Barnabas : let
us return and visit our brethren in all the Cities in which
we have preach'd the word of the Lord, *to see* how they do.

37. And Barnabas had a mind to take also along with
him John , surnamed Mark.

38. But Paul intreated him (that he who had gone
from them at Pamphylia , and had not gone with them
to the work) should not be receiv'd.

39. And there was a diffension, so that they parted, one from the other, and Barnabas indeed, having taken with him Mark, sail'd to Cyprus.

40. But Paul having made choice of Silas, departed, deliver'd to the grace of God by the Brethren.

41. And he pass'd through Syria, and Cilicia, confirming the Churches: commanding them to observe the precepts of the Apostles, and of the Seniors.

A N N O T A T I O N S.

ψ. 1. *Unless you be circumcised.* Many who had been converted from Judaism, held that none, not even converted from paganism, could be saved, unless they were circumcised, and observ'd the other Ceremonies of the Law of Moyses.

ψ. 2. *To the Apostles, and Priests.* where we find again *Presbyters* in Greek, meaning, Bishops, and Priests.

ψ. 7. *Long ago.* Lit. *in the days of old*, i, e., at the conversion of Cornelius many years ago, about the year 35; and, 'twas now 51.

ψ. 10. *Why tempt you God,* by calling in question what he hath sufficiently attested, and approved, and by being incredulous to his promises of giving Salvation to the Gentils, and to all Nations.

ψ. 18. *To the Lord is known his work.* He bringeth it to pass as he hath decree'd, tho' his decrees are to us unknown.

ψ. 19. *Wherefore I judge,* and join my judgment with Peter. S. Chryf. thinks that James had a special Authority in the Council, as Bishop of Jerusalem; and because of the great veneration, which those zealous for the Jewish-Law had for him: but his power was certainly inferiour to that of S. Peter, who was head of all, as S. Chryf. teacheth. hom. 3. on the Acts.

ψ. 21. *For Moyses hath in every City.* Not only the Jews, but the Christians converted from Judaism, still follow'd the Ceremonies of the Law of Moyses.

ψ. 23. *To Our Brethren out of the Gentils.* Hence we see that the letter with the decree of the Council, only regarded those converts, who had been Gentils: Neither are they forbidden to use the Jewish Ceremonies, but a declaration is made, that they have no obligation to follow the said Ceremonies and precepts, as t'will appear by other places.

ψ. 24. *Some who went from us,* from Jerusalem, and pretended to speak our mind, and in our name, but we gave them no such commission.

ψ. 28. *It hath seem'd good to the Holy Ghost, and to us.* To us in these Matters, wherein by the promises of Christ, we are directed by the H. Ghost, the spirit of Truth &c. ——— *Than these necessary things.* Necessary at this juncture, and always, if we except that order of *abstaining from blood and things strangled*, which was not a perpetual.

unchangeable precept, but to last only for a time, as S. Chrys. observes.

Ψ. 32, *Judas and Silas being Prophets*, i. e., preachers, as the word *Prophet*, is divers times taken.

Ψ. 39. *There was a dissension*, or dispute, with reasoning and arguing upon the Matter. S. Paul represented to S. Barnaby, that he was not for having John Mark to be their companion, because he had before left them, but S. Barnaby was for having with them his kinsman Mark: and the dispute was such, that upon it S. Paul and Barnaby separated: which gave occasion to the preaching of the Gospel in more places. See St. Chrysost. hom. 33.

⁷ (a) Ψ. 2. *πρεσβύτερος*, *presbyteros*, for the same greek word we sometimes find in the vulgar-latin, *presbyteros*, sometimes *Seniores*, sometimes *Majores natu*; yet it is generally a word of dignity in the ministry of Christ, signifying those who were afterwards known by the name of Bishops, or Priests. When mention is made of *πρεσβύτεροι*, or *seniores* of the old Law, I have translated *Elders*: but where the ministers of the new Law are understood, when in the latin we have *presbyteri*, I have put *priests*, when *majores natu* or *seniores*, I have put in English *Seniors*, *Bishops* or *Priests* being to be understood.

[b] Ψ. 39. *Dissentio*, *παραζυσμὸς*, *acris disceptatio*. See. S. Chrys.



CHAP. XVI.

1. **A**Nd he came to Derbe and Lystra. And behold a certain Disciple was there Timothy by name, the Son of a Jewish woman who believ'd, his Father being a Gentil.

2. Of this man the Brethren who were in Lystra, and Iconium, gave a good character.

3. This man Paul would have to go along with him, and taking him with him, he circumcis'd him by reason of the Jews, who were in those parts: for all knew that his Father was a Gentil.

4. And as they pass'd thro' the Cities, they deliver'd to them the Decrees, which had been ordain'd by the Apostles, and Seniors, at Jerusalem to be observed.

5. And the Churches indeed were confirm'd in Faith, and increas'd in number daily.

6. Now having pass'd thro' Phrygia, and the country

of Galatia, they were forbidden by the Holy Ghost to preach the word of God in Asia.

7. And when they were come into Mysia, they attempted to go into Bithynia: and the spirit of Jesus permitted them not.

8. But having pass'd through Mysia, they went down to Troas:

9. And a vision by night was shewn to Paul: a Macedonian stood before him, and intreated him, saying: pass into Macedonia, and assist us.

10. And as soon as he had seen the vision, we presently sought to go into Macedonia, being assured that God had call'd us to preach the Gospel to them.

11. And setting sail from Troas, we came with a direct course to Samothracia, and the next day to Neapolis:

12. And from thence to Philippi, which is the first City of that part of Macedonia, a Colony. And in this City we were for some days conversing.

13. And on the Sabbath-days, we went out of the gate, near the River-side, where there seem'd to be a *place of prayer*: and sitting we spoke to the women, that were there assembled.

14. And a certain woman named Lydia, a seller of purple, of the City of Thyatira, who worship'd God, hearken'd: whose heart the Lord open'd to attend to the things, that were spoken by Paul.

15. And when she, and her family had been baptiz'd, she begg'd of us saying: if you have esteem'd me to be faithful to the Lord, come into my house, and there remain. And she forced us.

16. And it came to pass as we were going to prayers, a certain girl met us, having a Pythonical Spirit, who brought great gain to her masters by divination.

17. She following Paul, and us, cry'd out, and said: these men are servants of the high God, who declare to you the way of Salvation.

18. And this she did for many days. And Paul griev'd at it, turn'd about, and said to the spirit: I command thee in the name of Jesus-Christ to go out of her. And he went out the same hour.

19. Now her masters seeing that the hope of their gain was gone, having laid hold on Paul and Silas, they brought them into the Market - place to the Rulers.

20. And presenting them to the Magistrates, said: these men, being Jews, make disturbances in our City:

21. And teach a way, which it is not lawful for us, since we are Romans, to receive, and observe.

22. And the People rush'd in against them: and their garments being torn off, the Magistrates commanded they should be scourg'd with rods.

23. And when they had laid many stripes on them; they sent them into prison, charging the Jailer to keep them securely.

24. Who having receiv'd such a command, cast them into the inner prison, and clapt their feet fast in the stocks.

25. Now at mid-night Paul and Silas were praying, and praising God: and they who were in prison heard them.

26. And on a sudden there was a great Earth-quake, in so much that the foundations of the prison were shaken. And immediately all the doors of the prison were open'd, and the chains of them all were loos'd.

27. And the Jailer being awaken'd, and seeing the doors of the prison open, having drawn his sword, was for killing himself, imagining that the prisoners were fled.

28. But Paul cry'd out with a loud voice, saying: do no harm to thyself: for we are all of us here.

29. And having call'd for a light, he went in: and being struck with fear he fell down at the feet of Paul and Silas:

30. And bringing them out he said: masters, what must I do to be saved?

31. And they answer'd: believe in the Lord Jesus: and thou, and thy family shall be saved.

32. And they spoke the word of God to him, and to all that were in his house.

33. And he taking them the same hour of the night, wash'd their wounds: and presently he, and all his family was baptiz'd.

34. And when he conducted them into his house, he set meat before them, and rejoyc'd with all his family believing God.

35. And when it was day, the Magistrates sent their Officers, saying: dismiss those men.

36. And the Jailer told these words to Paul: that the Magistrates have sent that you should be dismissed, now therefore depart, and go in peace.

37. But Paul said to them: after having whipp'd us publickly, uncondemn'd, and Romans, they sent us to prison, and do they now send us away privately: not so: but let them come,

38. And they themselves send us out. The Officers reported these words to the Magistrates. And they were afraid, having heard they were Romans:

39. And coming they intreated them, and leading them out, desired of them, that they would depart out of the City.

40. And coming out of the prison, they went into the house of Lydia; and having seen the Brethren, they comforted them, and went away.

A N N O T A T I O N S.

ψ. 3. *Paul circumcis'd Timothy.* Not to obstruct the conversion of the Jews: and because it was still lawful to observe the Jewish Ceremonies, tho' the obligation of keeping the old law had ceased.

ψ. 6. *They were forbidden by the H. Ghost,* to go, and preach at that time in the lesser *Asia*, perhaps because their preaching in Macedonia was more necessary: or because S. John was to be sent into Asia.

ψ. 7. *The spirit of Jesus permitted them not.* It is the same spirit, which just before was call'd the H. Ghost: for the Holy Ghost is the spirit of Jesus, as proceeding from the Son, as well as from the Father.

ψ. 13. *A place of prayer.* The G. word signifys either prayer it self, or an Oratory, or place to pray in.

ψ. 16. *A Pythonical spirit.* A spirit pretending to divination, to tell secrets, and things to come. See 2. Kings 28. Isaias 8. 19,

ψ. 17. *These are servants of the most high God.* Evil spirits in possessed people, are sometimes forced to tell the truth,

ψ. 24. *Clapt their feet in the stocks.* By the latin and greek text, they made them fast with wood.

ψ. 26. *The doors were open'd by the earth-quake.* Which made the Jailer conclude the Prisoners had made their escape. And he being

answerable for them, and expecting to be put to death, was for stabbing himself.

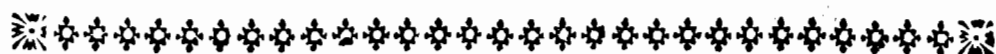
Ψ. 33. *was presently baptiz'd.* being first told what he was to believe, and do.

Ψ. 35. *Sent the vergers.* sergeants, or such like officers.

Ψ. 37. *Not so: but let them come &c.* S. Paul patiently suffer'd himself to be whipp'd in a most disgraceful and cruel manner, which he could easily have prevented, or put a stop to, by saying, I am a Roman Citizen. Afterwards when they were for setting him at liberty, he claims his privilege, he puts all the Magistrates in a fright; they run to ask him pardon, and intreat him with all civility to leave the Town, which he do's not think fit to do, till he visited his Brethren and friends.

(a) Ψ. 13. *Oratio, προσευχή, preces, oratio & Oratorium.*

(b) Ψ. 39. *Lictores, ῥαβδούχους vergers, rod-bearers.*



C H A P. XVII.

1. **N**OW when they had gone thro' Amphipolis, and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews.

2. And Paul according to his custom went in to them, and for three Sabbath - days was discoursing with them from the Scriptures,

3. Laying open to them, and insinuating that the Christ was to suffer, and rise again from the dead, and this is Jesus the Christ, whom I declare unto you.

4. And some of them believ'd, and were join'd to Paul and Silas, and of those who worship'd God; and of the Gentils a great multitude, and noble women not a few.

5. But the Jews mov'd with envy, and taking with them certain wicked men of the vulgar sort, and having rais'd a mob, stirr'd up the City: and flocking together about Jason's house, sought to bring them forth among the People.

6. And when they had not found them, they hurry'd away Jason, and some of the Brethren to the chief of the City, crying out: that these are they who set the City in an uproar, and are also come hither,

7. whom Jason hath receiv'd , and all these act against the decrees of Cesar , saying that there is another King Jesus.

8. And they incens'd the people , and the Rulers of the City when they heard these things.

9. And having receiv'd satisfaction from Jason , and the rest , they let them go.

10. But the brethren presently sent away Paul and Silas by night to Berea. Who when they were arriv'd, enter'd into the Synagogue of the Jews.

11. Now these were a more noble sort than those of Thessalonica , who receiv'd the word with all eagerness , daily searching the Scriptures , whether these things were so.

12. And many of them indeed believ'd , and of women of quality that were Gentils , and not a few men.

13. But when the Jews at Thessalonica understood, that the word of God was also preach'd by Paul at Berea , they came likewise thither , stirring up , and incensing the multitude.

14. And then the brethren immediately sent away Paul , that he might go to the Sea-side: but Silas and Timothy staid there.

15. And they that conducted Paul , brought him as far as Athens , and having receiv'd an order from him to Silas and Timothy , to come to him with all speed , they departed.

16. Now while Paul was waiting for them at Athens , his Spirit was excited within him , seeing the City given up to Idolatry.

17. He therefore disputed in the Synagogue with the Jews , and them that worship'd God : and in the market-place every day with those that were present.

18. And some Epicurean , and Stoic-Philosophers disputed with him , and some said : what would this word-sower say ? and others : he seemeth to be a publisher of new Gods ; because he preach'd to them Jesus , and the Resurrection.

19. And

16. And with us came also some of the Disciples from Cesarea, bringing with them one Mnason, a man of Cyprus, an ancient Disciple, with whom we might lodge.

17. And being arriv'd at Jerusalem, the Brethren willingly receiv'd us.

18. Now the day following Paul went in with us to James, and all the Seniors were met together.

19. Whom when he had saluted, he related in particular, what things God had done among the Gentils by his ministry.

20. And they having heard *them*, glorify'd God, and said to him: thou see'st Brother how many thousands there are among the Jews, who have believ'd, and all of them are zealous for the Law.

21. But they have heard of thee, that thou do'st teach those Jews who are among the Gentils to forsake Moyses; saying: that they must not circumcise their children, nor walk according to the custom.

22. What is therefore to be done? The multitude must indeed meet together: for they will hear that thou art arrived.

23. Do therefore what we say to thee: we have four men, who have a vow upon them.

24. Having taken these with thee, sanctify thyself with them: and contribute to the charges that they may shave their heads: and all will know that the things, which they have heard concerning thee, are false, and that thou thyself walkest keeping the Law.

25. And as for those of the Gentils, who have believ'd, we wrote and judg'd, that they should abstain from Idols, and things offer'd to them, and from blood, and things strangled, and fornication.

26. Then Paul having taken to him the men, the next day being purify'd with them, entred into the Temple giving notice of the days of their Purification, till the oblation should be offer'd for each of them.

27. And while the seven days were expiring, those Jews, who were of Asia, when they saw him in the Temple, stirr'd up all the people, and laid hands on him, crying out:

28. Men of Israel help : this is the man , who is teaching all persons every where against the people , and the Law , and against this place , and moreover he hath introduc'd Gentils into the Temple , and hath profan'd this holy place.

29. For they had seen Trophimus the Ephesian in the City with him , whom they imagin'd that Paul had brought into the Temple.

30. And the whole City was in an uproar , and there was a concourse of People. And having seisd on Paul , they were dragging him out of the Temple : and presently the gates were shut.

31. And as they were seeking to kill him , it was told to the Tribune of the band : that all Jerusalem was in confusion.

32. Who presently having taken soldiers and Centurions , ran down to them. And when they had seen the Tribune , and the soldiers , they left off beating Paul.

33. Then the Tribune coming up laid hold on him , and commanded him to be bound with two chains : and ask'd who he was , and what he had done.

34. And some cry'd out one thing , some another among the crowd. And not being able to learn any thing for certain because of the tumult , he order'd him to be brought to the Quarters ,

35. And when he came to the stairs , it happen'd that he was born up by the soldiers by reason of the violence of the People.

36. For a crowd of People follow'd crying out : away with him.

37. And as they were leading Paul into the Quarters , he saith to the Tribune : may I have leave to speak some thing to thee ? who reply'd : do'st thou speak greek ?

38. Art not thou that Egyptian , who sometime ago did'st raise a tumult , and lead forth into the desert four thousand murderers.

39. And Paul said to him : I am indeed a Jew , a

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 man of Tarsus in Cilicia, a free man of no mean City.
 But I beg of thee to permit me to speak to the People.

40. And when he had given him leave, Paul standing on the stairs, made a sign with his hand to the People, and there being a profound silence, he spoke to them in the hebrew tongue, saying :

A N N O T A T I O N S.

ψ. 8. *Philip the Evangelist*, so call'd from his preaching the Gospel, tho' he was one of the seven, i, e, of the 7 Deacons.

ψ. 18. *To James*, the Bishop of Jerusalem, where all the Seniors, i, e, the Bishops, and Priests, had assembled.

ψ. 20. *How many thousands*. In the G. how many ten thousands.

ψ. 21. *To forsake Moses*. In the G. to depart or apostatize from Moses, and the Law. This was more than was true. For S. Paul circumcised Timothy. c. 16. and did not absolutely hinder converts who had been Jews, from practising the Jewish Ceremonies.

ψ. 23. *Who have a vow upon them*, on which account they will have sacrifices offer'd for them in the Temple.

ψ. 30. *The Gates were shut*, lest the Temple should be profan'd by Gentils entering into it.

ψ. 34. *To the Quarters* (a] others commonly translate, to the Castle, yet neither the latin, nor the greek word signifies a Castle, but rather a Camp, or a place wall'd, or with a trench about it. It is true we may here understand the Tower call'd Antonia, but within it's court might be tents for soldiers, where there was so great a number: for we see that Lyfias could send away 470 with S. Paul, besides those that might stay behind.

ψ. 37. *do'st thou speak greek?* we cannot doubt but S. Paul had in greek spoke already to the Tribune: upon which he said, do'st thou speak greek, and then ask'd him, if he were not that seditious Egyptian, who had headed so many murderers.

ψ. 39. *I am a Jew*, by birth and education.

[a) ψ. *In castra*, which in the plural number, is not a castle: neither doth παρεμβολή, which is in the G. signify a Castle.



C H A P. XXII.

1. **M**En Brethren, and Fathers, give ear to the account
 I am now to give you.

2. And when they heard that he spoke to them in

the hebrew tongue, they hearken'd with greater silence.

3. And he saith : I am a man who am a Jew, born at Tarsus in Cilicia, but bred up in this City, at the feet of Gamaliel instructed according to the truth of the Law of our Fathers, being zealous for the Law, as all of you are this day :

4. Who persecuted this way even to death, binding, and delivering up to prisons men and women,

5. As the high Priest beareth me witness, and all the Elders, from whom also taking letters, I went to the Brethren at Damascus, to bring them from thence bound to Jerusalem, that they might be punish'd.

6. Now it came to pass, as I was going on, and drawing near to Damascus at mid-day, on a sudden a great light from heaven shin'd round about me :

7. And falling to the ground, I heard a voice saying to me : Saul, Saul why persecutest thou me ?

8. And I answer'd : who art thou Lord ? And he said to me : I am Jesus of Nazareth, whom thou do'st persecute.

9. And they that were with me, saw indeed the light, but heard not the voice of him that spoke to me.

10. And I said : Lord, what shall I do ? And the Lord said to me : Rise up, and go into Damascus ; and there all things shall be told thee, which thou art to do.

11. And whereas I had lost my sight by the brightness of that light, being led by the hand by my companions, I came to Damascus.

12. But one Ananias a man according to the Law, having a good Character from all the Jews dwelling there

13. Coming to me, and standing by said to me : Brother Saul look up ; and at the same hour I look'd upon him.

14. And he said : The God of our Fathers hath preordain'd thee, that thou should'st know his will, and see the just one, and hear the voice of his mouth :

15. Because thou shalt be his witness to all men, of the things, which thou hast seen, and heard.

16. And now why delayest thou ? rise up, and be

baptiz'd, and wash off thy sins, having invoked his name.

17. And it happen'd to me being return'd to Jerusalem, and praying in the Temple, that I fell into an extasy of mind,

18. And saw him who said to me: make haste, and and go quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said: Lord they know that I was casting into prison, and *causing* to be beaten in every Synagogue, those who believ'd in thee:

20. And when the blood of thy witness Stephen was shed, I was standing by, and consenting, and keeping the garments of those who kill'd him.

21. And he said to me: go: for I will send thee to Nations afar off.

22. Now they hearken'd to him till these words, and rais'd their voices saying: away with such a man as this from the Earth: for it is not fitting he should live.

23. And while they were crying out aloud, and casting off their garments, and throwing up dust into the air,

24. The Tribune order'd him to be brought into the Quarters, and to be whip'd, and to be tortur'd, that he might know on what account they cry'd out thus against him.

25. And when they had bound him with thongs: Paul said to the Centurion standing by him: Is it lawful for you to scourge a Roman, and uncondemn'd?

26. Which having heard, the Centurion went to the Tribune, and inform'd him, saying: what art thou going to do? for this man is a Roman Citizen.

27. And the Tribune coming up, said to him: tell me if thou art a Roman? and he reply'd: yes.

28. And the Tribune answer'd. I purchas'd with a great sum this right of being a Citizen. And Paul reply'd: but I was born one.

29. They presently therefore went away from him, who were about to torture him. The Tribune also was afraid, after he knew he was a Roman-citizen, and that he had bound him.

30. And the next day being desirous to know more

diligently on what account he was accus'd by the Jews, he loos'd him, and commanded the Priests to meet, and all the Council, and bringing forth Paul, he set him before them.

A N N O T A T I O N S.

Ψ. 1. *Give ear to the account.* In the G. to the Apology, or defence.

Ψ. 4. *This way*, that is the Christian Faith, which now I profess.

Ψ. 5. *As the high Priest witnesseth*, i, e, as the letters which he gave me bear witness.

Ψ. 9. *Heard not the voice.* To reconcile this with c. 9. Ψ. 7. where it is said, that they *heard the voice*: It may be answer'd, that they heard a noise, and a voice, but heard it not distinctly, nor so as to understand the words.

Ψ. 14. *Should'st... See the just one.* Our Saviour appear'd to S. Paul, as it is said c. 9. 17. and he is divers times, both in the Prophets, and in the Testament, call'd the *just one*.

Ψ. 16. *Having invoked his name.* In such manner, says S. Chrys. hom. 47, as we invoke the only true God, not as we invoke the Saints, and pray to them, that they would pray for us.

Ψ. 17. *At Jerusalem... I fell into an extasy of mind.* This might be, when he went to Jerusalem three years after his Conversion, or at some other time. It might be in this Extasy, that he was rapt to the 3^d. Heaven, as he tells the Corinthians. 1. Cor. 15. 9.

Ψ. 20. *Of thy witness Stephen*, or thy *Martyr*. As the G. word signify's.

Ψ. 23. *Casting off their garments*, or pulling them open, to shew themselves ready to stone him.

Ψ. 25. *A Roman*, i, e, a Roman Citizen, a free man of Rome.

[a] Ψ 1. *Quam reddo rationem*, ἀπέσατε... τῆς ἀπολογίας.



C H A P. XXIII.

1. **A**ND Paul looking upon the Council said: men and Brethren, I have with an entire good conscience even to this day convers'd before God.

2. And the high Priest Ananias commanded those who stood by to strike him on the Mouth.

3. Then Paul said to him: God shall strike thee, thou whiten'd wall: sittest thou to judge me according

to the Law, and commandest me to be struck contrary to the Law?

4. And they who stood by said: dost thou revile God's high Priest?

5. And Paul reply'd: I knew not Brethren, that he is the high Priest. For it is written: the Prince of thy people thou shalt not revile.

6. Now Paul knowing that one part of them was Sadducees, and another Pharisees: cry'd out before the Council: men and brethren, I am a Pharisee, the Son of Pharisees, 'tis for the hope and Resurrection of the dead that I am judg'd.

7. And when he had said this, there arose a great dissension between the Pharisees, and the Sadducees; and the multitude was divided.

8. For the Sadducees say that there is no Resurrection, nor Angel nor Spirit: but the Pharisees confess both.

9. Now a great clamour was rais'd: And some of the Pharisees rising up, contended, and said: we have found no evil in this man: what if a spirit hath spoken to him, or an Angel?

10. And when there was a great dissension, the Tribune apprehending lest Paul should be torn in pieces by them, order'd soldiers to go down, and snatch him away from among them, and bring him into the Quarters.

11. And the night following the Lord standing by him said: be of good courage: for as thou hast given testimony of me at Jerusalem, so must thou also bear testimony at Rome.

12. And when it was day some of the Jews met together, and bound themselves under a curse saying, that they would neither eat, nor drink, till they kill'd Paul.

13. And they were above forty men, who had thus conspired together:

14. Who went to the chief Priests, and the Elders, and said: we have bound our-selves under a curse not to take any thing, till we kill Paul.

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15. Now therefore do you with the Council make known to the Tribune ; that he may bring him out to you , as if you meant to know something more certain concerning him : and we before he come near , are prepar'd to kill him.

16. And when the Son of Paul's sister had heard of their snares, he came, and entred into the Quarters , and told it to Paul.

17. And Paul having call'd for one of the Centurions, said : conduct this young man to the Tribune , for he hath some thing to impart to him.

18. And he taking him, brought him to the Tribune, and said : the Prisoner Paul desir'd me to bring this young man to thee, as having something to speak to thee.

19. And the Tribune taking him by the hand, went aside with him, and ask'd him : what is it thou hast to impart to me ?

20. And he said : the Jews have agree'd to desire thee , that thou would'st bring forth Paul to morrow before the Council, as if they were for inquiring something more certain concerning him :

21. But do not give credit to them : for above forty men of them are laying wait for him, who have bound themselves under a curse neither to eat, nor drink till they kill him : and now they are ready waiting for thy promise.

22. The Tribune then dismiss'd the young man , commanding him to tell no one that he had acquainted him with these things.

23. And having call'd two Centurions , he said : to them make ready two hundred Soldiers that they may go as far as Cesarea, and seventy horsemen , and two hundred spearmen for the third hour of the night.

24. And provide beasts that they may set Paul on , and conduct him safe to the President Felix.

25 [For he was afraid lest the Jews should snatch Paul, and kill him, and he should be afterwards traduc'd, as one that would take money)

26. And he wrote a letter with these contents. Clau-

dus Lyfias to the moft excellent Felix greeting.

27. This man having been feifed by the Jews, and ready to be kill'd by them, I coming upon them with Troops refcued, having underftood that he is a Roman.

28. And being defirous to know the caufe, which they laid to his charge, I brought him before their Council.

29. Whom I found to be accused of difputes concerning their Law, but not guilty of a crime, that deferv'd death or imprifonment.

30. And when I was inform'd, that they were prepar'd to lie in wait for him, I fent him to thee, acquainting alfo his accufers; that they may plead before thee. Farewell.

31. The fouldiers therefore according to the orders given them, having taken Paul, conducted him by night to Antipatris.

32. And the next day, having left the horfemen to go with him, they return'd to the Quarters.

33. Who when they were arriv'd at Cefarea, and had deliver'd the letter to the Prefident, prefented alfo Paul to him.

34. And when he had read it, and ask'd of what Province he was; and underftood that he was of Cilicia,

35. I will hear thee, faith, he when thy accufers come. And he order'd him to be kept in Herod's Judgment - hall.

A N N O T A T I O N S.

ψ. 1. *With an entire good confcience.* With an upright fincerity. But S. Paul is far from excufing himfelf from all fin. He laments elfewhere his blind zeal in perfecuting the Chriftians. See 1. Cor. 15. 9.

ψ. 3. *God ſhall ſtrike thee thou whiten'd wall.* (a) Thefe words are rather by way of a prophecy.

ψ. 5. *I knew not,* &c. Some think S. Paul here ſpeaks ironically, or to fignify, that now he could be no longer high Prieft, ſince the Moſaical Law with it's Rites and Ceremonies was abolish'd. But S. Chryſ. rather judges, that S. Paul having been long abſent from Jeruſalem, might not know the perſon of the high Prieft, who was not now in the Sanedrim, but in the place, whither the Tribune had call'd the Council, and who did not appear with that habit, and thoſe marks which diſtinguiſh'd him from others.

Ψ. 6. *I am a Pharisee, a Son of the Pharisees.* It may signify only a Disciple of the Pharisees, tho' the common G. copies have *of a Pharisee*.

Ψ. 7. *There arose a great diffension,* [b] by the G. a division, or Schism among them, occasion'd by S. Paul's declaring himself for the Resurrection, which made the Pharisees favour him, and incens'd the Sadducees.

Ψ. 11. *Be of good courage.*-Lit. in the latin *be constant. thou must bear testimony at Rome*; and so needst not fear to be kill'd by them.

Ψ. 13. *Above forty men thus conspir'd together.* (c) and bound themselves with an impious *curse*, or imprecation upon themselves, if they did not kill him.

Ψ. 23. *For the third hour of the night.* If the Tribune spoke with a regard to the twelve hours of the night, the third hour was 3 hours after-sunset, and was about our nine a clock at night, but if he meant the third watch of the night, that began at midnight. See Matt. 14. 35, pag. 60.

Ψ. 27. *I rescued, having understood that he is a Roman.* This was not true, if we understand it of the first time he rescued him, but may be true, if meant of the second time.

(a) Ψ. 3. *percutiet.* τὸ πλεον σὲ μέλλει futurum erit ut te percutiat.

(b) Ψ. 6. *Filius Phariseorum.* and so divers of the best G. Mss. Φαρισαίων, but the Common G. ὁ φαρισαῖος.

(c) Ψ. 13. *Devoverunt se,* ἀναθεμάτισαν.



CHAP. XXIV.

1. **N**OW five days after came down the high Priest-
Ananias with some of the Elders, and one Ter-
tullus an Orator, who went to the President against
Paul.

2. And Paul being cited, Tertullus began the accusa-
tion saying. Whereas by thee we enjoy peace, and many
things are amended by thy foresight:

3. We receive *it* always, and in all places, most ex-
cellent Felix with all thankfulness.

4. But not to detain thee too long, I beseech thee,
according to thy Clemency to hear us in a few words.

5. We have found this a pestilent man, and raising
seditions among all the Jews throughout the whole
world, and author of the seditious sect of the Nazarens:

6. Who also attempted to profane the Temple, and

whom when we had seized, we were for judging according to our Law.

7. But the Tribune Lyfias coming upon us with great force, took him out of our hands,

8. Commanding his accusers to come to thee, from whom thou being Judge, mayst know all these things, of which we accuse him.

9. The Jews also added, and said these things were true.

10. And Paul answer'd (the President having made him a sign to speak) Knowing that thou hast been Judge for many years over this Nation, I shall with good courage make my defence.

11. For thou mayst know that there are not above twelve days, since I went up to adore in Jerusalem:

12. And they neither found me disputing with any one in the Temple, nor stirring up the People in the Synagogues,

13. Nor in the City; neither can they prove before thee, the things of which they accuse me.

14. But this I own to thee, that according to the sect, which they call a heresy, so do I serve the Father, and my God, believing all things which are written in the Law, and the Prophets:

15. Putting my Hope in God, that there will be a Resurrection of the just and the unjust, which they themselves wait for.

16. In this I myself also strive always without offence to have a good conscience both towards God, and men.

17. And after a good many years I came to bestow alms on my own Nation, and to make oblations and vows.

18. In *doing* which they found me purify'd in the Temple: not with a crowd, nor with a tumult.

19. But certain Jews of Asia, who ought to be present before thee, and to accuse if they had any thing against me:

20. Or let these men themselves speak, if they found any crime in me when standing before *their* Council,

21. Unless it were for this word only, which I cry'd out aloud standing among them : that on the account of the Resurrection of the dead I am this day judg'd by you.

22. And Felix put them off till another time, being fully inform'd of this way, saying : when Lyfias the Tribune shall come down, I will hear you.

23. And he commanded the Centurion to keep him, and to be easy with him, and not to hinder any of his to be serviceable to him.

24. And after some days Felix coming with his wife Drusilla, who was a Jewish woman, call'd for Paul, and heard from him the Faith, which is in Christ Jesus.

25. And while he was discoursing concerning justice, and chastity, and the judgment to come, Felix terrify'd said : For this time go thy way : at a convenient time I will send for thee :

26. Hoping also at the same time, that money would be given him by Paul, on which account he also frequently call'd for him, and spoke with him.

27. But two years being expired, Felix had for successor Portius Festus. And being willing to gratify the Jews, he left Paul a Prisoner.

AN NOT A T I O N S.

Ψ. By thy foresight. (a) Lit. thy providence, by thy prudence.

Ψ. 5. A pestilent or pernicious, and pestiferous man, G. one that is a plague. — Author, or ring-leader of the seditious sect, &c.

Ψ. 8. From whom thou may'st know, By the construction it is doubtful whether from Lyfias, or from S. Paul.

Ψ. 14. The Father (c) and my God. In the G. the Lord of our Fathers.

Ψ. 22. Felix fully informed of this way, that is, knew even by Lyfias's letter, that Paul and the Christians, were not guilty of any thing against Cesar, but only accused of Disputes relating to the Jewish Law.

Ψ. 25. Felix struck with fear, &c. When S. Paul spoke of God's judgments, and hinted at such sins as his Conscience reproach'd him with.

(a) Ψ. 2. Per tuam providentiam, προνοίας, a prudent foreseeing.

(b) Ψ. 5. Hominem pestiferum, λοιμὸν, pestem.

(c) Ψ. 14. Patri & Deo. τῷ πατρὶ & θεῷ.



CHAP. XXV.

1. **N**OW when Festus was arriv'd in the Province, he went up after three days from Cesarea to Jerusalem.

2. And the chief Priests and principal men of the Jews address'd themselves to him against Paul, and petition'd him,

3. With this request against him, that he would order him to be brought to Jerusalem, laying wait that they might kill him in the way.

4. But Festus answer'd that Paul was to be kept at Cesarea, and he himself should go very shortly thither.

5. Therefore, saith he, such among you as are able, going down at the same time, if there be any crime in the man, let them accuse him.

6. And having staid among them not above eight or ten days, he went down to Cesarea, and the next day sat on the Judgment seat, and commanded Paul to be brought.

7. Who being brought, the Jews who were come down from Jerusalem stood about him, laying to his charge many and weighty accusations, which they could not prove.

8. Paul making this defence: that neither against the law of the Jews, nor against the Temple, nor against Cesar have I offended in any thing.

9. But Festus being willing to gratify the Jews, answer'd Paul, and said: wilt thou go up to Jerusalem, and be there judg'd of these things by me?

10. And Paul reply'd: I stand at Cesar's Tribunal; there I ought to be judg'd: I have done no wrong to the Jews, as thou knowest very well.

11. For if I have done any wrong, or have done any thing that deserveth death, I refuse not to die: but if there be nothing, as to these things of which

these men accuse me , no one can give me up to them.
I appeal to Cesar.

12. Then Festus having conferr'd with the Council ,
answer'd:thou hast appeal'd to Cesar,to Cesar shalt thou go.

13. And when some days had pass'd , King Agrippa ,
and Bernice came down to Cesarea to salute Festus.

14. And as they staid many days there , Festus signify'd to the King concerning Paul , saying : there's a certain man left prisoner by Felix ,

15. Concerning whom when I was at Jerusalem ,
the chief of the Priests , and the Elders of the Jews ,
address'd themselves to me , demanding his condemnation.

16. To whom I answer'd : that it is not the custom
of the Romans to condemn any man , before that he
who is accus'd have his accusers present before him , and
that he have liberty of making his defence , to clear
himself from the crimes.

17. When therefore they were come hither without
any delay , the next day seated on the Tribunal , I
order'd the man to be brought.

18. About whom , when the accusers stood up , they
brought in no Cause , wherein I could suspect any evil.

19. But they had certain questions against him relating
to their own Superstition , and of a certain Jesus
dead , whom Paul affirm'd to be alive.

20. I therefore being in a doubt about this kind of
question , I ask'd him whether he would go to Jerusalem ,
and be there judg'd of these matters.

21. But Paul having appeal'd that he might be refer'd
to the cognisance of Augustus , I order'd him to be kept ,
till I send him to Cesar.

22. And Agrippa said to Festus : I had a mind also
myself to hear the man. He reply'd , to morrow thou
shalt hear him.

23. Now the next day , when Agrippa and Bernice
were come with great pomp , and were entred into
the Hall of Audience , with the Tribunes , and principal
men of the City , Festus commanding it , Paul was
brought in.

24. And Festus saith : King Agrippa , and all men who are here present with us , you see this man, about whom all the multitude of the Jews made their request to me at Jerusalem , petitioning and crying out aloud that he ought not to live any longer.

25. But I found that he had committed nothing that deserv'd death. But this man himself appealing to Augustus , I judg'd he ought to be sent.

26. Concerning whom I have nothing certain to write to my master. On which account I have brought him out to you , and chiefly to thee King Agrippa, that examination being taken, I may have something to write.

27. For it seemeth not reasonable to me to send a prisoner , and not signify the crimes laid to his charge.

A N N O T A T I O N S.

Ψ. 5. *Such of you as are able* : It may either signify , such as are powerful among you , or such as are able by health, and willing.

Ψ. 8. *Paul making his defence* (a) or his *Apology* by the Greek. In the Latin *giving an account*. ——— In like manner Ψ. 16. *have liberty given to defend himself*, in the Greek , to make his *Apology*. In the Latin till he take a place of defending himself.

Ψ. 19. *Their own superstition* , (c) their particular Religion , and manner of worshipping their God.

(a) Ψ. 5. *Qui potentes estis* , οἱ δυνατοὶ ἐν ὑμῖν. ——— (b) Ψ. 8. *Paulo rationem reddente* , ἀπολογυμένῳ αὐτῷ. Ψ. 16. *Locum defendendi accipiat* , τόπον ἀπολογίας λάβει. ——— (c) Ψ. 19. *De suâ superstitione* , περὶ τῆς ἰδίας δεισιδαιμονίας.



CHAP. XXVI.

1. **N**OW Agrippa said to Paul : Thou art permitted to speak for thy self. Then Paul putting out his hand began to give an account.

2. I look upon my self happy , ô King Agrippa , that I am this day to make my defence before thee , as to all those things, of which I am accused by the Jews ,

3. Especially thou having a knowledge of all , and the customs and questions , which are among the Jews : wherefore I beseech thee hear me with patience.

4. And indeed as to my life from my Youth, such as it was from the beginning in my own nation at Jerusalem , all the Jews know :

5. Having known me from the beginning(if they will bear witness) that I liv'd a Pharisee , according to the most sure sect of our Religion.

6. And now I stand to be judg'd for the hope of the promise, which God made to our Fathers ;

7. Unto which our twelve Tribes hope to arrive which serve God night and day. On the account of this hope ô King I am accus'd by the Jews.

8. Why it is accounted an incredible thing with you, that God should raise up the dead ?

9. And I my self was indeed persuaded , that I ought to do many things in opposition to the name of Jesus of Nazareth.

10. Which I also did at Jerusalem , and many of the Saints I shut up in prisons , having receiv'd authority from the Chief Priests ; and when they were put to death , I brought the sentence.

11. And many times punishing them thro' all the Synagogues, I compell'd them to blaspheme : and push'd still by a greater madness against them , I persecuted them even into strange Cities.

12. In which things when I was going to Damascus with power and licence from the Chief Priests.

13. At noon-day ô King , I saw in the way a light from heaven brighter than the Sun , that shin'd round about me , and about those that were in company with me.

14. And when we had all of us faln to the ground: I heard a voice that said to me in the Hebrew tongue, Saul , Saul why dost thou persecute me ? It is hard for thee to kick against the goad.

15. And I said : Lord who art thou ? And the Lord answer'd : I am Jesus, whom thou dost persecute.

16. But

16. But rise up, and stand on thy feet : for to this end have I appear'd to thee, that I may appoint thee a Minister, and a witness of those things, which thou hast seen, and of those things, for which I will appear to thee,

17. Delivering thee from the People, and from the Nations, to which I now send thee,

18. To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of their sins, and an inheritance among the Saints by faith in me.

19. Whereupon King Agrippa, I was not incredulous to the divine Vision :

20. But preach'd first to them that were at Damascus, and at Jerusalem, and to all the Country of Judca, and denounced to the Gentils, that they might do penance, and be converted to God, doing worthy works of penance.

21. For this cause, the Jews, when I was in the Temple, having laid hold on me, attempted to kill me.

22. But with God's assistance I stand to this very day, testifying both to little and great, speaking no other things but those which the Prophets and Moyfes foretold were to come,

23. That Christ was to suffer, that he should be the first risen from the dead, and should shew light to the People, and to the Gentils.

24. As he was speaking these things, and giving an account, Festus said with a loud voice : thou art mad Paul : much learning turneth thy head to madness.

25. And Paul : I am not, saith he, mad most Excellent Festus, but I speak words of truth, and sobriety.

26. For the King to whom with confidence I speak, knoweth these things : for I do not think that any of them are unknown to him, neither was any of these things done in a corner.

27. Do'st thou believe the Prophets King Agrippa ? I know thou believest them.

28. And Agrippa saith to Paul : within a little thou persvadest me to become a Christian.

29. And Paul *replies* : I wish to God, both in little,

and in much, not thee only, but even all that hear me this day to become such, as I myself am, excepting *as* to these chains.

30. And the King rose up, and the President, and Bernice, and they that sat with them.

31. And when they were retir'd, they conferr'd with one another, saying: that this man hath done nothing that deserveth death, or imprisonment

32. And Agrippa said to Festus: this man might have been set at Liberty, had he not appeal'd to Cesar.

ANNOTATIONS.

Ψ. 5. *According to the most sure sect.* (a) In the G. the most exact or approv'd: for so was esteem'd that of the Pharisees.

Ψ. 6. *For the hope of the promise*, i, e, of the promised Messias, and of Salvation by him.

Ψ. 10 *I brought the sentence.* [b] i, e, From those, who in the great Council were Judges of life and death, to those Officers, who were to put the sentence in Execution. This seems to be the sense of these words, rather than I voted, or gave my voice in condemning them; for we have no grounds to think S. Paul was one of the Council, or of the Judges.

Ψ. 16. *For which I will appear to thee*: from whence Interpreters take notice, that Christ divers times appear'd to S. Paul to reveal things to him.

Ψ. 17. *Delivering thee*, &c. i, e, from many attempts, both of the Jews and Gentils against thee.

Ψ. 23. *That Christ was to suffer*, &c. Lit. *If Christ be passible.* If here is expounded, not as implying a condition, but as an affirmation, so that the sense is, that Christ, according to the predictions of the Prophets was *to suffer*, was to be the first that should rise from the dead, &c.

Ψ. 28. *Within a little thou persuadest me to become a Christian.* According to the common exposition, Agrippa speaks in a jest, and ironically; and as for the words, they are the same as, thou almost persuadest me, &c.

Ψ. 29. *Excepting as to these Chains.* i, e, I heartily wish all men in the same condition as myself, only not to be prisoners as I am, but to be Christians as I am.

(a) Ψ. 5. *Certissimam, ἀκριβεστάτην accuratissimam.*

(b) Ego sententiam detuli κατ'ἑνὴν ἑξ ὧν, *calculus. suffragium.* It was the custom for Judges to give their votes either by taking up a white or a black stone: that is, a white stone, if he persons judg'd, were found not guilty, and a black stone, if guilty: so Orul.

Mes erat antiquis niveis, atrisque lapillis.

His damnare reos, illis absolvere culpa.

So that ψῆφος was a lapillus, or a little stone made use of in giving sentence, and from thence taken for the sentence it self.



C H A P. XXVII.

1. **N**OW when it was resolv'd Paul should sail to Italy, and that he with the other prisoners should be delivered to the Centurion of the Augustan-band,

2. Going aboard a ship of Adrumetum, we weigh'd anchor, being about to sail along by the coast of Asia, Aristarchus the Macedonian of Thessalonica continuing with us.

3. And the next day we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4. Having put off from thence, we sail'd under Cyprus, because the winds were contrary.

5. And having sail'd over the sea of Cilicia, and Pamphylia, we came to Lystra in Lycia:

6. And the Centurion finding there a ship of Alexandria bound for Italy he put us aboard her,

7. And when we had sail'd slowly for many days, and had scarce come over against Gnidus, the wind not permitting us, we sail'd hard by Creta, near to Salmone;

8. And with much ado sailing by it, we came to a certain place, call'd Good-havens, not far from the City of Thalasfa.

9. And when much time had been spent, and sailing at that season not safe, because the Fast was already past, Paul comforted them,

10. Saying to them: ô you men, I see that sailing begins to be with danger and much damage, not only of the cargo, and of the ship, but also of our lives.

11. But the Centurion rather gave credit to the master, and to the Pilot, than to what was said by Paul.

12. And seeing it was not a convenient haven to winter in, the greatest part consulting together determin'd to sail from thence, and try if by any means they

could reach Phenice, to winter there, a haven looking both northward and southward.

13. And a soft southern gale blowing, imagining they should gain their point, having set to sail from Asson, they coast'd it along Crete.

14. And a little after a tempestuous wind call'd the North-East drove against her.

15. And when the vessel was carried away, and could not bear against the wind, giving up our ship to the winds, we were driven.

16. And running under a certain Island, call'd Cauda, we had much ado to come by the boat.

17. Which being hoisted up, they used helps, bracing the ship about, being afraid of falling upon quicksands, and the Mast being taken down, thus we went adrift.

18. And when we had been toss'd by a violent storm, they threw over board.

19. And the third day with their own hands they threw out the *spare-tackling* of the ship.

20. And neither Sun, nor stars appearing for several days, and no small storm threatening, all hopes were now lost of our safety.

21. And having fasted a long time, then Paul standing in the midst of them, said: ô you men, having heard me you should not, have put off from Crete, and so have incurr'd this damage as to gain, and this loss.

22. And now I exhort you to be of good heart: for there will be no loss of any of your lives, but of the ship only.

23. For there stood by me this night an Angel of my God, whom I serve,

24. Saying: fear not Paul: thou must appear before Cesar: and behold God hath given to thee all them that sail with thee.

25. Wherefore ô ye men be of good heart: for I believe God, that so it shall be even as it hath been told to me.

26. But we must come into a certain Island.

27. Now when the fourteenth night was come, as we were sailing about midnight in the Adria, the sailors thought that they discover'd some Country.

28. Who letting down the sounding line, they found twenty Fathoms ; and being advanc'd a little farther , they found fifteen.

29. And fearing lest we should be thrown upon rocky places , casting four anchors from the stern , they wish'd for the day-light.

30. But the failers designing to escape from the ship , as they were letting down the boat into the Sea, under pretence of casting anchors out from the prow ,

31. Paul said to the Centurion , and the Soldiers : unless these men stay in the ship , you cannot be sav'd.

32. Then the Soldiers cut the ropes from the boat , and let it fall down.

33. And when it began to be light , Paul desir'd all to take food , saying : To day is the fourteenth day that you have waited fasting , and taking nothing.

34. Therefore I intreat you to take food for the sake of your safety : for there shall not a hair of the head of any one of you perish.

35. And having said so , taking bread , he gave thanks to God in the sight of them all : and having broken it , began to eat.

36. And all of them taking greater courage, also themselves took food.

37. Now we were in all in the ship two hundred and seventy six souls.

38. And having eaten sufficiently , they lightned the ship , casting out the wheat into the Sea.

39. And when it was day , they did not know the land : but they observ'd a certain creek with a shore , into which they thought, if they could, to thrust the ship.

40. And when they had weigh'd the anchors , they committed themselves to the Sea , loosing also the rudder-bands : and having hoisted up the sail to the wind , they made to the shore.

41. But when we had fallen into a place lying betwixt two seas , they ran the ship aground : and the prow of the ship stuck fast, and immoveable, but the stern was broken in pieces with the violence of the waves.

42. And it was the advice of the Soldiers that they should kill the Prisoners : lest any of them swimming out , should escape.

43. But the Centurion desiring to save Paul forbade them to do it : and commanded them who could swim , to cast themselves the first out , and to get off , and make to land :

44. And the rest they set on planks , others on things that belong'd to the ship. And so it came to pass, that all of them got safe to land.

A N N O T A T I O N S.

ψ. 2. *Being about to sail (a) along the coasts of Asia.* Lit. beginning to sail ; the sense can only be, designing to sail that way , as appears also by the greek.

ψ. 4. *We sail'd under Cyprus , i, e, north of Cyprus betwixt the coasts of Cilicia and Cyprus , leaving it on our left , instead of leaving it on our right hand.*

ψ. 5. *To Lystra in Lycia.* So also some G. MSS. but most of them to *myra*.

ψ. 7. *We sail'd hard by Crete , now Candia , near to Salmone , sailing betwixt them.*

ψ. 8. *Call'd good-havens ,* a port on the East part of Crete . near the City of *Thalassa* , in the G. text of *Lasea*.

ψ. 9. *The fast was now past (b)* An annual fast. Some take it for that fast of the Ember-days , which Christians keep in December : but S. Chry. and others expound it of the Jewish fast of Expiation in their 7th month Tisri , answering to our september or october.

ψ. 10. *ô you men I see &c.* This S. Paul foretells as a Prophet.

ψ. 12. *Phenice* on the south part of Creta, a convenient haven to ride safe in , lying by south-west and north-west.

ψ. 14. *Call'd the North-East wind.* In the Prot. Translation , *Euroclydon*, as in many Gr. Copies. In others *Euraculon*, which Dr. Wells prefers.

ψ. 16. *An Island call'd cauda.* In some G. copies *clauda* , which the Prot. have follow'd , in others *Caudos* ——— *we had much ado to come by the boat* , or to hoist up the skiff belonging to the ship , which we did , lest it should be broken to pieces by the wind against the ship , or separated from it.

ψ. 17. *They us'd helps , bracing the ship (d)* perhaps bracing or binding about the vessel with ropes or chains , lest she should be torn asunder ——— *upon quick-sands.* Lit. into a *syrtis* , such as are on the coasts of Africa , whither now they were almost driven. ——— *The mast being taken down [c]* This seems to be the sense of these words *letting down the vessel* , some translate striking sail , but others think they were in apprehension for their main-mast.

ψ. 18. *They threw over board (a)* part of their loading and goods. Some call it, they made the Jetfam.

ψ. 19. *They threw out the Spare-tackling*, or furniture of the ship that they could spare. others express it, they threw out the Lagam.

ψ. 21. *And not have incur'd this damage as to gain, and this loss.* Lit. *not have gain'd this harm and loss*, which you have brought upon you by not following my advice.

ψ. 23. *An Angel of my God.* Lit. *of the God whose I am*, i, e, whose servant I am ——— *God hath given thee all them*, i, e, the true God, maker and master of all things. 'Tis sometimes a great happiness to be in the company of the Saints, who by their prayers to God, help us.

ψ. 27. *In the Adria*: not in what we call the Adriatic-gulf or sea of Venice, but that which lies betwixt Peloponesus, Sicily, and Italy

ψ. 30. *The sailers ... were letting down*, Lit. *had led down*, the boat into the sea, i, e, had began to let it down with ropes &c. ——— Paul said: *unless these men stay*, providence had order'd that all should escape, but by helping one another.

ψ. 33. *Taking nothing*, i, e, without taking a full meal, but only a morsel now and then, and nothing to speak of. ——— *having hoisted up the sail*, [f] some understand the main sail. the word in the text, may signify any sail, either the main, or mizzen-sail, which latter by the event was more than sufficient. ——— *loosing at the same time the Rudder-bands*. Some ships are said heretofore to have had two Rudders: and this ship perhaps had two, unless here the plural number be put for the singular, which is not uncommon in the Style of the Scriptures.

ψ. 41. *Into a place betwixt two seas* (f) — It happen'd that there was a neck or tongue of land, which being cover'd with the waves, they who were strangers to the coasts, did not discover; this stranded the ship, the Prow sticking fast, and the Poop being torn from it, so that the vessel split by the violence of the winds and sea.

ψ. 44. *The rest they set on planks.* Lit. carried i, e, let them be carried on planks: and all got safe to land, in number 276 Souls, or persons.

(a) ψ. 2. *Incipientes navigare*, μέλλοντες πλεῖν, *navigaturi*.

[b] ψ. 9. *Jejunium prateriisset* S. Chrys. ὅτι ἡ νηστεία τῶν Ἰουδαίων.

(c) ψ. 14. *Euroaquilo εὐροακλύδων* Dr. Wells prefers the reading of εὐρακλύδων ——— [d] ψ. 17. *Accingentes navim*, ὑποζωνόντες τὸ πλοῦμα *bracing the ship with some-thing*.

[e] ψ. 17. *Submisso vase*, χαλάσας τὸ σκεῦος, *The word σκεῦος has many significations, and may be taken for the ship, or any part of it: here it may signify the main-mast, which they might take down, lest it should be torn away*.

[f] ψ. 41. *In locum dithalassum*. εἰς τόπον, διθάλασσαν.



CHAP. XXVIII.

1. **A** Nd as soon as we had escaped, then we understood that the Island was call'd Melita. But

the Barbarians receiv'd us with no small courtesy.

2. For having kindled a fire, they refresh'd us all, by reason of the falling rain, and the cold.

3. And when Paul had gather'd up a small bundle of sticks, and had laid them on the fire; a viper coming out of the heat, fasten'd on his hand.

4. Now as the Barbarians spy'd the beast hanging at his hand, they said one to another: surely this man is a murderer, for thô he has escap'd the sea, Vengeance suffereth him not to live.

5. And he having shook off the beast into the fire, receiv'd no harm.

6. But they thought he would be swell'd up, and suddenly drop down, and die. And they waiting for it a long time, and seeing that no harm was done to him, changing their minds, they said he was a God.

7. Now in those places were lands belonging to the chief man of the Island, by name Publius, who receiving us, for three days entertain'd us kindly,

8. And it happen'd that Publius's Father lay ill of a fever, and a bloody flux. To whom Paul went in; and when he had pray'd and laid on his hands upon him, he cured him.

9. Which being done, all in the Island who had diseases, came, and were heal'd.

10. They also honour'd us with many acknowledgments, and put aboard things necessary at our sailing off.

11. And after three months, we set to sail in a ship of Alexandria, that had winter'd in the Island, whose devise was Castor and Pollux,

12. And when we arriv'd at Syracusâ, we stai'd there three days.

13. From thence coasting we came to Regio: and after one days sail, the south-wind blowing, the second day we came to Puzzolo:

14. Where meeting with *our* Brethren, we were invited to stay with them for seven days: and so we came for Rome.

15. And from thence when the Brethren heard of

us , they came to meet us as far as Appius's Forum, and the three Taverns. These when Paul had seen, he gave God thanks, and took courage.

16. And when we were arriv'd at Rome , Paul was permitted to dwell by himself with a soldier to guard him.

17 Now after the third day , he call'd together the chief of the Jews : and when they met together , he said to them : men and Brethren , I having done nothing against the People , nor the customs of our Fathers , was deliver'd up a prisoner from Jerusalem into the hands of the Romans ,

18. Who having examin'd me , were for releasing me , because I had done nothing that deserv'd death.

19. But the Jews opposing it , I was forc'd to appeal to Cesar , not as if I had any thing where-of to accuse my Nation.

20. Upon this account therefore I desir'd to see , and speak to you. For on the account of the hope of Israel, I am bound with this chain.

21. But they said to him : we have neither receiv'd letters concerning thee from Judea , nor any of our Brethren coming hither hath acquainted us , or spoken any evil of thee.

22. But we desire to hear from thee thy opinion ; for as for this sect , we know that it is every where contradicted.

23. And when he had appointed them a day , very many of them came to his lodgings , to whom he expounded and testify'd the Kingdom of God , to persuade them concerning Jesus out of the Law of Moyse , and the Prophets from morning to evening.

24. And some believ'd the things that were said , and others believ'd not.

25. And when they agreed not among themselves, they went away , Paul saying this one word : that the holy Ghost spoke well by the Prophet Isaias to our Fathers,

26. Saying : go to this people , and tell them : " with the ear you shall hear , and shall not understand , and seeing you shall see , and shall not perceive.

27. For the heart of this people is become stupid, and their ears dull of hearing, and they have shut their eyes, lest perhaps they should see with their eyes, and hear with their ears, and understand in their heart, and be converted, and I should heal them."

28. Be it therefore known to you, that this salvation of God is sent to the Gentils, and they will hear.

29. And when he had said these things, the Jews went out from him, having a great debate among themselves.

30. But he remain'd for two whole years in his hired lodging: and receiv'd all that came into him.

31. Preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom without prohibition.

AN NOT A T I O N S.

Ÿ. 1. *Melita*, which is thought to be the Island, now call'd Malta, not far from Sicily to the South.

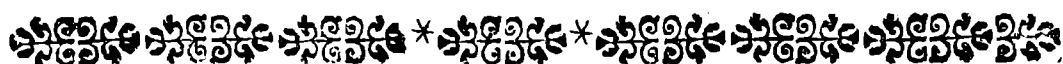
Ÿ. 4. *Not to live*. The Inhabitants of this Island, call'd Barbarians, had a notion of a Deity, and also that murder was against the law of God, and nature.

Ÿ. 6. *That he would suddenly drop down dead*. It is not then by the natural situation and temper of the air, that this Island has no venomous creatures.

Ÿ. 16. *To dwell or remain by himself, with one Soldier to guard him*. S. Paul was chain'd, as it appears by the 20th verse: and 'twas the custom to fasten one end of the chain by a lock to the prisoner's wrist, and the other end of the chain to the wrist of the soldier, who was to guard him ——— In most G. Copies we read; *the Centurion delivered the Prisoners to the Captain of the Guards*: as it is in the Prot. Translation; and very probable, but these words are not found in divers G. MSS. nor were read by the ancient Interpreter of the Latin-vulgate.

Ÿ. 20. *On the account of the hope of Israel*: i, e, of the Messias so long expected and hop'd for by the Israelites.

Ÿ. 30. *Two whole years in his hired lodgings*: i, e, In the lodgings, which S. Paul was permitted to hire for himself, and to live there with a soldier chain'd to him for his Guard. Happy Soldier, if he knew how to make use of such a favourable opportunity. ——— We may take notice by all this narration of S. Luke (as when he says here Ÿ. 16 *when we arrived at Rome &c*) that he was all the way in the ship with S. Paul.



A CHRONOLOGICAL TABLE.



CHRIST is born at Bethlehem. Luke. 2,

He is circumcised. January 1. Luke 2.

The wise men come, and adore him. Matt 2.

See also the notes. pag. 8. 9.

He is presented in the Temple. Feb. 2. Luke 2.

S. Joseph and the B. V. mother fly with the child Jesus into Egypt. Matt. 2.

The massacre of the Infants by Herod. Mat. 2. S. Joseph with the B. V. and her Son return from Egypt, but for fear of Archelaus, go and live at Nazareth in Galilee. Matt. 2.

Jesus is found in the Temple disputing with the Doctors when he was twelve years of Age. See Luc. 2. and the note. p. 210.

S. J. Baptist begins to preach penance, and to Baptize. The Chief of the Jews send messengers to ask, if he were not the Messias. See Jo. 1.

Jesus himself is baptiz'd by John. A voice from heaven declares him the beloved Son of God, the H. G. comes down like a dove. Mat. 3. Mar. 1. Luke 3.

Christ is no sooner baptiz'd, but he retires into a wilderness, where he was with beasts, and fasted without any thing for 40 days. The devil there tempts him. The Angels come, and ministrare to him. S. Matt. 4. Mar. 1. Luke 4. See the Annotations. pag. 16.

Christ's first miracle at Cana in Galilee by turning water into wine. Jo. 2.

S. John Baptist is cast into prison, and beheaded by Herod. Matt. 4. and 14. Mar. 6. Luke. 9.

Christ makes Choise of twelve of his Disciples, whom he calls Apostles, Peter is the first of them. Matt. 10. Mar. 3. Luc. 6.

Christ's Sermon, or his instructions on the mountain. Matt. 5. 6. and 7. He preaches in Judea and Galilee, cast's out devils, cures all manner of distempers, and sometimes on the Sabbath-days, confutes, and puts to confusion his Adversaries, who blame him for it. Matt. 12. Luke 14. &c.

He raiseth to life the daughter of Jairus. Matt. 9, Mar. 5. Luke 8.

The Son of the widow of Naim. Luke. 7.

He calms the sea with his word of command. Matt. 8. Mar. 4. Luke 8. Annot.

1.

12.

30.

31.

A CHRONOLOGICAL

32.

He heals the man 38 years ill of a palsy. John. 5.

He sends his twelve Apostles to preach with power of doing miracles. Matt. 10. Mar. 6. Luke 9.

He teacheth them to pray. Matt. 6. Luke 11.

33.

He makes choise of 72. Disciples. Luke 10.

He promises to make S. Peter the head of his Church, to build his Church upon him, to give him the keys of the Kingdom of heaven. Matt. 16. Annot. p. 67. & 68.

He declare's himself the Messias in plain terms to the Samaritan woman. Jo. 4.

34.

He excuseth his Disciples for plucking the ears of corn on the second-first Sabbath. See Matt. 12. Annot. p. 49.

He feeds at one time 5000 men with five loaves Matt. 14. Annot. p. 60. At another time 4000 with seven loaves. Matt. 15.

He promises to give them his Body to be truly meat, &c. Many even of his Disciples leave him looking upon that Doctrine as hard and harsh. Jo. 6. Annot. p. 340. 341.

His Transfiguration. Matt. 17.

The Sunday or first day of the week that he died on a cross, he came riding upon an Ass into Jerusalem. Matt. 21. Annot. p. 88.

In the beginning of that week, he went daily into the Temple, and in the Evenings retired to Bethania, to pray in the garden of Gethsemani. Luc. 21. 38. &c.

On wednesday Judas made a bargain with the Chief Priests to deliver him up to them for a sum of money. Mat. 26. 15. Annot. p. 114.

On Thursday he sent his Disciples in the Afternoon to bring the Paschal lamb offer'd in the Temple, which after sunset he eat with his twelve Apostles. Matt. 26. Annot. p. 114.

He wash'd their feet. Jo. 13.

After supper he instituted the B. Sacrament and Sacrifice of his Body and Blood. Matt. 26. Annot. p. 115.

He gave his Apostles those excellent Instructions set down by S. John. c. 14. — 17.

Christ's prayer in the Garden three times repeated.

He is there seized being betray'd by Judas.

He's led away to Annas, and then to Caiphas.

He's condemn'd as guilty of blasphemy and death for owning himself the Son of the blessed God, He's spit upon, buffeted, &c.

On fryday morning they deliver him up to the Roman Governor, Pontius Pilate, who sees, and declares him innocent, yet fearing not to be thought a friend to Cesar, condemns him to the death of the Cross.

He dies on the Cross. And is buried. See the history of the Passion in the notes. The miracles at his death, &c.

He riseth from death the 3^d day.

His different apparitions that very day. And others afterwards. See Annot. p. 135.

T A B L E.

He gives his Apostles power to forgive sins Jo. 20. 23.

He gives to S. Peter the Charge over his whole Church. Jo. 21. Annot. p. 411.

He promisseth to be with his Church to the End of the world. Matt. 28.

After 40. days he ascends in their sight into Heaven. Acts. c. 1.

S. Matthias is chosen an Apostle in the place of Judas the Traitor. Acts. 1.

The day of Pentecost the Holy Ghost comes down upon them & all present with them in a visible manner. Acts 2.

The wonderful change wrought in the Apostles by the coming of the Holy Ghost. Their undaunted courage. Acts 2. &c.

They preach the Resurrection of Christ, the necessity of believing in him, of repenting, and doing penance.

S. Peter the mouth of the Apostles, converts on one day 3000, on another 5000. Acts 2. 41 and Acts. 4. 4.

He with S. John cures the lame beggar, that sat at the gate of the Temple. Acts 3. 6.

The new Christians have all things in common. Every one's necessities are supply'd out of the common stock. Acts 4. 32.

Ananias and Saphira for reserving some part of the money of a field sold, and for lying to the H. Ghost, fall down dead at S. Peters feet. Acts. 5.

The Election of the seven deacons. Acts. 6.

Saul by virtue of a Commission from the Chief Priests persecutes the Christians. Acts. 9.

S. Stephen is stoned to death: perhaps on december the 26. Acts 7. 58.

The ministers of the Gospel being dispers'd, preach in Judea and Samaria, &c.

S. Philip in Samaria baptizeth Simon the Magician. He offers money to S. Peter to have the power of giving the Holy Ghost. Acts. 8.

S. Paul is miraculously converted going to persecute the Christians at Damascus. Acts 9.

He presently preacheth Jesus.

S. Peter cures Eneas at Lydda, and raiseth to life Tabitha at Joppa. Acts 9.

The very shadow of his Body cures all distempers. Acts 5. 15.

He receives Cornelius the Centurion, and other Gentils with him into the Church. Acts. 10.

He's thought to have gone about this time to Antioch in Syria, and to have founded that Episcopal See.

He preach'd in Pontus, Galatia, &c.

He might come to Rome about the year 42. and made it the Chief Bishops See in the whole world.

About this time S. Barnaby and S. Paul preach at Antioch, where the believers were first call'd Christians Acts 17. 26.

34.

35.

36.

42.

43.

A CHRONOLOGICAL

Herod Agrippa puts to death S. James, the Brother of S. John; and imprison'd S. Peter, who was miraculously deliver'd. Acts. 12.

S. Matthew and afterwards S. Mark wrote their Gospels.

S. Paul and Barnaby sent to preach in Pamphylia, Pisidia, Lycaonia ----- Afterwards in Pontus, Thracia, &c. Acts 13. 14.

S. Peter about this time might write his first Epistle.

A dispute betwixt S. Paul, and some zealous converts that had been Jews about the obligation of making, even the Gentils observe the Jewish Laws. Acts. 15.

S. Paul and Barnaby are sent to Jerusalem to have this question decided by the Apostles, &c.

A Council of the Apostles, and Bishops decides the Question. S. Peter speaking first, and S. James joining with him. The letter of the Council to their Brethren the converted Gentils. Acts, 15.

S. Paul and S. Barnaby separate. Acts. 15.,

S. Paul with Silas go's to Asia. S. Timothy and also S. Luke become his companions. He go's to Philippi in Macedonia, to Thessalonica, to Berea, to Athens. Finds there an altar dedicated to the unknown God. Acts 16. 17.

He writes his first Epistle to the Thessalonians, and the 2^d. soon after.

He stays 18. months at Corinth. Acts 18. 11.

He go's to Ephesus. After a short visit to the Brethren at Jerusalem, he go's to Antioch, and from thence again into Galatia and Phrygia, and stays three years at Ephesus and thereabouts. Acts 19.

He writes to the Galatians.

He writes his first, and soon after his 2^d to the Corinthians.

He prepares to go to Jerusalem with alms he had gather'd. Acts 20. and 21.

He writes to the Romans.

He comes to Jerusalem. Acts. 21.

The Jews seize S. Paul in the Temple, being beaten and in danger of being murder'd by them, he is rescu'd by Lyfias the Tribune and his Soldiers Acts 21.

Lyfias sends him to Felix the Governor of Judea then at Cesarea, where he was two years a prisoner

His discours before King Agrippa, Felix &c. Acts 25.

Having appeal'd to the Tribunal of Cesar, he is sent to Rome with other Prisoners. Acts 27.

A description of his voyage, and Ship-wrack on the coast of Malta. Every one in the ship are saved being 276. persons. Acts 27. 44.

S. James about this time wrote his Catholick Epistle.

S. Paul's arrival at Rome. He is kept under custody for two years with one Soldier to guard him. Acts 28.

He converts Onesymus, and sends him with his letter to Philemon. He writes to the Philippians and Colossians.

T A B L E.

S. James Bishop of Jerusalem there martyr'd.	—
S. Paul being set at liberty, writes to the Hebrews.	3.
Go's again into Asia. Made S. Timothy Bishop in Asia, and went into Macedonia, from whence he wrote his 1st Epistle to Timothy.	4.
S. Peter about this time wrote his 2d Epistle.	—
About this time S. Peter and S. Paul might come to Rome. See Tillemont, &c.	65.
Not long after they were both put in prison: and suffer'd Martyrdom June 29. Others put their Martyrdom two years later.	—
S. John about this time came to live in Asia, and govern'd all those Churches for many years.	66.
S. John was put into a Caldron of boyling oil at Rome under Domitian, and banish'd to Patmos.	—
Where he had those wonderful visions of his Apocalypse.	95.
He returns to Ephesus under the Emperor Nerva.	—
He writes his Gospel.	96.
He dies at Ephesus under Trajan about the year. 100.	—
	100.



A

CHRONOTAXIS

ON THE

APOSTOLICAL WRITINGS

ACCORDING TO THE MOST EXACT CHRONOLOGISTS.

Anno ære vulg.		After the <i>Ascension</i>
42.	T He Gospel of S. Matthew, the first written: perhaps about the year 42	8
44.	The Gospel of S. Mark. See Eusebius S. Hierom. &c.	10.
63.	The Gospel of S. Luke at least in 63	30.
96.	The Gospel of S. John His Epistles the time uncertain	62.
63.	The Acts by S. Luke written about the same time, publish'd a little after his Gospel.	30.
—	The 1st Epistle to the Thessalonians.	19.
52.	The 2d to the Thessalonians.	19.
52.	To the Galatians.	22.
55.		

56.	The 1 st to the Corinthians
57.	The 2 ^d to the Corinthians
58.	To the Romans
61.	To Philemon
62.	To the Philippians
62.	To the Colossians
63.	To the Hebrews
64.	The 1 st to Timothy
64.	To Titus.
65.	To the Ephesians.
65.	The 2 ^d to Timothy.

23.
24.
25.
28.
29.
29.
30.
31.
31.
32.
32.1

E R R A T A

IN THE TRANSLATION

p. 19. v. 30. read from thee p. 20. v. 47. read heathens p. 390
v. 35. read catch'd. p. 121. v. 1. read Counsel. p. 184. v. 2.
read of this fruit of the vine. p. 197. v. 31. read thou shalt call
p. 335. v. 5. read then p. 439. v. 29. read God must

IN THE ANNOTATIONS.

p. 32. on v. 39. read revenge. p. 50. on v. 32. lin. 5. read he
shall p. 208. on v. 14. read of good will. p. 301. read per-
suasions. p. 331. lin. ult. read gratitude. p. 332. on v. 18. read
Testament. p. 372. on v. 40. read see. p. 385. on v. 14. lin.
3. for to you, read to them p. 406. on v. 21. lin. 5. read both
God and man. Ibid. lin. 9. blot out, in both these missions

IN THE NOTES IN ITALIAN CHARACTER.

p. 51. for *πάρεβα*, read *πάντα*. p. 204. read *πληροφορεῖσθαι*, and
πληρῦσθαι.

The rest are not considerable.

THE END OF THE FIRST VOLUME.



ANNOTATIONS
ON THE
NEW TESTAMENT
OF
JESUS CHRIST
IN WHICH

- I. The literal sense is explained according to the Expositions of the ancient Fathers.
- II. The false Interpretations, both of the ancient and modern writers, which are contrary to the received Doctrine of the Catholic-church, are briefly examined and disproved.
- III. With an account of the chief differences betwixt the text of the ancient Latin Version, and the Greek in the printed Editions and MSS.

THE SECOND VOLUME
BY RW. D D.



WITH PERMISSION AND APPROBATIONS
Anno 1730.



A TABLE OF THE EPISTLES AND GOSPELS ON SUNDAYS AND CHIEF FEASTS OF THE YEAR ACCORDING TO THE ROMAN MISSAL.

A D V E N T.



- 1ST Sunday. *Epist. Rom. c. 13. V. 11--14.*
The Gospel *Luke. c. 21. 25--34.*
2^d. Sunday. *Epistle Rom. c. 15. V. 4--13.*
The Gospel *Matt. c. 11. V. 2. 10.*
3^d Sunday. *Epist Philip. c. 4. V. 4--7.*
The Gospel. *John. c. 1. V. 19--28.*
Ember-week Wednesday. *Epist. Isaias c. 2. V. 2--6.*
And another *Epist. Isai. 7. V. 10--16.*
The Gospel. *Luke. c. 1. V. 26--39.*
Friday. *Epistle. Isai. c. 11. V. 1--6.*
Gospel. *Luke. c. 1. V. 39--48.*
Saturday. *Isa. c. 19. V. 20--23.*
2^d *Epistle Isa. c. 35. V. 1--7.*
3^d *Epistle Isai. c. 40. V. 9--12.*
4^d *Epistle Isai. c. 45--V. 1--9.*
5th *Epistle Daniel. c. 3. V. 49--52.*
6th *Epistle 2. Thess. c. 2. V. 1--9.*
The Gospel. *Luke c. 3. V. 1--6.*
4th Sunday. *Epist. 1. Cor. c. 4. V. 1--7.*

A T A B L E.

The Gospel *Luke* c. 3--v. 1--6.
 Christmas-Eve. *Epistle Rom.* c. 1. v. 1--6.
 The Gospel. *Matt.* c. 1. v. 18--21.

FROM CHRISTMAS TO LENT.

Christmas-day. *In the 1st mass Epist. Tit.* c. 2. v. 11--15.
 The Gospel. *Luke* c. 2. v. 1. 15.
In the 2^d mass. Ep. Tit. c. 3. v. 4--8.
 The Gospel. *Luc.* c. 2. v. 15--21.
In the 3^d mass Epist. Hebrews c. 1. v. 1--12.
 The Gospel. *Jo.* c. 1. v. 1. 14.
 S. Stephens-day. *Epist. Acts* c. 6. and c. 7. v. 54--59.
 The Gospel. *Matt.* c. 23. v. 34--39.
 S. John. *Epist. Ecclesiasticus* c. 15. v. 1--7.
 Gospel S. *Jo.* c. 21.--20--24.
 H. Innocents. *Apocal.* c. 14--v. 1--6.
 Gospel. *Matt.* c. 2. v. 13--18.
 S. Thom. of Canterb. *Ep. Heb.* c. 5. v. 1--7.
 Gospel. *Jo.* c. 10. v. 11--17.
 The Sunday within the octave. *Epist. Gal.* c. 4. v. 1--8.
 The Gospel. *Luke.* c. 2. v. 33--41.
 On the Octave-day. *Epist. Tit.* c. 3. v. 4--8.
 Gospel. *Luke* c. 2. v. 15--21.
 S. Silvester. *Epist. 2. Tim.* c. 4. v. 1--9.
 The Gospel. *Luke* c. 12. v. 35--41.
 On the Circumcision *Epist. Tit.* c. 2. v. 11--15.
 Gospel. *Luke* c. 2. v. 21. 22.
 On the Epiphany. *Epist. Isa.* c. 60. v. 1--7.
 The Gospel. *Matt.* c. 2. v. 1--13.
 The Sunday within the Octave. *Ep. Rom.* c. 12. v. 42--52.
 Gospel. *Luke* c. v. 42--52.
 2^d Sunday after the Epiphany *Ep. Rom.* c. 12. v. 6--16.
 Gospel. *Jo.* c. 2. v. 1--12.
 3. Sunday after Epiph. *Rom.* c. 12. v. 16--21.
 Gospel. *Matt.* c. 8. v. 1. 13.
 4th Sunday. *Epist. Rom.* c. 13. v. 8--11.
 Gospel. *Matt.* c. 8. v. 23--28.
 5th Sunday. *Epistle Colos.* c. 3. v. 12--18.

A T A B L E.

- Gospel. *Matt. c. 13. v. 24-31.*
 6th Sunday. *Epist. 1. Thessal. c. 1. v. 2-10.*
 Gospel. *Matt. c. 13. v. 31-36.*
 Septuagesima-Sunday. *Epist. 1. Cor. c. 9. v. 24-27.*
 Gospel. *Matt. c. 20. v. 1-17.*
 Sexagesima-Sunday. *Epist. 2. Cor. c. 11. v. 19. to the 10th of Chap. 12.*
 Gospel. *Luke c. 8. v. 4-16.*
 Quinquagesima-Sund. *Ep. 1. Cor. c. 13. v. 1-13.*
 The Gospel. *Luke c. 18. v. 31-43.*

FROM LENT TO EASTER.

- A** Shwednesday. *Epist. Joel. c. 2. v. 12-20.*
 Gospel. *Matt. c. 6. v. 16-22.*
 Thursday. *Epistle Isa. c. 38. v. 1-7.*
 Gospel. *Matt. c. 8. v. 5-14.*
 Friday. *Epist. Isa. c. 58. v. 1-9.*
 Gospel. *Matt. c. 5. v. 43-48. and c. 6. v. 1. 4.*
 Saturday. *Epist. Isa. c. 58. v. 9. to the End.*
 Gospel. *Mark c. 6. v. 47-56.*
 1st Sund. of Lent. *Ep. 2. Cor. c. 6. v. 1-11.*
 Gospel. *Matt. c. 4. v. 1-12.*
 Monday. *Epist. Ezech. c. 34. v. 11-17.*
 Gospel. *Matt. c. 25. v. 31-46.*
 Tuesday. *Ep. Isa. c. 55. v. 6. 12. Gospel. Matt. c. 21. v. 10-17.*
 Wednesday. Ember-week. *Ep. Exod. c. 24. v. 12. &c.*
Another Ep. 3. Kings. c. 19. v. 3-9. Gosp. Matt. c. 12. v. 38-50.
 Thursday *Ep. Ezech. c. 18. v. 1-10. Gospel. Matt. c. 15. v. 21-28.*
 Friday. *Ep. Ezechiel c. 18. v. 20-29. Gospel. Jo. c. 5. v. 1-16.*
 Saturday *Epist. 1. Thess. c. 5. v. 14. 24. Gosp. Matt. c. 17. v. 1-10.*
 2. Sund. in Lent. *Ep. 1. Thess. c. 4. v. 1-8. Gospel. Matt. c. 17. v. 1-10.*
 Monday. *Ep. Daniel. c. 9. v. 15-20. Gospel. Jo. c. 8.*

A T A B L E.

ψ. 21. 29.

Tuesday *Ep.* 3. *Kings.* c. 17. ψ. 8. 17. Gospel. *Matt.* c. 23. ψ. 1-12.

Wednesday. *Epist.* *Esther* c. 13. ψ. 8. 18. Gospel. *Matt.* c. 20. ψ. 17-29.

Thursday. *Epist.* *Jerem.* 17. ψ. 5-11. Gospel. *Luke* c. 16. ψ. 19-31.

Friday *Ep.* *Gen.* c. 37. ψ. 6. 23. Gospel. *Matt.* c. 21. ψ. 33. 46.

Saturday. *Epist.* *Gen.* c. 27. ψ. 6. 40. Gospel. *Luke* c. 15. ψ. 11-32.

3^d Sunday. *Epist.* *Ephes.* c. 5. ψ. 1. 9. Gospel. *Luke* c. 11. ψ. 14-29.

Monday. *Epist.* 4. *Kings.* c. 5. ψ. 16. Gospel. *Luke* c. 4. ψ. 23-31.

Tuesday. *Epist.* 4. *Kings* c. 4. ψ. 1. 8. Gospel. *Mat.* c. 18. ψ. 15-23.

Wednesday. *Ep.* *Exod.* c. 20. ψ. 12-25. Gospel. *Matt.* c. 15. ψ. 2-12.

Thursday. *Ep.* *Jerem.* c. 7. ψ. 1-8. Gospel. *Luke* c. 4. ψ. 38. 44.

Friday. *Ep.* *Numb.* c. 20. ψ. 2. &c. Gospel *Jo.* c. 4. ψ. 5. 43.

Saturday. *Ep.* *Daniel.* c. 13. ψ. 1. 63. Gospel. *Jo.* c. 8. ψ. 1-12.

4th Sunday. *Ep.* *Galat.* c. 4. ψ. 22-31. Gospel. c. 6. ψ. 1. 15.

Monday. *Epist.* 3. *Kings.* c. 3. ψ. 16. &c. Gospel. *Jo.* c. 2. ψ. 13-25.

Tuesday. *Epist.* *Exod.* c. 32. ψ. 7-15. Gospel. *Jo.* c. 7. ψ. 14. 31.

Wednesday. *Ep.* *Ezech.* c. 36. ψ. 23-29. Gospel. *Jo.* c. 9. ψ. 1. 39.

Thursday. *Epist.* 4. *Kings.* c. 4. ψ. 25. 38. Gospel. *Luke* c. 7. ψ. 11-17.

Friday. *Epist.* 3. *Kings.* c. 17. &c. Gospel *Jo.* c. 11. ψ. 1. 45.

Saturday. *Epist.* *Isa.* c. 49. ψ. 8. 16. Gospel. *Jo.* c. 8. ψ. 12. 21.

A T A B L E.

- Passion Sunday. *Ep. Heb. c. 9. v. 11. 15.* Gospel. *Jo. 8. v. 46. 59.*
- Monday. *Epist. Jonas. c. 3. v. 1. 10.* Gospel. *Jo. c. 7. v. 32. 39.*
- Tuesday. *Epist. Daniel c. 14. v. 28. &c.* Gospel. *Joan. c. 7. v. 1. --14.*
- Wednesday. *Lev. c. 19. v. 1. &c.* Gospel. *Jo. c. 10. v. 22--39.*
- Thursday. *Ep. Daniel. 3. v. 34. 46.* Gospel. *Luke 7. v. 36. &c.*
- Friday. *Epist Jerem. c. 17. v. 13. 19.* Gospel. *Jo. 11. v. 47. 55.*
- Saturday. *Ep. Jerem. c. 18. v. 18. &c.* Gospel *Jo. c. 12. v. 10. 37.*
- Palm-Sunday, *Epist. Philip. c. 2. v. 5. 11.* Gospel *Matt. Chapters 26. & 27.* The Gospel in the blessing of Palms. *Matt. c. 21. v. 1--10.*
- Monday. *Epist. Isa. c. 50. v. 5. 11.* Gospel *Jo. c. 12. v. 1. 9.*
- Tuesday. *Epist. Jerem. c. 11. v. 18--21.* Gospel. *Mark Chapters 14. and 15.*
- Wednesday. *Ep. Isa. c. 62. v. 11. And another Epist. Isa. c. 53. v. 1. &c.* Gospel *Luke c. 22. and 23. till v. 53.*
- Mandie-Thursday. *Ep. 1. Cor. c. 11. v. 20--33.* Gospel. *Jo. c. 13. v. 1. 15.*
- Good Friday. *Ep. Exod. c. 12. v. 1.--12.* Gospel. *Jo. Chapters 18. and 19.*
- Holy-Saturday. *Ep. Colos. c. 3. v. 1--4.* Gospel. *Matt. c. 28. v. 1--7.*

FROM EASTER TO PENTECOST.

- E** After Sunday. *Ep. 1. Cor. c. 5. v. 7. 8.* Gospel. *Mark. c. 16. v. 1--7.*
- Easter Monday. *Ep. Acts c. 20. v. 37--43.* Gospel. *Luke. c. 24. v. 13--35.*
- Easter Tuesday. *Epist. Acts c. 13. v. 26. 33.* Gospel. *Luke c. 24. v. 36--47.*
1. Sunday after Easter. *Ep. 1. Jo. c. 5. v. 4--10.* Gospel. *Jo. c. 20. v. 19. &c.*

A T A B L E.

2. Sunday. *Epistle* 1. *Pet. c.* 2. *ψ.* 21--25. *Gospel.* *Jo. c.* 10. *ψ.* 11--16.
3. Sunday, *Epistle* 1. *Pet. c.* 2. *ψ.* 11--18. *Gospel.* *Jo. c.* 16. *ψ.* 16.--22.
4. Sunday. *Epistle* *Jam. c.* 1. *ψ.* 17. 21. *Gospel.* *Jo. c.* 16. *ψ.* 5--14.
5. Sunday, *Ep.* *Jam. c.* 1. *ψ.* 22--17. *Gospel.* *Jo.* 16. *ψ.* 23--30.
- The Rogation--days. *Ep.* *Jam. c.* 5. *ψ.* 16.--20. *Gospel.* *Luke c.* 11 *ψ.* 5--13.
- Rogation--Tuesday *Ep.* 1. *Tim. c.* 2. *ψ.* 1--6 *Gospel* *Matt. c.* 7. *ψ.* 7--15.
- Ascension--day. *Ep.* *Acts c.* 1. *ψ.* 11. *Gospel.* *Mar. c.* 16. *ψ.* 14. 20.
6. Sunday. *Epif.* 1. *Pet. c.* 4. *ψ.* 7. 12. *Gospel.* *Jo. c.* 15. *ψ.* 26. *℣c.*

FROM PENTECOST TILL ADVENT.

- Pentecost--Sunday.* *Epif.* *Acts c.* 2. *ψ.* 1. 11. *Gospel. c.* 14. *ψ.* 23. 31.
- Monday. *Epist.* *Acts c.* 10. *ψ.* 42. 48. *Gospel* *Jo. c.* 3. *ψ.* 16. 21.
- Tuesday. *Ep.* *Acts c.* 8. *ψ.* 14. 17. *Gospel.* *Jo. c.* 10. *ψ.* 1--10.
- Trinity. Sund. and first after Pentec. *first. Ep.* *Rom. c.* 11. *ψ.* 33--36. *the other. Epist.* 1. *Jo. c.* 4. *ψ.* 8--21. *first Gosp.* *Matt. c.* 28. *ψ.* 18. *The other Gospel.* *Luke. c.* 6. *ψ.* 36. 42.
2. Sunday after Pentecost. *Ep.* 1. *Jo. c.* 3. *ψ.* 13. 18. *Gospel* *Luke. c.* 14. *ψ.* 16. 24.
 3. Sunday *Epist.* 1. *Pet. c.* 5. *ψ.* 6--11. *Gospel* *Luke. c.* 15. *ψ.* 1. 10.
 4. Sunday. *Ep.* *Rom. c.* 8. *ψ.* 18. 23. *Gospel* *Luke c.* 5. *ψ.* 1. 11.
 5. Sunday. 1. *Pet. c.* 3. *ψ.* 8. 15. *Gospel.* *Matt.* 5. *ψ.* 20--24.
 6. Sunday. *Ep.* *Rom. c.* 6. *ψ.* 3--11. *Gospel.* *Mark c.* 8. *ψ.* 1. 10.

A T A B L E.

7. Sunday. *Ep. Rom.* 6-- ψ . 19. 23. Gospel. *Matt.* 6. 7.
 ψ . 15--21.
8. Sunday. *Epist. Rom.* c. 8. ψ . 12. 17. Gospel. *Luke* 16,
 ψ . 1. 9.
9. Sunday. *Epist.* 1. *Cor.* c. 10. ψ . 6. 14. Gospel *Luke* 19.
 ψ . 41--47.
10. Sunday. *Epist.* 1. *Cor.* c. 12. ψ . 2. 11. Gospel. *Luke*
c. 18. ψ . 9. 14.
11. Sunday *Epist.* 1. *Cor.* c. 15. ψ . 1. 10. Gospel. *Mark.*
c. 7. ψ . 31. 37.
12. Sunday. *Epist.* 2. *Cor.* c. 3. ψ . 4. 9. Gospel *Luke* c.
10. ψ . 23. 37.
13. Sunday. *Epist.* *Gal.* c. 3. ψ . 16. 22. Gospel. *Luke.* c.
17. ψ . 11--19.
14. Sunday *Epist.* *Gal.* c. 5. ψ . 16--24. Gosp. *Matt.* c. 6.
 ψ . 24--33.
15. Sunday. *Epist.* *Gal.* c. 5. ψ . 25. and to the 11. c. 6.
Gosp. *Luke* c. 7. ψ . 11. 16.
16. Sunday. *Epist.* *Ephes.* c. 3. ψ . 13--21. Gospel. *Luke*
c. 14. ψ . 1--11.
17. Sunday. *Epist.* *Ephes.* c. 4. ψ . 1--6. Gospel. *Matt.* c.
22. ψ . 35--45.
18. Sunday *Epist.* 1. *Cor.* c. 1. ψ . 4-9. Gospel. *Matt.* c.
9. ψ . 1--8.
19. Sunday *Epist.* *Ephes.* c. 4. ψ . 23--28. Gosp. *Matt.*
c. 22. ψ . 1--14.
20. Sunday. *Epist.* *Ephes.* c. 5. ψ . 15--21. Gosp. *Jo.* c.
4. ψ . 46.--55.
21. Sunday. *Epist.* *Ephes.* c. 6. ψ . 10--17. Gospel. *Matt.*
c. 18. ψ . 23--25.
22. Sunday. *Epist.* *Philip.* c. 1. ψ . 6.--11. Gospel. *Matt.*
c. 22. ψ . 15--21.
23. Sunday. *Epist.* *Philip.* c. 3. ψ . 17.--21. Gospel. *Matt.*
c. 9. ψ . 18--26.
24. Sunday. *Epist.* *Colos.* c. 1. ψ . 9--14. Gospel. *Matt.*
c. 24. ψ . 15.--35.

A T A B L E

ON THE FEASTS OF THE SAINTS.

D ECEMBER. S. Andrew. *Ep. Rom. c. 10-ψ. 10-18.*
Gospel. *Matt. c. 4. ψ. 18--22.*

The Conception of the Immaculate V. Mary. *Epist. Prov. c. 8. ψ. 22--36.* Gospel. *Matt. c. 1. ψ. 1--16.*

S. Thomas the Apostle. *Epist. Ephes. c. 2. ψ. 19--22.*
Gospel. *Jo. c. 20. ψ. 24--29.*

JANUARY. The Conversion of S. Paul. *Ep. Acts. c. 9. ψ. 1. 22.* Gospel. *Matt. c. 19. ψ. 27--29.*

FEBRUARY. The Purification of the B. V. Mary. *Epist. Malac. c. 3. ψ. 1. 5.* Gospel. *Luke c. 2. ψ. 22--32.*

S. Mathias Apostle *Epist. Acts c. 1. ψ. 15--26.* Gospel. *Matt. c. 11. ψ. 25. 30.*

MARCH. 19. S. Joseph. *Ep. Ecclesiasticus c. 45. ψ. 1--6.*
Gosp. *Matt. c. 1. ψ. 18--22.*

The Annuntiation B. V. M. *Epist. Isaias. c. 7. ψ. 10. 16.* Gospel. *Luke. c. 1. ψ. 26. 38.*

APRIL. S. Mark. *Ep. Ezechiel c. 1. ψ. 10--15,* Gosp. *Luke c. 10. ψ. 1--10.*

MAY. S. Philip and James *Ep. Wisdom. c. 5. ψ. 1. 6.*
Gosp. *Jo. c. 14. ψ. 1--13.*

The Invention of the Holy Cross. *Epist. Philip. c. 2. ψ. 5--11.* Gospel. *Jo. c. 3. ψ. 1--15.*

JUNE S. Barnaby *Acts. c. 11. ψ. 21 27.* Gosp. *Matt. c. 10. ψ. 16--22.*

S. John Baptist. *Ep. Isa. c. 49. ψ. 1. 8.* Gosp. *Luke c. 1. ψ. 57--68.*

S. Peter and S. Paul. *Ep. Acts. c. 12. ψ. 1. 11.* Gospel. *Matt. c. 16. ψ. 13--19.*

JULY. Mary Magdalen. *Ep. Cant. c. 3. ψ. 2. &c.* Gosp. *Luke c. 7. ψ. 37--50.*

S. James Apostle. *Ep. 1. Cor. c. 4. ψ. 9. 15.* Gospel. *Matt. c. 20. ψ. 20--23.*

S. Anne. *Ep. Prov. c. 31. ψ. 10. &c.* Gospel. *Matt. c. 13. ψ. 44--52.*

AUGUST. S. Laurence. *Ep. 2. Cor. 9. ψ. 6.--10.* Gosp. *Jo. c. 12. ψ. 24--26.*

A T A B L E

The Assumption of the B. V. M. *Ep. Ecclesiasticus* c. 24.
 ψ. 11--20. Gospel. *Luke* c. 10. ψ. 38--42.

S. Bartholomew. *Ep.* 1. *Cor.* c. 12. ψ. 27--31. Gosp.
Luke. c. 6. ψ. 12--19.

SEPTEMBER. The Nativity of the B. V. M. *Ep. Prov.*
 c. 8. ψ. 22--36. Gospel. *Matt.* c. 1. ψ. 1. 16.

The Exaltation of the Holy Cross. *Ep. Philip.* c. 2. ψ. 3.
 11. Gospel *John* c. 12. ψ. 31--36.

S. Matthew Apostle. *Epist. Ezech.* c. 1. ψ. 10--15. Gosp.
Matt. c. 9. ψ. 9. 13.

S. Michael Archangel. *Epist. Apoc.* c. 1. ψ. 1. 5. Gospel.
Matt. c. 18--ψ. 1--10.

OCTOBER. S. Luke. *Ep.* 2. *Cor.* c. 8. ψ. 16--24.
 Gospel. *Luke.* c. 10. ψ. 1--9.

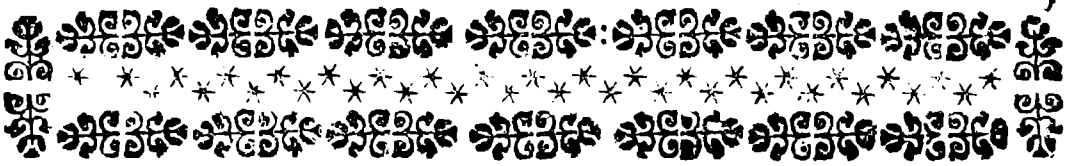
S. Simon and Jude. *Ep. Ephes.* c. 4. ψ. 7--13. Gosp. *Jo.*
 c. 15. ψ. 17. 22.

NOVEMBER. All Saints-day. *Ep. Apoc.* c. 7. ψ. 12.
 Gospel *Matt.* c. 5. ψ. 1--12.

All Souls-day. *Ep.* 1. *Cor.* c. 15. ψ. 51--57. Gosp. *Jo.*
 c. 5. ψ. 25--29.

S. Martin. *Ep. Ecclesiasticus* c. 44. &c. Gosp. *Luke.* c.
 11. ψ. 33--36.





TO THE READER.



IN this 2d Volume, and in the 14. Epistles of S. Paul, some Annotations, as to the literal sense, seem more necessary, than in the former Volume on the Gospels, and Acts of the Apostles: not only on the account of the style, and Phraseology of the Apostle, but chiefly because in them are contain'd many sublime Truths, and profound Mysteries of our *Vocation* and *Justification* in the new Law of Christ, *Grace* and *Predestination*, &c. In expounding these I shall only take notice of the Errors and heresies condemn'd by the Catholic-Church, without mention of any Scholastic-Disputes among Catholic-Divines. My design is to give the reader the true sense of S. Paul, and of these other sacred writers, according to the best and most approv'd Interpreters, especially from S. Chrysostom on S. Paul's Epistles, who never omits to examine the literal sense. Instead of the *Summaries*, or chief contents of each Chapter, I have given a brief account, and as it were a Synopsis, of the main design, and chief contents of each Epistle.

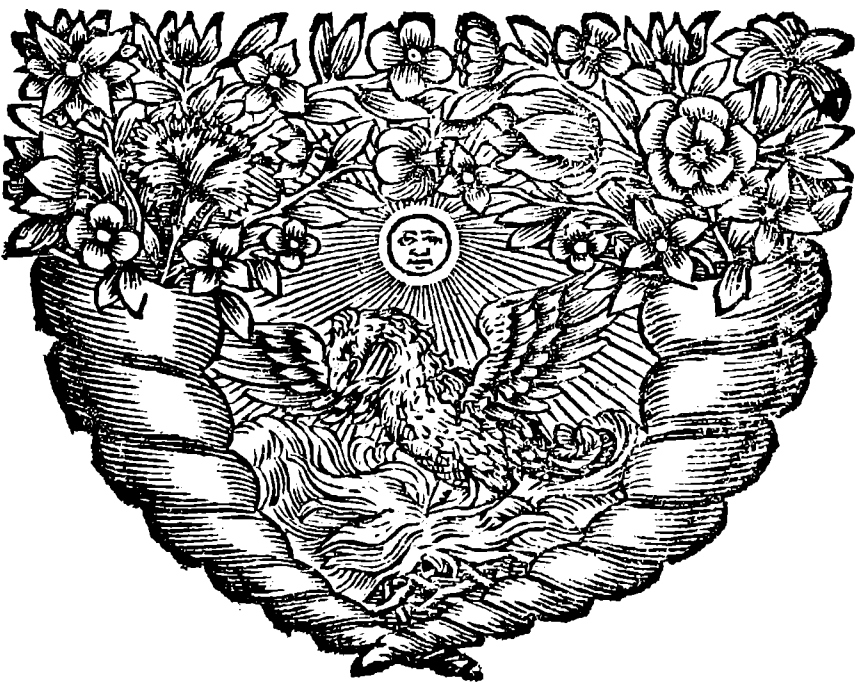


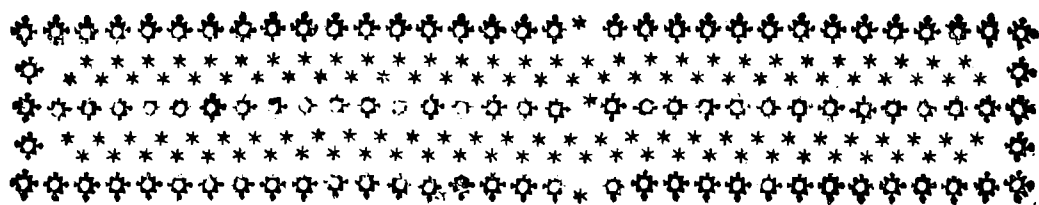
THE EPISTLE OF S. PAUL TO THE ROMANS.

S Paul had not been at Rome, when he wrote to them this Epistle, which was in the year 57. or 58. when he was preparing to go to Jerusalem, with the charitable contributions and alms, collected in Achaia and Macedonia, for the benefit and relief of the poor Christians in Judea, and at Jerusalem; and after that he had preach'd in almost all places from Jerusalem even to *Illyris*, *Illyrium*, or *Illyricum*. See this Ep. c. 15. It was written in Greek. It is not the first Epistle in order of time, tho' placed first, either because of the dignity of the Chief Christian-Church, or of the sublime contents.

The Apostle's Chief design was not only, to unite all the new Christian converts, whether they had been Gentils or Jews, in the same Faith, but also to bring them to an union in Charity, love, and peace, to put an end to those disputes and contentions among them, which were particularly occasion'd by those zealous Jewish converts, who were for obliging all Christians to the observance of the Mosaical precepts


and Ceremonies. They who had been Jews, boasted that they were the Elect people of God, preferr'd before all other Nations, to whom he had given his written Law, precepts, and ceremonies by Moyses, to whom he had sent his Prophets, and had done so many Miracles in their favour, while the Gentils were left in their ignorance and Idolatry. The Gentils now converted, were apt to brag of the learning of their great Philosophers, and that Sciences had flourish'd among them: they reproach'd the Jews with the disobedience of their forefathers to God, and the laws he had given them: that they had frequently return'd to Idolatry; that they had persecuted, and put to death the Prophets, and even their Messias, the true Son of God. S. Paul shews that neither the Jew, nor the Gentil had reason to boast, but to humble themselves under the hand of God, the author of their Salvation. He puts the Jews in mind, that they could not expect to be justify'd, and saved, merely by the Ceremonies, and works of their Law, tho' good in themselves; that the Gentils, as well as they, were now call'd by the pure Mercy of God: that they were all to be saved by believing in Christ, and complying with his Doctrine: that *Sanctification*, and *Salvation* can only be had by the Christian Faith; he do's not mean by Faith only, as it is one particular virtue, different from Charity, hope, and other Christian Virtues, but he means by Faith, Christian Religion and worship, taken with an opposition to the *Law of Moyses*, and to the *Moral virtues of heathens*. The design of the Epistle to the Galatians is much the same. From the 12th Chap. he exhorts them to the practice of Christian Virtues.





THE EPISTLE OF S. PAUL TO THE ROMANS.

CHAP. I.

- 1  AUL a servant of Jesus Christ , call'd *to be* an Apostle , separated unto the Gospel of God ,
2. Which he had before promis'd by his Prophets in the Holy Scriptures
3. Concerning his Son , who was made to him according to the flesh of the seed of David ,
4. Who was predestinated the Son of God in power , according to the Spirit of Sanctification, by the resurrection from the dead of Jesus Christ our Lord :
5. By whom we have receiv'd Grace, and the Apostleship unto the obedience of Faith throughout all Nations for his name.
6. Among whom you are also the call'd of Jesus Christ :
7. To all who are at Rome , the beloved of God , call'd *to be* Saints. Grace be to you , and peace from God our Father , and the Lord Jesus Christ.
8. First I give thanks to my God thrô Jesus Christ for you all : that your Faith is publish'd throughout all the world.
9. For God is my witness , whom I serve with my Spirit in the Gospel of his Son , that without ceasing I remember you

10. Always in my prayers : begging that by any means I may at length have a prosperous journey by the will of God in coming to you.

11. For I long to see you : that I may impart to you somewhat of spiritual Grace to strengthen you :

12. That is, to be comforted together with you , by that faith , which is common both to you , and me.

13. For I would have you Brethren to know : that I have oftentimes purpos'd to come to you (and have been hitherto hindred) that I may have some fruit also among you , even as among other Nations.

14. I am a debtor both to the Greeks , and barbarians , to the wise , and to the unwise :

15. So that on my part , I am ready to preach the Gospel to you also , who are at Rome.

16. For I am not ashamed of the Gospel. For it is the power of God unto Salvation to every one who believeth, to the Jew first , and to the Greek.

17. For in this is reveal'd the Justice of God thro' Faith unto Faith : as it is written : " and the just man liveth by Faith. "

18. For the wrath of God is reveal'd from heaven upon all impiety , and upon the iniquity of those men , who detain the Truth of God in iniquity :

19. In as much as that which is known of God, is manifest to them. For God hath made it manifest to them.

20. For his invisible perfections are understood from the creation of the world, and seen from the things that are made : even his eternal power , and divinity ; so that they are inexcusable.

21. Because when they had known God , they glorify'd him not as God , nor gave him thanks : but were lost in their own imaginations, and their foolish heart was darken'd :

22. For professing themselves wise, they are become fools.

23. And they chang'd the glory of the incorruptible God into the likeness of an image of corruptible man , and of Birds , and of four-footed creatures, and of creeping things.

TO THE ROMANS C. I.

7

24. Wherefore God deliver'd them over to the desires of their heart , unto uncleanness , to abuse shamefully their bodies in themselves :

25. Who have chang'd the Truth of God for falsehood : and worshipp'd , and serv'd the creature rather than the Creator , who is blessed for ever. Amen.

26. Therefore hath God deliver'd them over to shameful lusts. For women among them have chang'd the natural use into that which is against nature.

27. In like manner also the men , having left the natural use of the woman , having burnt with their lusts one towards another , men with men committing what is shameful , and receiving in themselves the recompence due to their error.

28. And as they liked not to have God in their knowledge : God gave them over to a reprobate sense , to do those things , that are undecent ,

29. Being fill'd with all iniquity , malice , fornication , covetousness , impiety , full of envy , murder , strife , deceit , malignity , whisperers ,

30. backbiters , hateful to God , spiteful , proud , haughty , inventors of evil , disobedient to parents ,

31. foolish , dissolute , without affection , without fidelity , without mercy.

32. who when they had known the justice of God , did not understand that they who commit such things , deserve death : and not only they who commit them , but they also who consent to them who commit them.

A N N O T A T I O N S.

V. 1. Call'd *To be an Apostle* , (a) or a *call'd Apostle*. that is , not only having the name of an Apostle , but having his call to this high function , and his mission from God. — *Separated unto the Gospel of God*. He means that he was separated from others , and appointed by the Holy Ghost to preach the Gospel , as we read Acts. 13. 2. When the Holy Ghost to those of the Church at Antioch said , *Separate me Saul and Barnabas , for the work unto which I have taken them*.

V. 2. *Which he had before promis'd &c.* That is , God before in the Scriptures , promised the blessings , which are now come by the preaching of the Gospel , and that they should come by *his Son*.

V. 3. *Who was made to him according to the flesh of the seed of David*.

The sense is, that God promis'd, that he who was his true and only Son from Eternity, should also become his Son as man, that the same Son should be man as well as God, when the *word was made flesh*, or when that Divine Person should be united to our human Nature. Thus the same person, who was his only begotten Son from Eternity, being made man, and of the *Seed of David* by his Incarnation, was still his Son both as God, and also as he was man.

¶ 4. *Who was predestinated (b) the Son of God.* The learn'd B. of Meaux Bossuet in his 2^d Pastoral Instruction, in which he condemn'd the French Translation of Monsr. Simon p. 127. takes notice, that according to S. Paul, and the constant Doctrine of S. Aug. and S. Thomas, Christ as man, or the human nature of Christ united to his Divine person was predestinated without any precedent merits, by a free and liberal predestination of God's goodness. But in this place, according to S. Chryf. may be signify'd no more, than that Christ, who was truly man, was *defined, declared, and made manifest* to all, not to be a man only; but to be also the true Son of God: first *in power*, i, e, by his working such miracles. 2^{dly} by his *Spirit of sanctification*, or by that infinite sanctity, with which he was replenish'd. 3^{dly} by his *Resurrection*, or by his raising himself from the dead.

¶ 5. *By whom*, i, e, by this same Jesus-Christ, God and man, *we, I*, and the rest of the Apostles, *have received this Grace and Apostleship*, this Mission, and Commission from him, of preaching his Gospel, and teaching his Doctrine — *unto the obedience of Faith throughout all Nations*, that is, to bring all Nations to the obedience and profession of his new Law and Doctrine.

¶ 6. *Among whom you are the call'd of Jesus.* That is, you also are a part of those, who by his mercy, are call'd to this Faith and belief in him. — All beginning from those words in the 3^d verse, *who was made to him* &c. till the end of this 6th verse, are to be taken as within a parenthesis, which is not unusual in the style of S. Paul. Then he goes on after this long parenthesis.

¶ 7. *To all that are at Rome*, call'd to be *Saints*, i, e, who not only are named Saints, but who by such a call from God, are to be sanctify'd by his Grace, and to become Holy, or Saints.

¶ 8. *To all the world.* i, e, to all, or almost all the Roman Empire.

¶ 9. *God is my witness.* I call God to witness. 'tis an Oath.

¶ 10. *That by any means.* Lit. *if by any means.*

¶ 14. *I am a debtor*, i, e, I am bound to preach the word of God to all.

¶ 16. *For it [the Gospel] is the power of God unto Salvation to every one*, that is, it brings powerful helps to all both Gentils and Jews in order to their Salvation. — *To the Jew first*, in as much as the Gospel is to be first preach'd to the Jews.

¶ 17. *For in this*, i, e, in, or by the Gospel, *is revealed*, or made known *the Justice of God*, he do's not here mean that Justice, by which God is just in himself, but that justice, or sanctification, which he communicates to men, and by which they are justify'd and sanctify'd.

— *thrô faith unto faith*, i, e, by faith, and an increase in faith, in as much as, by increasing in Faith, we advance in virtues, — as it is written [Habacuc. 2. 4.] *that the just man liveth by Faith*; including the love of God, Hope, and other virtues.

Ψ. 18. *For the wrath of God is reveal'd &c.* He begins to speak of the Heathens, and of the wicked world, whose sins God punisheth from time to time with visible chastisements of plagues, famines, wars &c. and that because they *detain the Truth of God in injustice, or in iniquity*, that is, because they have not honour'd God, even according to the knowledge, which he has given them of him, especially their Philosophers.

Ψ. 19. 20.. *In as much as what is known of God*, or may be easily known of God, *is manifest to them.* The light of reason demonstrates to them the existence of one God, the maker, and preserver of all things. This is made known to them from *the creation of the world*, or from the *creatures* in the world: the Creator may be discover'd by the creatures, and as S. Chrys. here says, Every Scythian, every Barbarian, may come to the knowledge of God by the wonderful *harmony (c) of all things, which proclaims the existence of God, louder than any Trumpet*: but having known him, they did not glorify him: they acted contrary to their knowledge, abandonning themselves to Idolatry, and the vain worship of many Gods, and to all manner of vices and abominations against the light of reason.

Ψ. 24. *Wherefore God deliverd them (d) over &c.* that is, as S. Chrys. says, permitted them in punishment of their wilfull blindness, to fall into the foulest, most shameful, and unnatural sins of uncleanness here described.

Ψ. 27. *Receivng in themselves the recompence due to their errour*, i, e, were justly punish'd for their wilful blindness and errour, by which they had worshipp'd and adored creatures instead of the Creator, Idols instead of the one true God.

Ψ. 29. *Being fill'd with all iniquity.* He passeth to many other sins and crimes of the Heathens. *Hateful (c) to God*, the greek may also signify, *haters of God.*

Ψ. 31. *Dissolute, rude* in their manners, and behaviour: Some from the greek, understand breakers of their word; but this would be the same as *without fidelity*, which we find afterwards in the same verse,

(a) Ψ. *Vocatus*, κλητὸς Απόστολος. Also v. 6. and 7. κλητοί

(b) 4. *Qui predestinatus est.* S. Chrys. ἕμ α. p. 7. Ed. Sau. τί ἔστι ἐν ὁριζήντος; δειχθέντος. ἀποφανθέντος.

(c) Ψ. 20. Chrys. hom. 2. p. 20. τῆς πάντων ἁρμονίας σάλπιγγος, λαμπρότερον βοᾶσης — (d) Ψ. 24. τὸ δὲ παρέδωκεν, ἐνταῦθα εἰαστόν ἐστι.

(e] Ψ. 30. *Deo odibiles*, θεοσυγῆς; See my *Legh Crit sacra.*

(f] ἀσυνθέτως. See 2. Tim. 3. 3. ἀσπίνδης, sine fœdere.



C H A P. II.

1 **W**herefore thou art inexcusable ô man whosoever thou art, who judgest. For wherein thou judgest another, thou condemnest thyself : for thou do'st the same things which thou judgest.

2. For we know that the judgment of God is according to Truth upon them that commit such things.

3. Do'st thou then imagine this ô man, who judgest those that commit such things, and do'st the same thyself, that thou shalt escape the judgment of God?

4. Do'st thou despise the riches of his goodness, and patience, and forbearance ? Knowest thou not that the bounty of God leadeth thee to penance ?

5. But according to thy hardness, and impenitent heart, thou treasurest up to thy self wrath in the day of wrath, and of the time that the just judgment of God shall be reveal'd,

6. Who will render to every man according to his works.

7. To them indeed who by their patience in good works, seek for glory, and honour, and incorruption, life everlasting:

8. But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath, and indignation.

9. Tribulation, and anguish upon the soul of every man that committeth evil, on the Jew first, and on the Greek :

10. But glory, and honour, and peace, to every man that performeth good, to the Jew first, and also to the Greek.

11. For there is no respect of persons with God.

12. For whosoever have sinn'd without the Law, shall perish without the law : and whosoever have sinn'd under the law, shall be judged by the law:

13. For not the hearers of the law are just before God , but the doers of the Law shall be justify'd.

14. For when the Gentils , who have not the Law , do by nature those things, that are of the Law , these men having not the Law , are a Law unto themselves :

15. Who shew the work of the Law written in their hearts , their own conscience bearing *them* witness , and their own thoughts within themselves accusing them , or defending them .

16. At that day , when God shall judge the secrets of men , by Jesus - Christ according to my Gospel.

17. Now if thou art call'd a Jew , and retest on the Law , and do'st glory in God :

18. And knowest his will , and approveest the things that are more profitable , instructed by the Law ,

19. Art confident that thou thyself art a guide to the blind , a light to those that are in darkness ,

20. An instructor of the ignorant , a master of children , having a model of knowledge , and of the truth of the Law.

21. Yet thou who teachest another , teachest not thyself : who preachest *to men* not to steal , and stealest :

22. Who sayst , men must not commit adultery , yet committest it : who abhorrest Idols , and yet committest sacrilege.

23. Who do'st boast of the Law , and by prevaricating the Law , dishonourest God.

24. (For by you the name of God is blasphemed among the Gentils , as it is written)

25. Circumcision profiteth indeed , if thou keep the Law : But if thou art a transgressor of the Law , thy circumcision is made uncircumcision.

26. If therefore the uncircumcized *man* keep the ordinances of the Law , shall not his uncircumcision be reputed as circumcision ?

27. And he who by nature is without circumcision , and fulfilleth the Law , shall not he judge thee , who by the letter , and with circumcision art a transgressor of the law ?

28. For he is not a Jew , who is so outwardly : nor

is that circumcision, which is outwardly done in the Flesh:

29. But *hé* is a Jew, who is so inwardly: and *that is* circumcision, which is of the heart in the Spirit, and not according to the Letter: And whose praise is not from men, but from God.

ANNOTATIONS.

¶ 1. *wherefore thou art inexcusable, &c.* He seems to give a general admonition to every one, both Jews and Gentils, not to blame, judge, or condemn others, when perhaps he, or those of his Religion, may be guilty of the like sins. Let him rather call to mind the just judgment of God, which, they who are sinners, cannot escape. — Let him also reflect, that if God hath hitherto differ'd to punish him, it hath been thro' *the riches* and abundance of *his goodness, patience, and longbearance, or longanimity*: that he must take care not to *harden* his heart any longer, lest he *heap* up to himself a fatal treasure at the day of Judgment, when God will render to every one *according to his works*, and not according to his Faith only, says S. Chrys. hom. 5.

¶ 9. 12. *On the Jew first, and on the Greek, i, e, God*, as a just Judge, will not have any *respect to their persons*, but punish or reward both Jews and Gentils according to their good or bad works. And salvation is now offer'd to both.

¶ 12. *Whosoever have sinn'd without the Law, i, e, without the written Law of Moyses, against their reason and Conscience, &c.* And also those who being Jews, have sinn'd *under this* written Law, shall be *judg'd*, even with greater severity, for having transgress'd against the known Law.

¶ 14. — 17. *When the Gentils do by nature, or naturally, that is, without have receiv'd any written Law, these men are a law to themselves, and having it written in their hearts, as to the Existence of a God, and their reason tells them, that many sins are unlawful; they may also do some actions morally good, as by giving alms to relieve the poor, honouring their parents, &c. not that these actions morally good, will suffice to their justification of themselves, or make them deserve a supernatural reward in the Kingdom of heaven, but God out of his infinite mercy, will give them some supernatural graces, by which they come to know, and believe, that he will reward their souls for Eternity.* Such says S. Chrys were the dispositions of Melchisedech, Job, Cornelius the Centurion, &c.

¶ 17. *Now if thou art call'd a Jew.* In the common G. Copies, we read, *behold thou art a Jew, &c.* S. Paul here turns his discourse particularly to the Jews, who valued themselves so much upon their Law, their Temple, and their Ceremonies; and therefore are said to *rest on the Law*, as if it were enough to be by profession a Jew.

¶ 21. *Yet thou who teachest another, teachest not thy self, &c.* S. Chrys. hom 6. takes these sentences as so many Interrogations, do'st

thou teach thy self? do'st thou not steal? do'st thou not commit adultery? &c.

Ψ. 25. *Circumcision profiteth indeed*, in as much as it was ordain'd by Alm. God, as were also the precepts of the Law, which were to be observ'd before the publishing of the new Law of Christ, See Gal. 3. 6. But it was never profitable to the *Transgressors of the Law*. Nay the uncircumcised Gentils who have comply'd with those natural precepts, which are also commanded by the Law of Moyſes, shall judge and condemn those, who receiv'd the written Law, and at the same time were transgressors of it.

Ψ. 28. *Not Circumcision, which is outwardly done*. S. Paul distinguisheth two sorts of circumcision, that which is made in the flesh according to the letter of the Law, which is an *outward* Circumcision, and a more necessary Circumcision of the heart, and of the Spirit, by which a man's interiour is reform'd, and by which his vices and disorders are cut off. The first Circumcision would never avail a man any thing without the second.

Ψ. 26. Shall not his uncircumcision (*Lit his preputium*) be reputed as Circumcision? *Nonne preputium illius in Circumcisionem reputabitur?* ἢ περιτομή σου ἀρεβούσια γέγονεν. *A translation may stick to the letter too much, this seems literal enough.*



C H A P. III.

1. **W**Hat preeminence then hath the Jew? Or what advantage is there from circumcision?

2. Much every way. First indeed because the words of God have been intrusted to them.

3. For what if some of them have not believ'd? shall their infidelity make void God's fidelity? God forbid.

4. For God is true, but every man is a liar, as it is written: that thou mayst be justify'd in thy sayings, and mayst over come when thou art judged.

5. But if our injustice make the justice of God commendable, what shall we say? is God then unjust, who executeth wrath?

6. (I speak after a human way) God forbid. Otherwise how shall God judge this world?

7. For if the Truth of God hath redounded more to his Glory thro' my lies, why am I still to be judged as a sinner?

8. And not *rather* (as some slander us and pretend that we say) Let us do evil things that good may come of them : whose damnation is just.

9. What therefore do we excell them? by no means: For we have shewn both Jews and Greeks all to be under sins.

10. As it is written : “ that not any one is just :

11. *That* there is not any one that understandeth , “ not any one who seeketh God.

12. They have all turn'd out of the way , they are “ together become unprofitable , there is not any one that “ doth good , no not one.

13. Their throât is an open sepulchre , with their “ tongues they have dealt deceitfully : the venom of Asps “ is under their lips .

14. Whose mouth is full of cursing and bitterness. “

15. Their feet are swift to shed blood : “

16. Destruction and misery are their ways : “

17. And the way of peace they have not known. “

18. There is no fear of God before their eyes. “

19. Now we know that whatever the law speaketh , it speaketh to them who are under the Law ; that every one's mouth may be stopp'd , and that all the world may be made subject to God :

20. Because by the words of the Law no' one shall be justify'd before him. For by the Law is the knowledge of sin.

21. And now without the Law the justice of God is made manifest : being witnessed by the Law , and the Prophets.

22. *To wit* the justice of God by the faith of Jesus-Christ unto all , and upon all , who believe in him : for there is no distinction.

23. For All have sinn'd , and have need of the Glory of God.

24. Justification being gratis given by his Grace , by the Redemption , which is in Christ Jesus ,

25. Whom God hath proposed to be a propitiation by faith in his blood , to the manifestation of his justice , for the remission of past sins.

26. Thrô the forbearance of God, for the making known his justice at this time: that he himself might be the just one, and the justifier of him, who is of the faith of Jesus Christ.

27. Where then is thy boasting? It is excluded. By what Law? of works? no: but by the Law of Faith.

28. For we esteem a man to be justify'd by faith without the works of the Law.

29. Is God the God of the Jews only? Is he not also of the Gentils? yes also of the Gentils.

30. For there is but one God, who justifieth the circumcised by faith, and also the uncircumcised thrô faith.

31. Do we then destroy the Law by Faith? God forbid: but we establish the Law.

ANNOTATIONS.

Ÿ. 1. *What preeminence then hath the Jew?* The Apostle not to offend the Jews, by insisting too long in reprehending them, turns his discours to the advantagies they have hitherto had above other nations. As *first*, that the *words of God* those divine Oracles, Revelations, promises in the Scriptures, were credited or intrusted to them. And *thô some*, or many of them have *not believ'd* God's promises, especially concerning their Messias, this hath not hindred God from being *faithful* to his word, in sending the Messias, and those blessings that were promis'd with him. For God is always *true*, or *faithful* in his promises, and therefore must needs be *justify'd*, or found just, when his proceedings are judged, i, e, consider'd, and examin'd.

Ÿ. 5. — 9. *But if our injustice, &c.* S. Paul here puts this objection, that if mens sins and iniquities, *make the justice of God commendable*, i, e make his justice more apparent and known: if the *Truth of God*, as to his promises, be more discover'd, prais'd, and glorify'd by our *lies*, i, e, by our sins, how then can God blame, or punish men for sins, which contribute more to his honour? May not we say (as some falsely pretended S. Paul said) *let us do evil things, that good things may come of them?* The Apostle answers in short both this objection, and the calumny against him. As to the first, that *thô* men's sins give an occasion to God to shew his justice, and make known his divine perfections, yet this will not excuse them from being justly condemn'd, and punish'd, when God shall judge the wicked world: for if that were a sufficient plea, God *could not judge* and condemn the wicked: so that as S Chrys [a] observes, the Apostle resolves their question by asking another, and shews their reasoning absurd by taking notice of another absurdity that follows from it. 2^{dly} he tells them, they slander him, and his Doctrine, by only telling them, they deserve to be condemn'd who say, *let us do evill that good may come of it, the damnation, says he, of such men is just.*

Ψ. 9. — 19. *What* then do we Jews *excell* the Gentils ? He again turns his discourse against the Jews, by shewing that they have been sinners, as well as the Gentils, notwithstanding the particular favours God had done to them, and not to the Gentils ; this he proves out of the psalms : and Ψ. 19. He shews that these things were spoken *of them*, who were *under the Law* ——— *that all the world may be made subject to God*, i, e, God permitted these sins in all men, that sanctification and salvation might be from Christ, only, the redeemer of all men, so that neither Jew nor Gentil shou'd be justify'd, but by the free and liberal Gift of his Grace. See S. Chrys. [b]

Ψ. 20. &c To the End of this chapter the Apostle shews that the Jews cannot be truly justify'd, and sanctify'd by the *works of the written Law* of Moyſes only : that *a knowledge of sin*, or of what was sinful, came *by the Law*, but if they did not comply with the precepts of the Law, this knowledge made them more guilty. Now at the coming of Christ, the *justice of God*, that is, the justice, by which he made others just and justified them, can not be had without a *Faith in Christ*, and by the Grace of our Redeemer Jesus - Christ, whom God hath *proposed* to all both Gentils and Jews, as a sacrifice of (c) *propitiation* for the sins of all mankind, by *faith in his blood*, that is, by believing in him, who shed his blood, and died for us on the Cross. It is he alone [Ψ. 26.] that is *the just one*, and the *justifier* of all. ——— And as to this, *there is no distinction*. The Gentils are justify'd and sanctify'd without the written Law, and the Jews who have been under the Law, cannot partake of *the Justice of God*, i, e, cannot be justify'd, sanctify'd, nor saved but by the Faith and Grace of Christ Jesus. S. Paul do's not pretend that the virtue of Faith alone will justify, and save a man ; nothing can be more opposite to the Doctrine of the Gospel, and of the Apostles in many places] as hath been observ'd, and will be shewn hereafter) He tells us in this Chap. Ψ. 20. and Ψ. 28. that man is justify'd *without the works of the written Law* : and he teaches us that no works of the law of Moyſes, nor any works that a man do's by the law of nature, are sufficient to justify a man and save him of themselves, that is, unless they be join'd with faith, and the grace of God. And when he seems to say, that men are justify'd or saved by Faith, or by believing, as he says of Abraham in the next Chapter, Ψ. 3. and 5. he never says [as some both antient and later Hereticks have pretended [that *faith alone* is sufficient. And besides by Faith, he understands the Christian Faith, and Doctrine of Christ, as opposite to the law of Moyſes, to Circumcision, and the Ceremonies of that Law, as it evidently appears by the design of the Apostle, both in this Epistle, and in that to the Galatians. He teacheth us in this Ep. c. 2. 6. that God will judge every man *according to his works* : Ψ. 13. That not the hearers of the Law, but *the doers shall be justified*. See also. c. 6. He tells the Galatians. c. 5. Ψ. 6. that the faith, by which they must be saved, must be a Faith working by Charity. He also tells the Corinthians. 1. 7. 19. that *Circumcision is nothing, nor*

incircumcision , but the keeping of the Commandments of God. — That tho' a man shou'd have a Faith , so that he could remove Mountains , it would avail him nothing without Charity. How often do's he tell us , that they who commit such and such sins , shall not inherit or possess the Kingdom of God ? do's not S. James tell us , that Faith without good works is dead ? See ch. 2. Of this more hereafter.

Ψ. 30. *God justifyeth the circumcised , and also the uncircumcised by Faith , that is , by the Faith and Religion of the new Law , or by a Faith working by charity , and join'd with good works proceeding of Faith. See the Coun: of Trent. Sess. 6. cap. 8. " When the Apostle says , that a man is justified by faith , and gratis , according to the perpetual consent of the Catholick-Church , we are said to be justify'd by Faith , because Faith is the beginning and foundation of man's Salvation , and the root of his justification , without which we cannot please God , nor be made his sons : And we are said to be justify'd gratis , because nothing of those things , which go before justification , whether faith , or works , are meritorious of the grace of Justification.*

Ψ. 31. *Do we destroy the Law by Faith ? no : 'but we establish the Law. See the words of Christ Mart. 5. 17. 1st because the Figures , and Types of the Law of Moyſes , and the predictions of the Prophets are fulfill'd. 2. Because Christians are now taught to fulfil the Moral precepts , and the Chief part of the Law with greater perfection , in the Spirit of Faith , Charity , &c.*

[a] Ψ. 6. *S. Chryſ. on the words : how shall God judge the world? ἀποπον ἀτόπω λύη.* [b] Ψ. 19. *Ut subditus fiat omnis mundus Deo , ὑπόδικος γενῆλαι ὁ ὑπόδικος κυρίως λέγεται , ὁ μὴ δυνάμενος ἀρχεῖν ἐαυτῷ πρὸς ἀπολογία , ἀλλὰ τῆς ἑτέρας δεόμενος βοήθει.* — [c] Ψ. 25. *Quem probavit Deus propitiationem , ἱλασῆριον. Some read propitiatorium , as I find it cited in the Coun: of Trent. Sess. 6. cap. 2.*



CHAP. IV.

1. **W**Hat advantage then shall we say that Abraham found our Father according to the Flesh ?
2. For if Abraham was justify'd by works , he hath glory , but not in the sight of God.
3. For what saith the Scripture ? " Abraham believ'd God , and it was reputed to him unto justice.
4. Now to him that worketh , a reward is imputed not according to grace , but according to what is due to him.
5. But to him that worketh not , yet believeth in him

who justifieth the impious, his Faith is reputed to Justice according to the purpose of God's Grace.

6. As David also termeth it the beatitude of a man, to whom God accounteth justice without works,

7. *Saying*, "Blessed are they whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man, to whom the Lord hath not imputed Sin "

9. This Beatitude then belongeth it to the circumcised only, or also the uncircumcised? For we say that faith was reputed to Abraham unto Justice.

10. How was it then reputed? *In the state of Circumcision*, or of uncircumcision? not in circumcision, but in uncircumcision.

11. And he receiv'd the sign of Circumcision, as a seal of the justice of Faith, which is in uncircumcision: that he might be the Father of all the believers not circumcised, that it may be also reputed to them for Justice:

12. And that he might be the Father of Circumcision, not only to them who are circumcised, but to them also who follow the footsteps of the Faith, which our Father Abraham had being yet in uncircumcision.

13. For the promise to Abraham, and his seed, that he should be the heir of the world, *was* not to him by the Law, but by the justice of Faith.

14. For if they are heirs, who are of the Law; faith is made void, and the promise is abolish'd.

15. For the Law worketh wrath. In as much as where there is not a Law, neither is there a transgression.

16. Therefore *it is* by Faith, that according to Grace the promise might be firm to all *his* seed, not to that only, which is of the Law, but to that also which is of the faith of Abraham, who is the Father of us all

17. (As it is written, I appointed thee a Father of many Nations] before God, to whom he believ'd, who raiseth to life the dead, and calleth the things that are not, even as those that are.

18. Who against Hope unto Hope believed, that he might become the Father of many Nations, according

to that which was said to him: so shall be thy seed."

19. And he was not weak in Faith, nor did he consider his body almost dead, being near upon a hundred years old: and the dead womb of Sara.

20. In the promise also of God he stagger'd not thro' distrust, but was strengthen'd in faith, giving glory to God:

21. Fully convinced, that whatsoever he hath promised, he is able to do.

22. And therefore was it imputed to him unto Justice,

23. Nor was it written only for him, that it was reputed to him unto Justice:

24. But for us also, to whom Justice shall be reputed believing in him, who hath raised up Jesus Christ our Lord from the dead,

25. Who was deliver'd for our sins, and rose again for our Justification.

ANNOTATIONS.

The Apostle proves what he had advanc'd in the last chapter, that the Jews cannot be justify'd by the works of the written Law, nor by any works, unless join'd with faith in the Messias their Redeemer. This he shews by the Example of Abraham, who is said to have been justify'd by believing. 2dly and this was before he was circumcised. 3. and long before the Law of Moyses. Justification then was given without the works of that Law.

¶ 1. *What advantage shall we say that Abraham found our Father according to the flesh?* This seems the true construction and sense: rather than what did he find according to the flesh, as some expound it.

¶ 2. *If Abraham was justify'd by works*, or by his own works, he might have glory, and be commended by men, who judge only according to outward appearances: but not in the sight of God, that is, he could not be truly justify'd, so as to deserve a reward in heaven, without faith, and the Grace of God.

¶ 3. *But what faith the Scripture? He believ'd, and it was reputed to him unto justice.* The scripture therefore teacheth us, that he became just by his Faith. And as he had this Faith by the Grace of God, Grace was the cause of his justification, and not any works without Grace. And when it is said, *it was reputed to him*, we must not understand an imputation of being just without a true and interior justice: for to be reputed just in the sight of God, who sees the heart, and sanctifies the Soul by his interior grace, is the only true

Justice, that can make a man acceptable to God. As not to have our *Sins imputed* in the sight of God, is to have them forgiven, and to be free from our sins.

¶ 4. *Now to him that worketh* &c. a reward may be look'd upon *as due* for his works, and not bestow'd upon him as a free gift; but when it is said he *believ'd, and was justify'd* (this belief or Faith is always a liberal Gift of God) and when no mention is made of his works, it appears that such a justification and sanctification, is not from the works of the written Law, nor from any works he could do of himself, but that it is *according to the purpose*, or decree of Grace.

¶ 6. *As David.* &c. That is, David accounted a man happy in being justify'd by God's Grace, and not by his own works, when he said. " *Blessed are they whose iniquities are forgiven* by the mercies of God, *and whose sins are covered*, that is, cover'd so as to be no more, even in the sight of God.

¶ 9. *This beatitude*, by which a man's sins are forgiven, and his Soul truly justify'd, was promis'd, and is given to the uncircumcised Gentils, as well as to the circumcised Jews by the Faith and grace of Christ: as Abraham was justify'd, when he was in the *state of uncircumcision*.

¶ 11. For *Abraham receiv'd* after he was justify'd, *circumcision*, as a *seal of the justice* of Faith, which he had before, when he believ'd. Circumcision therefore in Abraham, was as a *seal*, and testimony of the Justice, which he had already by Faith. Tho' circumcision was chiefly given to Abraham and his posterity, as a sign, or seal of that alliance, which God made with Abraham, and his seed, to shew he had made choise of them for his Elect people.

¶ 12. *That he might be the Father also of all the believers not circumcised.* The Apostle here tells them, that Abraham is Father, of all true believers, uncircumcised, as well as circumcised, and all that believe in Christ his seed, in whom God promised to *bless all Nations*, are the Spiritual Sons of Abraham, and partake of the blessings promis'd to him, and his posterity: nor can the circumcised be his true and spiritual children, unless they follow the *footsteps of his Faith*, by which he was justify'd, when he believ'd the promises, which God made to him, before that Circumcision was instituted, to wit, that he and Sara shou'd have a Son, when they were naturally past the age of having children, and that in his Posterity all the world *should be blessed*, that is, in Christ.

¶ 13. It was by Christ, that Abraham was to *be heir* of the world, in as much as the Spiritual Kingdom of Christ shou'd be spread over all the world. — And this of one who was of the seed of David, being heir of the world, was not *by the law*, or by virtue of the Law, which was not given to Moyse till 400 years after.

¶ 14. *For if they are heirs, who are of the Law, faith is made void, and the promise is abolish'd*: that is, if the Jews who are under the Law, are the only heirs of the blessings promised, it will follow, that the Faith, which Abraham had before the Circumcision, and before

the Law, was of no value, which I have shewn to be false. And 2dly it will follow that the promise made to him, that *all Nations should be blessed*, is also null.

Ψ. 15. 17. *For the Law worketh wrath*, not of it self, nor by the intention of the Lawgiver, but in as much as it is the occasion of greater punishments, when persons *transgress* it knowingly.

Ψ. 18. *Who against hope believ'd unto hope*, or with hope, i, e, Abraham against all probability of human hopes, still hoped in God, says S. Chrys, that he should have a Son by Sara: and in this, he *was not weak in faith* — therefore *it*, that is, his great Faith, *was imputed to him unto Justice*: and also our faith shall be *imputed to us unto Justice*, or *make us truly just, by believing in Christ &c.*

(a) Ψ. 3. *Et reputatum est illi ad Justitiam.* καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. The G. word is sometimes translated in the Vulgat-Latin, by *imputare*, or *accepto ferre*.



CHAP. V.

1. **B**Eing therefore justify'd by Faith, let us have peace towards God thrô our Lord Jesus Christ.

2. By whom also we have access thrô Faith unto this grace, wherein we stand, and boast in the Hope of the glory of the Sons of God.

3. And not only, but we boast also in tribulations; Knowing that tribulation worketh patience.

4. And patience trial, and trial hope,

5. And hope confoundeth not: because the Charity of God is poured out into our hearts by the Holy Ghost, who is given to us.

6. For why did Christ, when we were yet weak, in *due* time die for the wicked?

7. For scarce for a just man doth any one die: yet perhaps for a good man some one may dare to die.

8. But God recommends his love towards us: in as much as when we were yet sinners, in *due* time

9. Christ died for us: much more therefore being now justify'd by his blood, shall we be saved from wrath by him.

10. For if when we were enemies, we were reconciled to God by the death of his Son: much more being

now reconciled, shall we be saved by his life.

11. And not only so : but we even glory in God thro' our Lord Jesus Christ, by whom now we have receiv'd reconciliation.

12. Wherefore as by one man sin entred into this world, and death by sin, and so death pass'd unto all men, in whom all sinn'd.

13. For until the Law sin was in the world: but sin was not imputed, when the Law was not.

14. But death reign'd from Adam unto Moyfes, upon those also who had not sinn'd after the manner of the transgression of Adam, who is the figure of him that was to come.

15. But not as the offense, so also the gift. For if by the offence of one many died, much more the grace of God, and the Gift by the grace of one man Jesus Christ, hath abounded unto many.

16. And not as it *was* by one sin, so *is* the gift. For the judgment indeed was from one unto condemnation, but Grace is of many sins unto justification.

17. For if by the offence of one, death reign'd thro' *this* one, much more shall they who receive the abundance of grace, and of the Gift, and of justice, reign in life thro' one Jesus Christ.

18. Therefore as by the offence of one, condemnation *came* upon all men: In like manner also by the justice of one, all men *receiv'd* the justification of life.

19. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just.

20. Now the law entred in, that sin might abound. And where sin abounded, grace did abound more.

21. That as sin reigned unto death: so also may grace reign thro' justice unto life everlasting by Jesus Christ our Lord.

AN NOT A T I O N S.

The Apostle proceeds in this Chapter to shew how great a benefit it is to be truly justified by the coming of Christ.

¶ 1. 5. *Let us have (a) peace towards God, i, e, says S. Chryf.* by laying aside all contentions. Or let us have peace with God, by sinning no more. And this peace we may have under the gratest *Tribulations*, which conduce to our greater good, to an increafe in virtues, in patience, in hope, in the love of God &c.

¶ 6. — 12. *Why did Christ die for the wicked?* he shews Christ's great mercy, and love for mankind, that he would die for us, who were sinners, and consequently his enemies. — How few are there, that will lay down their lives for a *just man*, or for a just cause? — *perhaps for a good man*, i, e, for another, who has been good to him, his friend or Benefactor, we may find one that will expose, or lay down his life? But Christ in *due time*, appointed by the divine Decree, died for *sinners*, for us all. And if we have been reconciled to God, and justifi'd by his death: now being made the children of God, and his friends, we may with greater confidence hope to be saved.

¶ 12. *As by one man ... in whom (b) all sinn'd*, i, e, in which man, all sinn'd, (not in which death all sinn'd) as it must be the construction by the G. text: so that these words, are a clear proof of Original sin against the Pelagian Hereticks, as S. Aug: often brings them. Nor do's S. Chryf: deny Original sin, tho' in this place he expounds it that all by Adam's sin were made guilty of death and punishments: But how could they deserve these, had they not sinn'd in Adam?

¶ 13. 14. *Until the Law, sin was in the world*, i, e, from Adam's fall, both Original sin, and Actual sins truly infected all mankind. All were conceiv'd, and born in sin, in what we call Original sin, and liable to *Death*, even Infants, who were not come to the use of reason, and consequently could not sin after the *manner of the transgression of Adam*, or by imitating his sin, but were born in sin: and besides this, all manner of actual sins, which men committed by their own perverse will, reign'd every where in the world. But before the Law these sins were *not imputed*, that is, were not declared sins, that deserved such punishments, as were ordain'd by the Law —

¶ 15. - 19. *Adam was a figure of him that was to come*, that is, of Christ, whom the Apostle calls the *last Adam*. 1. Cor. 15. 45 But he was a figure by *contraries*. By the first Adam, sin and death entred into the world, by Christ justice and life. *But not as the offence*, so also the *Gift*, or the benefits, which mankind receiv'd by their redeemer Jesus-Christ. For S. Paul here shews, that the Graces, which Christ came to bestow upon men, and offers to all, are much greater than the evils, which the sin of *one man* Adam caused. 1st. because *if by the offence* of that one man Adam, *many*, i, e, *all* died by original sin, that descended from Adam [the B. V. mother by a special privilege being always to be excepted] *much more the grace of one man* Jesus-Christ, *hath abounded unto many* (c) the comparison do's not imply that more in number receive the grace of Christ, than the number of those that were infected with sin: but that they who receive the Graces, which are offer'd to all, receive greater benefits, than were the damages caused by the sin of Adam. *for the judgment indeed was from one unto condemna-*

tion, or so as to make all guilty of one sin, that is of original sin, and for other actual sins, men committed them by their own proper will: whereas the *Grace of Christ* justifies men from *many Sins*, that is, also from all sins, which they have committed by their own malice. — 2dly because by *it*, that is, by the *offence of one man*, death reign'd in the world: and made all men liable to damnation, yet now by the Incarnation of Christ (which would not have been, had not Adam sinn'd) all they who are justify'd by the grace of their redeemer, have Christ God and man for their head: he is become the head of that same mystical Body, which is his Church: they are exalted to the dignity of being the Brothers of Christ the Son of God: they are made joint-heirs with him of the Kingdom of heaven, and so by the grace of Christ, have a greater dignity in this world, and shall be exalted to a greater and more eminent degree of glory in the Kingdom of his glory for all Eternity: which hath given occasion to the Church in her Liturgy, to cry out, as it were with a transport of Joy: ô happy fault which hath procured us such and so great a Redeemer. See S. Chrys (d) hom. 10.

Ψ. 20. 21. *Now the Law enter'd in, that sin might abound*, not that the Law was design'd for *that end*, but the word *that*, as in many other places, so here expresseth only the consequence that follow'd, when sinners occasionally became more guilty by the knowledge of the Law, and the precepts given. St. Chrys. takes notice, that it is not said, the Law was given, but only that it *enter'd in*, as it were by the by, and only for a certain time, till our happy Redemption, Reconciliation, and Justification by Jesus-Christ.

(a) Ψ. 1. *Pacem habeamus*. In the common G. Copies we read ἔχομεν habemus. But in other MSS. ἔχομεν habeamus, as S. Chrys. must have read by his Commentary, μηκέτι ἀμαρτάνωμεν &c.

(b) Ψ. 12. *In quo omnes peccaverunt*, ἐφ' ᾧ πάντες ἥμαρτον. If it agree'd with sin, in the G. must have been ἐφ' ἧς.

(c) Ψ. 15. *Abundavit in plures*, G. εἰς τὰς πολλὰς, in multos, so that it is not to be taken comparatively for more, but absolutely for many, or for all, because all here are many, as in other places.

(d) See S. Chrys. hom. 10. p. 73. Ed. Savil. εἰς ὑποσίαν ἤχθημεν καὶ ἡγενόμεθα ἀδελφοὶ τὸ μονογενῆς. &c.



C H A P. VI.

1. **W**Hat then shall we say? shall we continue in sin that Grace may abound?

2. God forbid. For we who are dead to sin, how shall we any more live in it:

3. Are you ignorant that all we who are baptiz'd in

Christ Jesus , are baptiz'd in his death.

4 For we have been buried together with him by Baptism unto death ; that as Christ rose from the dead by the glory of the Father , so we also should walk in the newness of life.

5. For if we have been planted together after the similitude of his death , in like manner shall we be of his Resurrection.

6. Being sensible of this , that in us the old man is crucified with him , that the Body of sin might be destroy'd, and that henceforward we might not serve Sin.

7. For he that is dead , is justify'd from sin.

8. And if we are dead with Christ , we believe that we shall also live with Christ :

9. Knowing that Christ being risen from the dead dieth no more, death shall no more have dominion over him.

10. Because in as much as he died for sin , he died once: but in as much as he liveth , he liveth to God.

11. So do you also look on yourselves , that you are dead to sin , but alive to God in Christ Jesus our Lord.

12. Let not therefore sin reign in your mortal Body , so as to obey the lusts thereof.

13. Neither carry yourselves so that your members be instruments of iniquity to sin : but carry yourselves to God , as being alive from the dead , and that your members be instruments of justice to God.

14. For sin shall not have dominion over you: for you are not under the Law , but under grace.

15. What then ? shall we sin , because we are not under the Law , but under Grace ? God forbid.

16. Know you not that to whom you present yourselves servants to obey , you become servants of him, to whom you obey , whether it be of sin unto death , or of obedience unto justice ?

17. But thanks to God that you had indeed been the servants of sin , and you have obey'd from your heart that form of Doctrine , which hath been deliver'd to you.

18. Being then free'd from sin , you become servants to justice.

19. I speak a human thing , because of the weakness of your flesh: For as you made your members serve unto uncleanness , and to iniquity upon iniquity, so now make your members serve justice unto sanctification.

20. For when you were the servants of sin , you were free from justice.

21. What fruit therefore had you in those things , whereof you are now ashamed? For the end of those things is death.

22. But now being made free from sin , and become servants to God , the fruit you reap is sanctification , and the end life everlasting.

23. For the wages of sin is death. But life everlasting is the grace of God , thro Christ Jesus our Lord.

AN N O T A T I O N S.

Ÿ. 1. *Shall we continue in sin , that Grace may abound.* He puts and rejects the same objection as before c. 3. Ÿ. 7. And having set forth in the last Chap. the Graces and advantagies by Christ's coming , he now exhorts them to avoid sinning , and live in the Grace of God.

Ÿ. 3. &c. *We are baptiz'd in his death. G. unto his death.* The Apostle here alludes to the manner of administering the Sacrament of Baptism , which was then done by immersion or plunging the person baptiz'd under the water , in which he finds a resemblance of Christ's Death and burial under ground , and of his Resurrection to an immortal Life. So must we after Baptism rise to lead a quite different Life. having been also, when we were baptiz'd, and made Christians, *planted*, as branches ingrafted in Christ , let us endeavour to bring forth the fruits of a virtuous Life. The old and sinful man we must look upon as crucify'd with him , and the *Body of sin* , or our sinful body destroy'd. We must look upon ourselves as dead to sin , and that we must sin no more , as *Christ being once risen* , dies no more. — *He that is dead is justify'd from sin*: some translate, is freed from sin: this is true : but perhaps it is better to retain the word *justify'd* , which is observ'd to be a law-word used in courts of Justice , where to *be justify'd*, is to be acquitted , so that a man cannot be question'd again on that account : and so are sinners when their sins are forgiven.

Ÿ. 10. *In as much as he died for sin. L. to sin*, but the sense must be for sins , or to destroy other men's sins , he himself being incapable of sinning

Ÿ. 12. 14. *Let not sin reign , &c.* He compares *sin* , and *Justice* to two Kings , or Generals , under one of which every man fights in this world. Sin is the Tyrant , under which fight the wicked, and make their minds & their members the Instruments , or *arms* of iniquity to sin, when

they follow, and yield to their disorderly *lusts*. But he exhorts them to live so as to make the powers of their souls, and their *Members instruments*, or *arms of Justice* to God, to fight under God their Lawful King, and under the banner of his Justice.

¶ 14. - 19. *You are not now under the Law of Moyses*, as some of you were before: but *now you* are all under *Grace*, or the Law of Grace, where you may find pardon for your sins. But take care not to abuse this grace of pardon offer'd you, nor to multiply your sins, and differ your conversion, as some may do, by presuming, that after all, by the merits of Christ, you can find pardon. This, says Tertullian, is the greatest ingratitude, to continue wicked, because God is good. Reflect that you make yourselves servants to him, to whom you obey. By yielding to your passions, you become *slaves to sin*. If you keep your obedience to the Law of Christ, and to his Doctrine, *the form of which you have deliver'd to you* by the Gospel, you are the happy *servants of Justice*, and the servants of God, who is justice it self.

¶ 19. *I speak a human thing*, (b) or I am proposing to you, what is according to human strength and ability assisted by the Grace of God, with a due regard to the *weakness and infirmity of your flesh*. The sense according to S. Chrys. is this, that the Apostle having told them, they must be *dead to sin*, *lead a new life*, &c. he now encourages them to it, by telling them, that what is requir'd of them, is not above their human strength, as it is assisted by those Graces which God offers them, and which they have receiv'd. Where we may observe that these words, *I speak a human thing*, are not the same, nor to be taken in the same sense, as Cap. 3. 6. when he said, *I speak after a human way*, or *I speak like men*,

¶ 20-22. *You were free to justice*, or *from justice*: that is, says S. Chrys. you lived, as no ways subject to justice, nor obedient to the Law and precepts of God: an unhappy freedom, a miserable liberty, worse than the greatest slavery, *the end of which is death*, eternal death: of which sins with great reason *you are now asham'd*, when you are become the *servants of God*, and obedient to him, for which you will receive *the fruit*, and reward of *everlasting life* in Heaven.

¶ 23. *For the wages*, which the Tyrant *sin*, gives to his soldiers and slaves, is eternal death, but the wages, the pay, the reward, which God gives to those that fight under him, is *everlasting Life*, which, tho' a reward of our past labours, as it is often call'd in the Scriptures, is still a *Grace*, or free Gift, because if our works are good, or deserve a reward in heaven, it is God's Grace that makes them deserve it. For as S. Aug. says, when God crowns our works, he crowns his own Gifts.

(a) ¶ 7. *Is justify'd from sin*, *justificatus est a peccato*, *δικαίωται ἀπὸ τῆς ἁμαρτίας*. *δικαίω* vocabulum forense. See a Lapide, Estius, &c.

(b) ¶ 19. *Humanum dico*, *ἀνθρώπινον λέγω*. c. 3. 6. *secundum hominem*, κατ' ἄνθρωπον. See S. Chrys. hom. 12. — (c) ¶ 23. *Gratia Dei vita aterna*, that is in construction, *vita aterna*, est *gratia Dei*.



C H A P. V I I.

1. **K** Now you not Brethren [for I speak to them that know the law] that the Law hath dominion over a man as long as *it* liveth.

2. For a woman that hath a Husband , while her husband is living , is bound to a Law : but if her husband be dead , she is loosed from the law of her Husband.

3. Therefore during her Husband's life , she shall be call'd an Adulteress , if she be with another man : but if her husband be dead , she is free from the law of her husband ; so that she is not an adulteress , if she be with another man.

4. Wherefore my Brethren you also are become dead to the Law by the body of Christ : that you may belong to another , who is risen again from the dead , that you may bring forth fruit to God.

5. For when we were in the flesh , the passions of sins , which were by the Law , were wrought in our members , to bring forth fruit unto death.

6. But now we are free from the Law of death, wherein we were held , so that we may serve in the newness of Spirit , and not in the oldness of the Letter.

7. What shall we say then ? Is the Law sinful ? God forbid : But I had not a knowledge of sin, but by the Law : for I knew not concupiscence , if the Law did not say : thou shalt not covet.

8. But sin having taken an occasion from the Commandment, wrought in me all manner of concupiscence. For without the Law sin was dead.

9. And I lived sometime without the law , but when the commandment came , sin revived.

10. And I became dead : and the commandment, which was unto life , the same was found to be unto death to me.

11. For sin , taking occasion by the commandment , seduced me , and by it brought death.

12. Wherefore the Law indeed is holy, and the commandment holy, and just, and good.

13. Was then that which is good, made death to me? God forbid. But sin that it might appear sin, by that which is good, wrought death to me: that sin might become sinful above measure by the commandment.

14. For we know that the Law is spiritual: but I am carnal sold under sin.

15. For that which I do, I understand not. For I do not that good, which I would: but the evil which I hate, that I do.

16. And if I do that which I would not: I agree to the Law, that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

18. For I know that good dwelleth not in me, that is, in my flesh. For to will good, is present with me, but how to accomplish that which is good, I find not.

19. For the good which I would, I do not: but the evil which I would not, that I do.

20. And if I do that which I would not: it is not then I that do it, but sin that dwelleth in me.

21. I find therefore a Law when I would do good, that evil is present with me:

22. For I am delighted with the law of God according to the inward man:

23. But I perceive another Law in my members fighting against the Law of my mind, and holding me captive in the Law of sin, which is in my members.

24. Unhappy man that I am, who shall deliver me from the body of this death?

25. The Grace of God by Jesus Christ our Lord. Therefore I myself with my mind serve the Law of God: but with my flesh the Law of Sin.

ANNOTATIONS.

¶ 1. As long, as it [that is] the law *liveth*: this seems the literal construction, rather than, as long as *he* the man liveth. For S. Paul here compares the Law (which in the G. is of the masculine gender) to a husband, whom a wife cannot quit, nor be married to another

as long as the husband liveth, without being an Adulteress: but if the husband be dead [as the Law of Moyſes is now dead, and no longer obligatory after the publishing of the new Law of Chriſt] the People that were Jews, and under the Jewish Law, is now free from that former Husband, to wit, the written Law of Moyſes. Nay this people alſo is become dead to the Law (*ψ. 4*) becauſe the Law it ſelf is dead by the Body of Chriſt, or as in the G. by reaſon of the Body of Chriſt offer'd and ſacrificed for you, and for all on the Croſs, ſo that now you muſt look upon yourſelves as ſpiritually married to him, which agrees with what follows, *that you may belong to another* [in the G. to another husband] to Chriſt, who is riſen from the dead, and is now the ſpouſe of your ſouls.

ψ. 5. For when we were in the *fleſh*, i, e, liv'd according to the fleſh, the paſſions of ſins, which were by the law: He do's not ſay, as St. Chryſ. obſerves, that they were cauſed by the Law, but only *were by it*, meaning that they were occaſion'd by the knowledge of the Law, but properly cauſed by ourſelves, and our corrupt inclinations, that were wrought in our members, rather than did work.

ψ. 6. But now we are looſ'd, or free from the law of Death, by which many underſtand from the Law of Moyſes ſo called, becauſe it could not of it ſelf give the life of Grace, and occaſion'd death. Others expound theſe words, *free from the Law of death*, that is, from ſins, which before they had been guilty of, and which made them deſerve eternal Death.

ψ. 7. 8. Is the Law (of Moyſes) Sinful? God forbid. The Apoſtle declares, that the Law of it ſelf, was far from being ſinful, on the contrary, that it was good, ſpiritual, holy: but, ſaith he, I ſhould not know *concupiſcence* to be ſinful, unleſs the law ſaid: *thou ſhall not covet*, by which it is made known to every one, that ſins of thought conſented to, and evil deſires, are ſins. — without the Law ſin was dead, that is, many ſins were ſo little known, that before the written law, they ſeem'd no ſins: not but that at all times, reaſon and conſcience ſhew'd many things to be ſinful and ill done, ſo that whoſoever acted againſt theſe lights, could not be excuſed. See what S. Paul ſays of the heathen Philoſophers. c. 1.

ψ. 9. I lived ſometime without the Law, i, e, without the knowledge of the Law: this ſome underſtand of S. Paul in the time of his childhood, before he came to the knowledge of what was forbidden by any Law. But the expoſition, which agrees with the reſt of this chapter, is this, that S. Paul, tho' he ſeems to ſpeak of himſelf, yet represents the condition of any perſon, that lived before the written Law was given: but when the commandment came, after that the written Law was given, and it's precepts came to my knowledge, then ſin reviv'd, by giving me a perfect knowledge: and by tranſgreſſing thoſe precepts, I became more guilty, and without excuſe. — I became dead, guilty by tranſgreſſion of the known law, and guilty of eternal death: and the commandments or precepts, which were unto life, which were good in themſelves, and deſign'd to direct me what I was to do, and what I was

to avoid in order to an eternal life, *were found to be unto death to me*, but by my own fault: and *occasionally* only, from the *commandments* of the law, and the knowledge of them, when with full knowledge I transgress'd them: thus I was *seduced* by sin, which with it brought death, tho' the Law, and the commandment [*ψ. 12*] were in themselves, *holy, and just, and good*. They could not but be good, as S. Chryf. says, their author being the true God, and not any evil principle or cause, nor that God, that was the author of evils, as the impious Manicheans pretended. We might as well, says S. Chryf. (a) find fault with the tree of Life, and the forbidden fruit in Paradise, which was not the cause, but only the occasion of our misery, when Adam eat of it. — It cannot then be said, *that that which was good, to wit the Law, was made death to me*, or the cause of my Death: but *sin*, and my unresisted sinful inclinations, *that it might appear sin*, or that it might evidently appear how great an evil sin is, *by that which is good* [i, e, by the transgression of the Law which is good) *wrought and brought death to me*, that by the *occasion* of the precepts given, and known, *sin might become sinful above measure*: he speaks, of sin, as it were of a certain person, and the sense is, that sin, which was in my corrupt nature, might *become sinful above measure*, when it led me into all manner of disorders and excess, which I yielded to.

ψ. 14. I am carnal sold under sin, a slave subject to sinful inclinations, which are only properly sins, when they are consented to by our free will. There hath been a great dispute, both among the antient and later Interpreters, whether S. Paul from this verse to the end of the chapter, speak of a person remaining in sin, either under the law of nature, or of the written law, which was once the opinion of S. Aug. Or whether he speak of a person regenerated by baptism, and in the state of Grace in the New Law, and even of himself, when he was a faithful servant of God. This is the opinion of S. Aug; in many of his later writings against the Pelagians, for which he also cites S. Hilary. S. Greg. Naz. S. Amb. It is also the opinion of S. Hierom Ep. ad Eustochium de custod. Virg. of S. Greg. the great, of Bede, and the more approved opinion, according to which the Apostle here by sin, do's not understand that which is properly speaking a sin, or sinful, but only speaks of sin improperly such, that is of a corrupt inclination, of a rebellion of nature corrupted by Original sin, of a strife betwixt the spirit and the flesh, which remains for a trial in the most virtuous persons, of which see again S. Paul Gal. 5. 17. We may take notice that the Apostle before spoke of what he *was*, and what *he had been* but now speaks in the present time, of what he *is*, and what he *doth*.

ψ. 15. For that which I do, I understand not. To know or understand, is often in the style of the Scriptures, the same as to approve, or love: so the sense here is, *I approve not* what I do, that is, what happens to me, in my *sensitive part*, in my Imagination, or in the members of my Body, which indeed the just man rather suffers than do's; and this is the sense, by what immediately follows, *the evil which I hate, that I do*, i, e, that I suffer, being against my will: and *I do that which I would*

not : and *ψ* 17. *Now then it is no more I that do it* : and *ψ* 18. *To will good is present to me*. These expressions all shew , that he speaks of temptations , that affect the senses only , the imagination , or the members of the Body , but to which the mind and the will give no consent , but retain an aversion to them , and so long they never can be truly and properly sins , which must be with full deliberation and consent.

ψ 22. *I am delighted with the law of God according to the inward man* - As long as the inward man , or mans interiour is right, all is right — I perceive another Law in my *members* , *fighting* , and different *from the Law of my mind* : this is true in any just man striving against , and resisting temptations , but not of the sinner , whose mind also and will consents to them. A man can never lose God's favour and grace , unless his mind and interiour consent. — These *hold me* as it were *captive in the law of sin* , or sinful inclinations, but which are *in the members* only, I cry out, *who shall deliver me from the body of this death* , from this mortal Body with it's sinful lusts , which if consented to , would bring *death* to the Soul ? Nothing but the *Grace of Jesus-Christ* can secure me from such temptations , and by freeing me from this Body , can make me perfectly happy . which cannot be hoped for in this life. But I have still this greatest of consolations, that I myself *with my mind* and will , still serve God , and remain firm in the obedience *to his Laws* , but with the *flesh* , or in the flesh , I am a subject *to the law of sin* , i , e , of sinful Inclinations.

We must avoid here two heretical errors , that of those late pretended reformers , who denying man's free will , hold the commandments of God impossible , even to a just man. See also the first heretical proposition of Jansenius. Next we must detest the late abominable error of those , call'd *Quietists* , who blush'd not to say , that a man might yield and abandon himself to the most shameful disorders of the Flesh , pretending that it was not they themselves , but sin , and the Devil , that caused these abominations in their flesh. S. Aug forswore this frivolous excuse l. 1. de nup. and Concup. c. 28. *that man* saith he , *is in a grievous mistake* , *who consenting to the concupiscence of the flesh* , and *to do what the flesh prompts him to* , *thinks he can still say ; it is not I that do that &c.*



C H A P. VIII.

1. **T** Here is now therefore nothing of condemnation against them , who are in Christ Jesus , who walk not according to the Flesh.

2. For the Law of the Spirit of life in Christ Jesus hath deliver'd me from the Law of sin and of death.

3. For that which was impossible to the Law , in as much

much as it was made weak by the Flesh ; God sending his Son in the likeness of sinful flesh , and of sin hath condemn'd sin in the flesh ,

4. That the Justification of the Law might be fulfill'd in us , who walk not according to the Flesh , but according to the Spirit.

5. For they who are according to the Flesh , relish those things that are of the Flesh : But they who are according to the Spirit , mind the things , which are of the Spirit.

6. For the Prudence of the Flesh is death ; but the prudence of the Spirit is life , and peace.

7. Because the wisdom of the Flesh is an enemy to God : For it is not subject to the Law of God : neither can it be.

8. And they who are in the Flesh , cannot please God.

9. But you are not in the Flesh , but in the Spirit : provided the Spirit of God dwell in you. But if any one hath not the Spirit of Christ ; this man is none of his.

10. And if Christ be in you , the Body indeed is dead , because of sin , but the Spirit liveth by reason of Justification.

11. Now if the Spirit of him , who rais'd up Jesus Christ from the dead , dwell in you : he that rais'd up Jesus from the dead , will also quicken your mortal bodies , because of his Spirit dwelling in you.

12. Therefore Brethren we are debtors not to the Flesh , to live according to the Flesh .

13. For if you live according to the Flesh , you shall die : but if by the Spirit you mortify the deeds of the Flesh , you shall live.

14. For whosoever are led by the Spirit of God , they are the Sons of God.

15. For you have not receiv'd the Spirit of bondage again in fear , but you have receiv'd the Spirit of adoption of Sons , whereby we call out Abba [Father]

16. For the Spirit himself giveth testimony to our Spirit , that we are the Sons of God.

17. And if sons , we are heirs indeed of God , and

joint-heirs with Christ : provided we suffer with him , that we may be also glorify'd with him.

18. For I reckon that the sufferings of this present time are not to be set in ballance with the future glory , which shall be revealed in us.

19. Now the creature with expectation waiteth for the revelation of the Sons of God.

20. For the creature was made subject to vanity not willingly , but by reason of him , who made it subject in Hope :

21. Because the creature it self also shall be delivered from the slavery of corruption , unto the liberty of the glory of the Children of God.

22. For we know that every Creature groaneth , and travaileth in pain until now.

23. And not only the creature , but we ourselves also having the first fruits of the Spirit , groan likewise within our selves waiting for the adoption of the Sons of God , the redemption of our Body.

24. For we are saved by hope : But hope that is seen , is not hope : for that which a man seeth , why doth he hope for ?

25. But if we hope for what we see not , we wait for it with patience.

26. And the Spirit likewise helpeth our weakness : for we know not even what we should pray for , as we ought : but the Spirit himself asketh for us with inexpressible groans.

27. And he that searcheth hearts , knoweth what the Spirit desireth : because he asketh for the Saints according to God.

28. And we know that to them that love God , all things contribute to good, to such , as according to *his* purpose are call'd to be Saints.

29. For whom he foreknew , he also predestinated to be made conformable to the image of his Son , that he may be the first begotten among many Brethren.

30. And whom he hath predestinated,them also he call'd: and whom he hath call'd,them also hath he justify'd , and whom he hath justify'd , them hath he also glorify'd.

31. What shall we say then to these things? If God be for us, who shall stand against us?

32. Who spared not even his only Son, but delivered him for us all: how hath he not also with him given us all things?

33. Who shall accuse God's Elect? shall God who justifieth?

34. Who is he that shall condemn *them*? shall Christ Jesus who died, nay who rose also again, who is at the right hand of God, who also intercedeth for us?

35. Who then shall separate us from the love of God? shall tribulation, or distress, or hunger, or nakedness? or danger, or persecution? or the sword?

36. [As it is written that for thy sake we are suffering death all the day: we are accounted as sheep for the slaughter)

37. But amidst all these things we are conquerors thro' him, that loved us.

38. For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor to come, nor force,

39. Nor height, nor depth, nor any other creature, can be able to separate us from the love of God, which is in Christ Jesus our Lord.

A N N O T A T I O N S.

¶ 2. *The Law of the Spirit of life in Christ Jesus*, i. e., the new Law by which is given the H. Ghost, or the Spirit of Life, *hath deliver'd me from the Law of sin and of Death*, that is, from the slavery of sin, that causeth death: tho' some think that the Law of Moyses, may be here call'd the law of *Death*, and *of sin*, because occasionally it brought death upon such as transgress'd the known Law.

¶ 3. *For What was impossible to the Law of Moyses*, in as much as the law, and men under the Law, *were made weak by the flesh*, or by the sinful inclinations of the flesh, *God sending his Son in the likeness of sinful flesh*, not in sinful flesh (because the Son of God could not sin) hath now done; *and of sin hath condemn'd sin in the flesh*, i. e., in or by his Flesh, which was offer'd on the cross, hath *condemn'd the Tyrant sin*, as guilty of so many sins, and hath destroy'd his Tyranny: where the Apostle speaks of sin, as it were of a certain person or Tyrant.

¶ 4. *That the justification of the Law*, that is, that was aim'd at, but never attain'd to by the written law, *might now be fulfill'd in us*, that is, that we

by the Grace of Christ might be enabled to fulfill, and comply with the Law, and it's moral precepts, by walking according to the Spirit of Christ.

¶ 5. — 14. *For those who are according to the flesh*, i, e, who live according to the false, vain, and deceitful maxims and customs of carnal men, which he also calls the *prudence of the flesh*: and this prudence, he calls *death*, as leading men to eternal death. Such carnal men *relish* nothing else but such pleasures. But they *who are* and live *according to the Spirit*, *mind the things that are of the Spirit*, fix their hearts on the things that belong to God, and his service: and this *prudence of Spirit*, in which they experience much greater pleasure, leads them to *eternal life*, and to *eternal peace* in the enjoyment of God — The *false wisdom of the flesh*, is an enemy to God, *cannot be subject to the law of God*, because the maxims of the flesh, and of the world, are so opposite to those of the Gospel, and to the Doctrine of Christ. — *If Christ*, or *the Spirit of Christ* [which he also (¶ 9) calls the *Spirit of God*, [as being one and the same] *be in you*, and direct you, *the Body indeed is dead because of sin*, i, e, is mortal, and liable to death, the consequence of Adam's sin; but *the Spirit*, and the Soul liveth by the life of grace, *by reason of justification*, i, e, because she hath been justify'd, and sanctify'd by the merits of Christ: And *the Spirit of God*, who rais'd *Jesus* to life, will also raise all who remain sanctify'd by the Grace of Christ, to a happy Resurrection.

¶ 14. — 19. *They are the Sons of God* by this new grace of Adoption, by which also they call God, *Abba*, that is to say, *Father*, whereas under the former Law of Moyses, God rather govern'd his people *by fear*; they were his *Servants*, we are his *Sons*: and if *Sons*, also the *heirs of God* with a promise of an eternal inheritance in his Kingdom, *provided we suffer* for Christ's sake, as he suffer'd for us. And surely the short sufferings in this world, have no proportion, nor can be put in ballance with the *future* endless Glory, which is promis'd, and prepar'd for us in heaven. S. Chrys: (a) takes notice, that God was also call'd the *Father* of the Israelites, and they his *Children* in the old Testament, when God rather govern'd his people by fear of punishments, and promises of temporal blessings, but not in that particular manner as in the new Law. *He hath given to us*, says S. John. c. 1. 12. *the power, or dignity of being the Sons of God*. Christ taught us to pray, and to begin our prayers with *our Father*, &c. Matt. 6. 9.

¶ 19. — 23. *Now the creature* [or creatures] *with expectation* (b) *waiteth for the revelation of the Sons of God*, i, e, for the time after this life, when it shall be made manifest, that they are the *Sons of God*, and heirs of the Kingdom of his Glory. — *By the expectation of the creature waiting* &c. Several Interpreters understand all creatures whatsoever, even irrational and inanimate creatures of this world, which are represented, as if they had a knowledge, and sense of a more happy condition, of a new unchangeable state of perfection, which they are to receive at the end of the world. See. 2. Pet. 1. 13. Apoc. 21. 1. Now every insensible creature, is figuratively brought in, *grow-*

ning like a woman in labour, *waiting*, and wishing for that new and happy state; but in the mean time *unwillingly made subject to vanity*, i. e., to these changeable imperfections of generations and corruptions, which then they shall be *deliver'd from*. Others by the *creature* or creatures, understand men only, and Christians, who groan under miseries and temptations in this mortal life, amidst the *vanities* of this world, under the *slavery of Corruption*: who having already [*ſ. 23.*] receiv'd *the first fruits of the Spirit*, the grace of God in Baptism, have been made the *children of God*, and now with *expectation* and great *earnestness*, wait and long for a more perfect *adoption* of the Sons of God: for the *redemption of their Bodies*, when the bodies, as well as the souls of the Elect, shall rise to an immortal life, and a compleat happiness in heaven.

ſ. 24 28 *For we are saved by hope*, as it is the will of God we should be, waiting, and hoping with *patience* for the things, which we have *not seen*, *which neither the Eye hath seen, nor the ear hath heard* &c. 1. Cor. 29. — And the *Spirit helpeth our weakness asking for us with inexpressible groans*. If we understand this according to the common exposition, of the divine spirit of the H. Ghost, the sense is, says S. Aug. that the H. Ghost *maketh us ask*: but we may understand the Spirit of God and his Grace, *diffused in our souls*, and in particular, that gift of the H. Ghost, call'd the *spirit of prayer*, given to the new Christians, which taught them what to ask, and how to pray. See S. Chrys.

ſ. 28. *To them that love God all contribute to their good*. All trials, temptations, afflictions, must be taken as coming from the hand of God, who ordains, or permits them for the greater good of his Elect. — For the good of those, *who according to his purpose (c) are the call'd Saints* Lit. *according to purpose*, but it seems certain, that to translate *his purpose*, is only to give the literal sense, if we compare this place, with other texts, both in the greek, and latin, where the same words signify according to God's good will, or his eternal decree, and not according to the purpose, or will of men, as some expound it.

ſ. 29. *For whom he hath foreknown, he also predestinated, to be made conformable to the Image of his Son*, in suffering with Christ, in following his doctrine, in imitating his life. This foreknowledge of God, according to S. Augustin (f) is not merely a foreseeing of what men will do by the assistances and graces of God's ordinary providence, much less a foreseeing of what they will do by their own natural strength, as the Pelagian-Hereticks pretended: but is a foreknowledge including an act of the divine will, and of his love towards his Elect servants (as to *know* in the Scriptures, when apply'd to God, is many times the same as to approve and love) God therefore hath foreseen and predestinated, or decreed, that these Elect, by the help of his special graces, and by the cooperation of their free will, should be *conformable to the Image of his Son*, that so his Son, even as man, might be the *first born*, the chief, and the head of all that shall be saved.

ſ. 30. *And them whom he hath predestinated, he also call'd to the true faith, and to his service*, without any defects in them, nay when all

mankind were guilty of eternal death by original sin. — And whom he hath call'd, he hath justify'd, by faith, by hope, by a love of him, and a true penance — and whom he hath justify'd, he hath also glorify'd, i, e, hath decreed to glorify, Yet not all who have been justify'd, but only his Elect, who are under his special Protection, and to whom he grants a perseverance in his Grace to the end: so that the call to Faith, their Sanctification, their final perseverance, and glorification in heaven, are the effects of their free Election and Predetermination.

Ψ. 31. *What then shall we say to these things?* i, e, tho' we live amidst temptations, and afflictions in this life, we need not fear as long as we are faithful in the service of God under his protection. *If God be for us, who shall stand against us?* or hinder us from being saved?

Ψ. 32. *Who spared not &c.* This is another argument for us to hope in the goodness of God, who hath so loved the world, that he hath deliver'd, and given his true, and only Son for us all, to redeem all, and every one, and has by his death obtain'd helps and Graces, by which we may all be saved. — *And hath not God with him given us all things?* i, e, since he has given for us his only Son, how can we doubt but that with him, he will give us all Gifts and Graces? He hath given us says S. Chryf. his Son himself, and how can we doubt of other blessings?

Ψ. 33. 34. *Who shall accuse God's elect? shall God, who justify'd?* Others read without an interrogation, it is God *who justify'd us*: the sense will scarce be different: for it is the same, as to say, we need not fear that God will accuse us, since by his mercy he hath been pleas'd to die, and to rise again from death for us.

Ψ. 35. - 39. *Who then, or what can separate us from the love of God?* neither devils, nor men, nor any thing in nature, unless it be by our own fault, and unless we wilfully and sinfully leave God. — *I am sure*, in the G. I am (g) *fully persuaded*, that nothing can separate us &c. Infine another argument to prove we ought to have a firm hope in God, is that *Christ Jesus, who sits at the right hand of God, also intercedeth for us.* Christ as man intercedeth, prayeth for us, is our Advocate, and chief mediator: See Heb. 7. Christ is truly said to pray for us in heaven, tho' it is not the custom of the Church to call upon him in this manner, Christ pray for us, because being God, as well as man, he has all things under his command.

(a) Ψ. 15. *Abba (Pater)* S. Chryf. hom. 14. p. 115. ἄδς ἐυχούμενος ὡς πατὴρ &c. — (b) Ψ. 19. *expectatio creaturae*, ἡ γὰρ ἀποκαταδοκία. S. Chryf. hom. 14. p. 119. ἀποκαταδοκία γὰρ ἡ σφόδρα προσδοκία ἐστὶν *intentio & sollicita expectatio.* See Mr. Legh Crit. Sac.

(c) Ψ. 23. *Redemptionem corporis*, i, e, *a compleat happiness*, says S. Chryf. p. 119 ταῖς τὴν ἀπηγοισμένην διέξαι. — (d) Ψ. 26. *postulat pro nobis*. i, e, says S. Aug. *interpellare nos fecit. . . . nobisque interpellandi & gemendi inspirat affectum.* — (e) Ψ. 28. *Secundum propositum vocati sunt Sancti.* τοῖς κατὰ πρόθεσιν. See Rom. 9. 11. Ephes. 3. 11. *where in the Latin is secundum praesumptionem*, and 2. Tim. 1. 9. *non secundum opera nostra, sed secundum propositum suum, & gratiam*

where he speaks of God, *σώσας ἡμᾶς ... κατὰ ἰδίαν πρόθεσιν.* [f] *ψ.* 29. *S. Aug. de dono persever. c. 18. predestinatione Deus ea præscurvit, quæ fuerat ipse factururus. And again c. 14. Prædestinatio est præscientia & preparatio beneficiorum, quibus certissimè liberantur quicunque liberantur. See. Bellar. and Petav. as to S. Aug's. Opinion. But I never in these short notes touch upon any thing that regards the opinions in Catholic Schools, my design is no more than a literal exposition of the text.* — [g] *ψ.* 38. *Certus sum, πεισμαι, persuasus sum. No one has an absolute certainty that he shall be saved.*



CHAP. IX.

1. **I** speak the Truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost :
2. That I have great sadness, and continual sorrow in my heart.
3. For I myself wish'd to be an anathema from Christ for my Brethren, who are my kinsmen according to the Flesh ,
4. Who are Israelites , to whom belongs the Adoption of Children , and the Glory , and the Covenant , and the giving of the Law, and the service of God , and the Promises :
5. Who are from the Fathers ; and of whom according to the Flesh is Christ , who is above all things , the God blessed for ever. Amen :
6. Not that the word of God hath failed : for not all they that are of Israel , are Israelites :
7. Neither are all they who are the seed of Abraham, his Children : but in Isaac *only* shall thy seed be call'd :
8. That is to say , not they who are the Children of the Flesh , are also the Children of God : but they that are the Children of the promise , are counted for the seed.
9. For these are the words of the Promise " : at this time I will come , and Sara shall have a Son. "
10. And not only she ; but Rebecca also conceiv'd *two* at once , of our Father Isaac.
11. For before they were yet born , or had done any good , or evil (that the purpose of God might stand according to Election)

12. Not from works, but by him that calleth, it was said to her :

13. That the Elder shall serve the younger : I have loved Jacob, but Esau I have hated.

14. What then shall we say ? Is there any injustice with God ? By no means.

15. For he saith to Moses : " I will have mercy on whom I have mercy : and I will be merciful to whom I will be merciful.

16. Therefore it is not of him that willeth, or of him that runneth, but of God that sheweth mercy."

17. For the Scripture saith to Pharaoh : " To this purpose have I raised thee up, that in thee I might shew my power : and that my name might be publish'd over all the Earth. "

18. Therefore he hath mercy on whom he will, and whom he will he hardneth.

19. Thou wilt say then to me : why doth he then complain ? for who resisteth his will ?

20. O man, who art thou that repliest against God ? doth the thing framed say to him that fram'd it : why hast thou made me so ?

21. Or hath not the Potter power over the clay out of the same lump to make one vessel unto honour, and another unto dishonour ?

22. What if God willing to shew his wrath, and to make his power known, endur'd with much patience the vessels of wrath, ready for destruction,

23. That he might shew the riches of his glory upon the vessels of mercy, which he prepared unto Glory ?

24. *Even on us vessels*, whom he hath also call'd, not only of the Jews, but also of the Gentils,

25. As he saith in Osee : " I will call that which is not my people, my people, and her not beloved, my beloved : and her that had not obtain'd mercy, as having obtain'd mercy. "

26. And it shall come to pass : that in the place where it was said to them : *you* are not my people : there shall they be call'd the Sons of the living God."

27. And Ifaias crieth out for Israel; "tho' the number of the Children of Israel be as the sand of the Sea, a remnant shall be saved."

28. For finishing his word, and reducing it by his justice to a little: because the Lord will bring to pass his word reducing it to a small compass upon the earth.

29. And as Ifaias foretold: unless the Lord of Hosts had left us a seed, we had been as Sodom, and had been made like unto Gomorrha.

30. What then shall we say? that the Gentils which sought not after justice, have obtain'd Justice: and that justice which is by Faith.

31. But that Israel in pursuing the Law of Justice, hath not attain'd to the Law of Justice.

32. Why so? Because they sought it not by faith, but as it were by works: for they stumbled against the stumbling stone:

33. As it is written" Behold I lay in Sion a stumbling stone, and a rock of Scandal: and whosoever believeth in him, shall not be confounded.

ANNOTATIONS.

Ÿ. 3. *I wish'd to be an anathema from Christ* (a) The word *Anathema*, according to it's derivation, signifies a thing separated or laid apart for some particular use. Hence it was put to signify things given and consecrated to God, which therefore used to be presented and hung up in Temples. 2dly. The word also was apply'd to signify things, whose destruction was resolv'd upon, that is, men or things separated for destruction, as sometimes, men deputed to be sacrificed to the Gods, to appease their anger. This signification was according to the Hebrew word *cherem*, and the Syriac-word *Horma*, as Numb. 21. 3. He call'd the name of that place *Horma*, that is *anathema*, because it was to be entirely destroy'd. See 1. macab. 5. from hence *anathema* was also used for a curse, and to *anathematize*, to curse. See Acts. 23, 14. — The sense of this place is differently expounded. Tolet by the word, *I Wish'd*, or *I did wish*, thinks that S. Paul might speak of the time before his Conversion, when out of a false zeal, he wish'd to be separated from Christ, and from all Christians: and that he brings this to shew his Brethren, how zealous he had been for their Religion. But this wish of S. Paul is generally expounded as proceeding from the great love and charity he had, when he was an Apostle, for the conversion and Salvation of his Brethren the Jews, who mostly remain'd

obstinate and incredulous : and some will have it to be no more, than an Hyperbolical expression of his great love and affection for them. — Others with S. Hierom Ep. ad Algasiam tom. 4. p. 203. Ed. Ben. think that by this way of speaking, S. Paul signify's himself willing to be sacrificed, by undergoing any Death for their Conversion : but S. Chryf. hom. 16. thinks this far short of the sublime Charity of S. Paul : for by such a Death, says he, he would not be separated from Christ, but would be a great gainer by it ; since by that means he would soon be freed from all the troubles and sufferings of a miserable life, and blessed with the company and enjoyment of Christ in the Kingdom of his Glory. He, and many others think that S. Paul was so troubled and griev'd to the heart at the obstinacy of the unbelieving Jews, at their blasphemies against Christ, and their eternal perdition, that an extraordinary Charity and zeal for God's honour, and their Salvation, made him wish even to endure a separation from Christ, and from the Glory prepar'd for him in heaven, tho' not from the love, or from the grace of Christ. If this, says S. Chryf. seems incredible to us, it is because we are far from such Heroical dispositions of the love of God, and of our neighbours.

Ψ. 4. 5. *To whom belongs the Adoption of children.* Lit. *whose is the Adoption.* He mentions the favours which God had done to his people the Jews, as ist that God had adopted them for his elect people 2. that he had glorify'd them with so many miracles 3dly that he had made a particular *Covenant* and Alliance with them. 4 given them a written Law 5. prescribed the manner they shou'd worship him. 6. *Promises* of divers blessings 7. *who are from the Fathers* Lit. *whose are the Fathers*, i, e., who descended from the Patriarchs, Abraham, Isaac, Jacob &c. 8. of whose race, i, e., of the family of David Jesus Christ as man, was born — *Who is above all things God* (b) *blest for ever. Amen.* Tho' the Apostles did not often in express words, call Jesus Christ *the God*, lest the Heathens when they were not sufficiently instructed, shou'd imagine that there were many Gods [as divers of the Fathers take notice) yet here, and in several places, they clearly deliver'd the Divinity of our Saviour Christ : The Socinians might here observe that the Apostle calls him the God blest for ever, and with the G. article,

Ψ. 6. 18. *Not that the word of God hath fail'd* in his promises made to Abraham, and the Patriarchs. The Jews pretended that the promises were made to them only, and to those that were of their race, and that the Gentils were not to partake of them. S. Paul shews them their mistake, by telling them who are to be esteem'd the true children of Abraham, and of the Patriarchs, according to the promises, which God made, and who are not. — *For not all they who are of the seed of Abraham,* are his true spiritual Children, to whom these promises were made : *nor are all they who have descended from Isaac,* the children of these promises, nor are *all they true Israelites*, to whom these blessings were promised, altho' they have descended from Israel, but only they who are the children of the Patriarchs by a Faith in Jesus the Messias, in whom God promised that he would bless all Nations.

Ψ. 10. *And not only she* (Sara) brought forth Isaac, who was the

only child of Abraham, to whom the promises descended, tho' he was the Father of Ismael by Agar, and of all the Ismaelites. And lest the Jews shou'd say, that the Ismaelites, tho' descending from Abraham according to the flesh, were not to be reputed as his children for another reason, because they came of Agar, who was only the hand-maid of Sara, he brings them another example, to which they could make no such reply, to wit, that *Rebecca* also at once had two sons of Isaac, *Esau* and *Jacob*, where tho' *Esau* was the first born, these promises were not reputed as made to him, and his descendants the Idumeans, who were equally the descendants of Isaac, yet not the favourite People, nor the children of God, as the Jews saw very well.

— For before they had done any good or evil, God was pleas'd to prefer, and promise his blessings to the younger of them *Jacob*, declaring, that the Elder should serve the younger, i. e. that the seed of the Elder should be subject to that of the younger, as it happen'd afterwards to the Idumeans. And the Prophet *Malachy* said of them, (c) *I have loved Jacob, but hated Esau, and turn'd his mountains into a desert, &c.* — That the Purpose of God, his will, and his decree (see the foregoing ch, *ψ. 28.*) might stand according to Election, might be, not according to any works, they had done, or that he foresaw they would do, but merely according to his mercy. —

And tho' the preference, which God gave to *Jacob* was literally true, as to temporal benefits, yet *S. Aug.* observes in divers places, that *Jacob* was a figure of the Elect or predestinate, and *Esau* of the reprobate: and that as *Jacob* and his posterity, was more favour'd, purely by the mercy of God, without any merits on their side, so are God's Elect, whom he has call'd, and to whom according to his Eternal purpose, he decreed to give eternal Glory, and special Graces to bring them thither,

ψ. 14. What then shall we say? is there any injustice with God, when he bestows special favours and benefits on some, and not on others? he answers, by no means. And he justifies *Alm.* God's conduct *ψ. 22.* In the mean time, it is certain, that there is no injustice in not giving what another has no right to: and besides all men having sinn'd, deserv'd punishment: if then he shews mercy to some, 'tis an effect of his goodness and liberality only, which they do not deserve. If he leaves others in their sins, they are only punish'd according to their deserts. His mercy shines upon his Elect: and the other attribute of divine justice, is display'd against the wicked and the reprobate, but only according to what they have deserv'd.

ψ. 15. 16. I will have mercy, &c. therefore it is not of him that willeth, &c. By these words he again teaches that God's call and predestination of those whom he decreed to save, is not upon the account of any works or merits in men, but only to be attributed to the mercy and goodness of God. See *S. Thom* of Aquin on this chap. *Lect. 3.* see *S. Aug.* *Enchy.* c. 98. *Epist.* 194. in the new Ed. *Ep.* 105. ad *Sixtum* de lib. Arbit. c. 25. &c.

ψ. 17. For the scripture saith to *Pharao*, &c. *S. Paul* had shewn that

there was no injustice in God by his giving special Graces to the Elect, now he shews that God cannot be accounted unjust for leaving the reprobate in their sins, or for punishing them as they deserve; for this purpose he brings the example of Pharao, who remain'd harden'd against all the admonitions and chastisements of him and his Kingdom, ——— *I have rais'd thee up*, plac'd thee King over Egypt, I have done so many miracles before thee, I have spar'd thee when thou deserved'st to be punish'd with death, and at last shall punish thee with thy army in the Red sea, that my name may be known over all the Earth.

ψ. 18. *And whom he will, he hardneth* (c): i, e, permits to be harden'd by their own malice, as it is diverse times said in Exod. that Pharao harden'd his Heart. God, says S. Aug, is said to harden men's hearts, not by causing their malice, but by not giving them the free gift of his Grace, by which they become harden'd by their own perverse will.

ψ. 19. *Thou wilt therefore say to me*, &c. The Apostle makes this objection, that if God call some, and harden, or even permit others to be harden'd, and no one *resisteth*, or can hinder *his* absolute will, why should God *complain* that men are not converted? S. Paul first puts such rash and profane men in mind, that it is unreasonable and impertinent for creatures to murmur, and dispute against God their Creator, when they do not comprehend the ways of his providence, *ô man* [d] *who art thou that repliest against God?* This might stop the mouths, and quiet the minds of every man, when he cannot comprehend the mysteries of Predestination, of God's foreknowledge, his decrees, and graces, or the manner of reconciling them with human Liberty. He may cry out with S. Paul again c. 11. 33. *O the Richesse of the wisdom, and of the knowledge of God: how incomprehensible are his judgments, and how unsearchable his ways?*

ψ 20. 21. *Doth the thing framed*, &c. *Hath not the potter power* &c. To teach men that they ought not to complain against God and his Providence, when they cannot comprehend his works, he puts them in mind of their origin. Every one may say to God with the Prophet Isaïas. 6.48. *Lord thou art our Father, and we are but clay, thou art our maker who fram'd us, and we are all of us the work of thy hands.* Hath not the Potter power as he pleaseth, out of the same lump of clay to make some vessels for honourable uses, and some for less honourable. S. Chrys observes very well, that this comparison must not be extended further than the Apostle design'd, which was to teach us, how submissive we ought to be to God, in what we do not understand, but we must not pretend from hence, nor from any expression in this chapter, as diverse hereticks have done, that as vessels of clay are destitute of free will and liberty, so are men. This is against the doctrine of the Catholic Church, and against the Scriptures in many places.

ψ. 22. 23. *What if God*, &c. He now gives the reason why God, might without any injustice, have mercy on some, and not on others.

grant particular graces and favours to his Elect, and not equally to all, because all mankind was become liable to damnation by original sin, the clay that all are made of, is a sinful clay, and as S. Aug. says, was become a lump and mass of damnation. Every one had sinn'd in Adam? Now if out of this sinful lump and multitude, God to *shew the riches of his glory*, and superabundant mercy, hath chosen some as vessels of Election, whom he hath decre'd to save, and by special graces and favours to make partakers of his heavenly Kingdom; and to shew *his justice* and hatred of sin, hath left others *as vessels of his wrath* and justice, to be lost in their sins, which for a time *he bears patiently with*, when they deserv'd present punishment, who can say that he hath done unjustly.

Ψ. 24. 26. which *vessels he hath also call'd*, &c. that is, he hath call'd some *of the Jews*, and many *of the Gentils* to be vessels of Election, as he foretold by his Prophet Osee, 2. 24 *I will call that which is not my People, my People* . . . and I will make them the *Sons of the living God* Ψ. 27. 27. And as it was also foretold by the Prophet Isaias, of all the numerous Nation of the Jews, only *a remnant shall be saved*, by their obstinacy in not receiving, and refusing to believe in their Messias. For *finishing his word*, and *reducing it by his justice to a little*, because *the Lord will bring to pass his word reducing it to a small compass upon the Earth*. The sense and construction of this verse, is equally obscure in the G. and in the latin text: the true sense seems to be, that *finishing his word*, or fulfilling his promises to Israel, those that are to be saved, will be *reduc'd* by his justice for their sins, to *a few*, because, tho' he *bring to pass his word*, and his promises, the saved among the Israelites, will be *reduc'd* to a small compass, in comparison of the great number of the Gentils. This exposition agrees with the rest of the text, and with what follows, and was foretold by Isaias c. 1. 9. that *unless the God of Sabaoth* [of Hosts] had thro' his mercy *left them a seed*, a small number, they would all in a manner have deserv'd to be utterly destroy'd like Sodom and Gomorrha.

Ψ. 30 32. *What then shall we say*, or what shall we conclude from these testimonies of the scripture, but this paradox, as S. Chrys: calls it, that they who sought for justice or sanctification found it not, and they who did not seek it, found it, i, e, the Jews, who sought for this justice by the works of their Law, which they magnify'd so much, have not attained to that *Law* that could make them just, whereas the Gentils, who had no such written law to confide in, have only sought to be justify'd by the *Faith* and Law of Christ, by which they have met with justice and Sanctification.

Ψ. 33. 34. Why then have not the Jews been justify'd? because *they stumbl'd against the stumbling stone*: i, e, the doctrine of Christ crucify'd has been a scandal to the Jews, at which being offended, they would not own him for their Messias. Yet *whosoever believes in him*, and follows his Law and doctrine, *shall never be confounded*, but obtain justification and salvation.

(a) Ψ. 3. *Anathema esse a Christo*, ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ. *From ἀνάθεμα εἶναι.* See ἀνάθεμα, and ἀνάθημα in Leghs critic. fac.

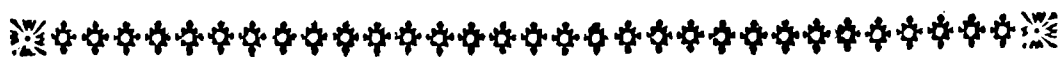
See S. Chrys. hom. 16. pag. 136. Ed. Sav. where he says, that to expound S. Paul, as if he wish'd to die for Christ's sake, is a childish exposition, not worthy of the great charity of S. Paul, that it deserves no confutation ἐκ ἑστὶ ταῦτα ἐκ ἑστὶ ... ἐδὲ γὰρ ἀντιλέγειν πρὸς ταῦτα ἄξιον. He thinks that S. Paul was willing to be separated, not from the love of Christ (God forbid) but from the glory of the Kingdom of heaven. pag. 135. ἁλλοτριωθῆναι ἐκ τῆς ἀγάπης αὐτοῦ, μὴ γένοιτο, ἀλλὰ τῆς ἀπολάυσεως ἐκείνης, καὶ τῆς δόξης.

(b) Ψ. 1. *Qui est super omnes Deus benedictus in sacula. Amen* ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας Ἀμήν.

(c) Ψ. 18. *Et quem vult indurat.* Ἐκ. S. Aug. l. de Gra. & Lib. Arb. c. 23. *Deus induravit cor Pharaonis, & ipse Pharaon per Liberum Arbitrium. Querimus meritum obdurationis & invenimus: meritò namque peccati, universa massa damnata est: nec obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam ... querimus autem meritum misericordia, nec invenimus, quia nullum est, ne gratia evacuetur, si non gratis donetur, sed meritis redditur. Obduratio Dei est, nolle misereve* Ἐκ. — *Pharaon, says S. Chrys. was a vessel of Anger, but this was from himself* καὶ παρ' ἑαυτοῦ.

(d) Ψ. 20. *ô homo tu quis es?* Ἐκ. *The Apostle, says S. Chrys. p. 142. do's not say, that this cannot be answer'd, but that such questions are impertinent, because we cannot understand what God do's* Ἐκ. & λέγει ἄτι ἀδύνατον τοιαῦτα λύειν, Ἐκ.

(e) Ψ. 21. *Annon potestatem habet figulus* Ἐκ. S. Chrys. p. 142. *expressly takes notice that we must not by this comparison pretend that man has not free will* Ἐκ. ἐνταῦθα & τὸ αὐτεξέσιον ἀναιεῶν Ἐκ.



C H A P. X.

1. **B** Rethren, my heart's desire, and my prayer to God is for them unto the Salvation.

2. For I bear them witness that they have a zeal of God, but not according to knowledge.

3. For being ignorant of the justice of God, and seeking to establish their own, they have not submitted themselves to the justice that is of God.

4. For the end of the Law, is Christ, unto Justice to every one that believeth.

5. For Moyfes wrote, that the man who shall do the justice, which is by the Law, shall live in it.

6. But the justice, which is by faith, speaketh thus :
 " say not in thy heart : who shall mount up to heaven ? "
 that is, to bring Christ down :

7. Or who shall descend into the Abyss ? that is, to call
 Christ again from the dead ?

8. But what faith the Scripture ? the word is near thee,
 in thy mouth, and in thy heart : this is the word of faith,
 which we preach.

9. For if thou confests with thy mouth the Lord Jesus
 Christ, and shalt believe in thy heart, that God hath
 rais'd him up from the dead, thou shalt be saved.

10. For with the heart we believe unto Justice, and
 with the mouth Confession is made unto Salvation.

11. For the Scripture saith : whosoever believeth in him,
 shall not be confounded.

12. For there is no distinction between the Jew, and
 the Gentil ; for the same Lord is over all, rich towards
 all that call upon him.

13. For whosoever shall call upon the name of the Lord,
 shall be saved.

14. But how shall they call upon him, in whom they
 have not believed ? or how shall they believe him, whom
 they have not heard of ? or how shall they hear without
 a preacher ?

15. And how shall they preach unless they be sent, as
 it is written : how beautiful are the feet of them that preach
 good things ?

16. But all obey not the Gospel. For Isaias saith : Lord
 who hath believed the things they have heard from us ?

17. Therefore faith is by hearing, and *this* hearing is
 by the word of Christ.

18. But I say : have they not heard ? yes truly their sound
 went over all the Earth, and their words unto the
 bounds of the world.

19. And I say again : hath not Israel known *it* ? Moyses
 first saith : I will bring you to emulation of that which is
 not a Nation : I will provoke you to anger against an un-
 wise Nation.

20. And Isaias is bold, and saith : I have been found by

them that fought me not : I have appear'd openly to them, that asked me no question.

21. But he saith to Israel : All the day have I spread forth my hands to a people that believeth not , and that was contradicting me.

A N N O T A T I O N S.

ψ. 1. *Is for them*, i, c. for *Israel*, or the Israelites, named before,

ψ. 3. *Seeking to establish their own justice*, i, e, for *justice*, or to be justify'd by their own works, or the works of their written Law.

ψ. 4. *For the end of the Law is Christ*, that is, the written Law, and all it's precepts, and ceremonies were design'd to dispose men to receive Christ the Messias, and to be justify'd by faith in him, and by his Grace.

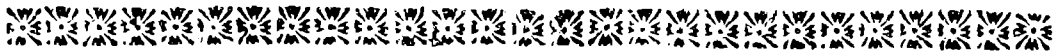
ψ. 5. 7. *Moyse Lev. 18. 12. wrote that the man, who doth the justice that is by the Law, shall live in it*, or by it, i, e, shall have the recompence of a long temporal life, or even an everlasting life, by joining a Faith in Christ their Redeemer, that was to come. *But the, justice that is by faith, speaketh thus*, that is Moyse speaketh thus of it, Deut 30. *say not in thy heart, who shall mount up to heaven*, &c. the Apostle gives us the spiritual sense of the words, by adding *to bring Christ down*. &c. the sense is, that it is now fulfill'd in the new Law. when Christ is come from heaven by his Incarnation, and is also again risen from the *abyss* by his resurrection : and therefore,

ψ. 8. *The word is near thee*, is near to every one, who to be justify'd and sav'd, need but believe, and comply with the doctrine of the Gospel which we preach, and make *a confession*, or profession of it *with his mouth*, and then whether he hath been Jew or Gentil, he shall not be confounded.

ψ. 14. *But how shall they believe*, &c. He shews the necessity of preachers, and that all true preachers must *be sent*, and have their Mission from God — *but who hath believ'd the things they have heard from us* [a] *Lit our hearing* ? The Prot: translation, *our report*. Some expound it thus: who hath believ'd the things we have heard from God, and which we have preach'd ? the common Interpretation is, who hath believ'd, what he hath heard from us ?

ψ. 18. 21. *But I say, have they not heard* ? He puts an objection, and by his answer shews the Jews are inexcusable in not believing, since the Gospel has been preach'd all the world over, and in places where the Jews were, as it was foretold : and also because the Gentils every where have believ'd : which even excites you Jews to jealousy against them, as Moyse foretold deut. 32. 21. that is, when you now see, that the Gentils, which you despised so much, by believing in Christ, have receiv'd the Gifts of the H. Ghost, of working miracles, of speaking tongues, of prophecy, &c.

ψ. 16. *Quis credidit auditui nostro ?* τῷ ἀκοῇ ἡμῶν,



C H A P. X I.

1. **I** Say then : hath God cast off his People ? God forbid. For I also am an Israelite of the seed of Abraham, of the Tribe of Benjamin.

2. God hath not cast off his People, which he foreknew. Know you not what the Scripture saith of Elias ? how he addresseth himself to God against Israel ?

3. *Saying* : Lord they have kill'd thy Prophets, they have digg'd under thy Altars : and I am left alone, and they seek my life.

4. But what is the divine answer to him ? I have reserv'd to my self seven thousand men, who have not bow'd their knees to Baal.

5. In like manner also at this time there is a remnant saved according to the Election of Grace.

6. And if by grace, it is not now by works ; otherwise Grace is no more Grace.

7. What then ? Israel hath not obtain'd that which they sought for : but the chosen part hath obtain'd it : and the rest were blinded.

8. As it is written : “ God hath given them the Spirit of Insensibility : eyes not to see with, and ears not to hear with, even until this day. “

9. And David saith : “ Let their table become a snare, and a trap, and a stumbling block, and for a recompence to them.

10. Let their eyes be darken'd, that they may not see : and keep their back always bent down.

11. I say then : Have they stumbled so as to fall down ? God forbid. But by their offending, salvation is come to the Gentils, that they may be emulous of them.

12. Now if their offense be the riches of the world, and their diminution the riches of the Gentils, how much more their fulness ?

13. For I say to you Gentils : As long indeed as I am

the Apostle of the Gentils , I will honour my ministry ;

14. If by any means I may provoke to emulation those of my Flesh , and may save any of them.

15. For if the loss of them , be the reconciliation of the World ; what will the receiving *of them* be , but a coming to life again from the dead ?

16. And if the first fruit be Holy , so also the mass : and if the root be holy , so also the branches.

17. And if some of the branches have been broken off, and thou being a wild olive , hast been ingrafted in them ; and hast been made a partaker of the root , and of the fatness of the olive-tree ,

18. Boast not against the branches. And if thou dost boast , thou bearest not the root , but the root thee.

19. Thou wilt say then : the branches have been broken that I might be ingrafted.

20. Well: They have been broken because of their incredulity : and thou standest by Faith. Be not high-minded, but fear.

21. For if God spar'd not the natural branches , *fear* lest he also spare not thee.

22. Behold therefore the goodness , and the severity of God : his severity indeed , towards them , who have fal'n: but towards thee the goodness, of God , if thou continue in goodness, otherwise thou also shalt be cut off.

23. And they likewise, if they abide not in their incredulity, shall be ingrafted: for God is able to ingraft them again.

24. For if thou wast cut out of the olive-tree wild by nature , and contrary to nature hast been ingrafted into the good Olive-tree ? how much more shall these which are the branches by nature , be grafted into their own olive- tree ?

25. For I would not , Brethren , have you ignorant of this Mystery : [lest you be wise in your own conceit] that blindness hath happen'd to Israel in part , until the fulness of the Gentils should come in ,

26. And so all Israel should be sav'd , as it is written : there shall come out of Sion , who shall deliver , and turn away impiety from Jacob.

27. And this is the covenant from me to them, when I shall take away their sins.

28. According to the Gospel, *they are* enemies indeed for your sake: but according to Election, they are most dear for the sake of the Fathers.

29. For the Gifts, and calling of God, are without *his* repenting *himself* of them.

30. For as you also heretofore did not believe God, but now have obtain'd mercy on the account of their incredulity:

31. So have these now not believ'd unto mercy for you; that they also may obtain mercy.

32. For God hath shut up all in Incredulity; that he may have mercy on all.

33. Oh the depth of the Riches of the wisdom, and of the knowledge of God: how incomprehensible are his judgments, and how unsearchable his ways!

34. For who hath known the mind of the Lord? or who hath been his Counsellor?

35. Or who hath first given to him, and it shall be returned to him again?

36. For from him, and by him, and in him are all things: to him be glory for ever. Amen.

ANNOTATIONS.

S. Paul in this Chapter endeavours to comfort the Jews, tho' the greatest part of them were rejected for their blindness, and to admonish the converted Gentils, not to boast for being call'd and converted, but to persevere with humility, and the fear of God.

ψ. 1. 2. *God hath not cast off his people*, that is, not all of them, nor hath he cast off those, whom *he foreknew*, and decreed to save.

ψ. 3. 4. *The scripture saith of Elias*, He brings the Example of Elias living among the 10 Tribes of Israel, when all the people were forbidden to go and adore in the Temple of Jerusalem, when the altars of the true God were destroy'd, and almost all in these Tribes were fal'n into Idolatry, and worshipp'd *Baal*: he complains, as if he were left alone in the worship of the true God. But *the divine answer* shew'd him his mistake. *I have reserv'd to me 7000 men* &c. some take notice, that seven is divers times put for a great number, as three and a half for a small number: however besides these 7000, all in the Kingdom of Juda remain'd firm in the worship of the true God. In like manner *a remnant* is now saved by the election of Grace by God's free and liberal gift of his divine grace.

Some pretended Reformers of the Faith of the Church, bring this as an argument, that the church of God may fail, and fall into Errors. It is sufficient to answer, that there's a wide difference betwixt the Jewish Synagogue, which brought nothing to perfection, and the Church of Christ, which he *built upon a rock*, with which he has promised to *be to the end of the world*, and *guide them by the spirit of Truth*.

Ψ. 6. *If by works... grace is no more Grace*. The Election of God and the first grace at least, is always without any merits on our part: but if we speak of works done in the state of Grace, and by the assistance of God's grace, we cooperate with the graces given, and by thus cooperating, we deserve and merit a reward in Heaven.

Ψ. 8. — 10. *God hath given them* (permitted them, says S. Chrys. to fall into) *the Spirit of insensibility*. Lit.. *the spirit of* (a) *compunction*. Compunction is not here taken, as in some spiritual writers, for a great sorrow for sins. In the Latin-vulg. Isa. 6. 9- it is call'd the *spirit of slumber*, as in the Prot. Translation. We cannot have a better Judge of the sense of the word than S. Chrys: who tells us, that it signify's *a habit of the soul*, firmly fix'd in *evil*, and an insensible disposition: as saith he, persons under a pious compunction, are not to be remov'd from their good resolutions, so the wicked under a harden'd compunction, are nail'd as it were to vice. And that here this is the true sense, appears by the following words out of Isaias: *he hath given them eyes not to see* &c. And also out of David, Psal. 68. 23. *Let their table become a snare* &c. we may understand the spiritual food of the word of God, and of the Scriptures which by the blindness of this people, have serv'd to their greater condemnation. — And for a recompence, that is, for a just punishment of their obstinacy — *And keep their back always bent down*, a Metaphor to represent the condition of such, who are under heavy oppressions.

Ψ. 11. — 15. *Have they stumbl'd so as to fall down? God forbid*. i, e, their fall is not irreparable, or so as never to rise again: but by their offending, Salvation (thrô the liberal mercy of God) is come to the *Gentils that they*, the Jews, may be *emulous* of the Gentils, and of their happiness, and so may be converted. — *How much more their fulness?* as if he should say: if the obstinacy of so many Jews, seem to be an occasion, upon which God, whose mercy calls whom he pleaseth, hath bestow'd the riches of his Graces on other Nations, and while the glory of the Jews, the elect people of God, has been *diminish'd*, the Gentils have been made happy, how much more glorious *will be their fulness*, that is, according to the common Interpretation, will be the reestablishment and conversion of the Jews hereafter, before the end of the world. See S. Chrys. *op. 10.* p. 164. S. Hilar. in Psal. 58. S. Hierom in c. 3. Osee. Habac. 3. S. Aug. l. 20. de Civ: c. 29. Then [Ψ. 15.] the *receiv'ing* of them into the Church, and their conversion to Christ, shall be like a *coming to life again from the dead*, when the Jewish nation in general, shall rise from the death of sin, and their harden'd infidelity, to the life of Faith and Grace. — These

things I speak to you *Gentils*, to *honour* and comply with my *ministry* of being your *Apostle*: yet endeavouring at the same time, if by a pious emulation, or by any other way, I may be able to bring any of my *Flesh*, or of my Brethren, the Jews, to be *fav'd* by the Faith of Christ.

¶ 16. 25. *If the first fruit* (See the G. word] *So also the lump*, so also the rest, the product that follows. He alludes to the offering made by the Law of the first fruit, which was to acknowledge that all good things were from God, and to bring a blessing upon the rest. *If the root be holy, so also are the branches*, By the *root*, says S. Chrys, he understands Abraham, and the Patriarchs, from whom all the Jewish nation proceeded, as Branches from that root: and these *branches*, are to be esteem'd *holy*, not only because of the root they proceeded from, but also because they worshipp'd the true God. And if *some*, or a great part of *these branches*, have been *broken off*, they may, as it is said ¶ 23. be ingrafted again. And you Gentils ought to remember that you were of yourselves *a wild olive tree*: and it is only by the merciful call of God, that you have the happiness to *be ingrafted* upon the same root of the Patriarchs, and so by imitating the Faith of Abraham, are become his spiritual children, and heirs of the promises, and by that means have been made partakers of *the root*, and of the sap, and *fatness* of the sweet *olive tree*. Remember that you *bear not the root*, nor were you the root that was holy, *but the root beareth you*, and that being branches of a wild olive, you ought naturally still to bear bad fruit, tho' ingrafted on the root of a sweet olive. 'Tis only by the mercies of God, if you bring forth good fruit. Do not then be *high minded*, nor boast, but *fear*, and endeavour to *continue in goodness*, lest God also *spare not you*, but *cut you off*, as unprofitable branches. And let me tell you, as to the Jews, if they do not *remain in their incredulity*, God is able to ingraft them again into their own olive tree, and it seems more easy, that they, who are naturally branches of the sweet olive tree, should bring forth good fruit, when they shall be ingrafted in their own olive tree, being of the race of Abraham, to whom the promises were made.

¶ 25 ——— 32. *I would not have you ignorant of this mystery*, this hidden Truth of God's justice and mercy, that blindness *hath happen'd to Israel in part*, or to part of them, *until the fulness of the Gentils should come in* by the conversion of all Nations: and then *all Israel shall be saved*, when they shall submit to the faith of Christ: as it written by the Prophet Isaias 59. 20 *there shall come out of Sion, who shall deliver them*, that is, their Redeemer Christ Jesus, who is indeed come already, but who shall then come to them by his powerful grace. This is my *covenant* with them.

¶ 28. *According to the Gospel for your sake they are become enemies*, i. e. enemies both to you, because they see the Gospel preach'd and receiv'd by you, and enemies to God, because he has rejected them at present for their willful blindness: yet *according to Election* (God having once made them his elect, and because of their forefathers, the Patriarchs,

they are most dear to him : for the gifts and calling of God are without his repenting of them , in as much as God is unchangeable , and his promises made absolutely , cannot fail.

Ψ. 30 — 32. You heretofore did not believe, and have obtain'd mercy on the account of their incredulity , which was an occasion of God's sending his preachers to you , but the cause of your Salvation , is God's mercy — that they also may obtain mercy , i , e , God has permitted their incredulity , that being a greater object of pity, he may shew greater mercy in converting them by the free gift of his Grace — For God hath shut [b] up all , i , e , has permitted at different times, both Gentils and Jews , to fall into a state of unbelief , that the Salvation of all may be known to come, not from themselves, but as an effect of his mercy and Grace.

Ψ. 33. — 36. *Oh the Depth &c.* After he hath spoken of the Mysteries of his Grace, and Predestination, of his Mercy and Justice, which we must not pretend to dive into, he concludes this part of his Epistle , by an exclamation to teach us a submission of our judgment , as to the secrets of his Providence , which we cannot comprehend. *How incomprehensible are his judgments &c.* — *who hath first given to him, and it shall be return'd to him again ?* that is, no one by any merit on his part , can first deserve God's favours and mercy , by which he prevents us. — *All are from him* , from God, or from Jesus Christ as God, and *by him* , who made, preserves and governs all things , and *in him* , with our continual dependence : for in him we live , we move and we are. In the G. it is, *unto him* (c) to signify he is also our last end. See the notes John c. 1. p. 315.

[a] Ψ. 8. *Spiritus compunctionis.* πνεῦμα κατανύξεως. In the Latin-Vulgat Isa : 29. 10. the same G. words are translated , *spiritum soporis.* The Spirit of slumber. See Mr. Legh. Crit. Sacra on the word κατανύσσω S. Chrys. ὁμ. 10. p. 163. κατανύξιν ἐνταῦθα τὴν περὶ τὸ χεῖρον ἔχειν τῆς ψυχῆς &c. See a Lapid. S. Chrys. in the same place , κατανυγῆναι γὰρ ἑδὲν ἑτέρον ἐστὶ ἢ τὸ ἐμπαγῆναι , καὶ προσηλωθῆναι.

[b] Ψ. 22. *Conclusit omnia.* G. πάντα — [c] Ψ. 36. & in ipso, καὶ εἰς αὐτόν.



CHAP. XII.

1. **I** Beseech you therefore Brethren by the mercy of God, that you exhibit your Bodies , a living sacrifice , Holy , pleasing to God , a reasonable service from you.

2. And do not conform yourselves to this world , but be reform'd in the newness of your mind ; that you may

prove what is the good , and the acceptable , and the perfect will of God.

3. For I say thro' the grace given to me , to all who are among you ; not to be more wise than it behoveth you to be wise , but to be wise unto sobriety , and *this I say* to every one as God hath distributed to him the measure of Faith :

4. For as in one Body we have many members , but all the members have not the same function.

5. So we being many are one Body in Christ , and each one , members one of another.

6. Having also different Gifts according to the Grace , that hath been given to us , whether Prophecy according to the proportion of faith :

7. Or ministry as to ministering , or he that teacheth by doctrine ,

8. He that exhorteth by exhortations , he that giveth with simplicity , he that ruleth with solicitude , he that sheweth mercy with cheerfulness.

9. Love without dissimulation. Hating evil , adhering to that which is good.

10. Loving one another with the charity of Brotherhood ; with honour preventing one another.

11. With solicitude not slothful : fervent in Spirit ; serving the Lord :

12. Rejoycing with hope : patient in tribulation : constant in prayer :

13. Communicating to the Saints in their necessities : pursuing Hospitality.

14. Bless them that persecute you : bless , and curse not.

15. To rejoyce with them that rejoyce : to weep with them that weep :

16. Being of one mind one to another : not high-minded , but condescending to them of a low condition. Be not wise in your own conceit.

17. Returning to no one evil for evil : Contriving good things , not only in the sight of God , but also in the sight of all men.

18. If it can be done , as much as is on your part , having peace with all men :

19. Not revenging yourselves my dearly beloved, but give place to wrath: for it is written: Revenge to me: I will repay, "saith the Lord.

20. "But if thy enemy be hungry, feed him: if he be thirsty, give him to drink: for in doing this, thou shalt heap coals of fire upon his head."

21. Be not overcome by evil, but overcome evil by good.

AN NOT A T I O N S.

Ψ. 1. *That you exhibit your bodies a living sacrifice.* And how must this be done, says S. Chrys. hom. 20? Let the Eye abstain from sinful looks and glances, and it is a sacrifice; the tongue from speaking ill, and it is a sacrifice, &c. — *a reasonable service, or worship (a) from you*, nothing being more reasonable, than for men to serve God with their souls and bodies, &c.

Ψ. 2. *To be wise unto sobriety*, not pretending to be more wise, or more knowing than you are — *as God hath distributed to him, to every one the measure of Faith*: the sense by what follows is, that every one make the best use, for the glory of God, and the good of his neighbour, of those Gifts and Graces, which he hath receiv'd together with the Faith of Christ, i.e., of *Prophecy*, or the Gift of interpreting past Prophecies, or of foretelling things to come, of *exhorting*, of *ministring* as to those functions, which belong to the ministers of the Gospel, &c.

Ψ. 13. *Communicating (b) to the Saints in their necessities*, making them partakers of what you have by relieving them.

Ψ. 16. *Condescending to them of a low condition*, in the Spirit of charity and sweetness. See Luke. 2. 48. pag. 203. Vol. 1.

Ψ. 18. *If it can be done, have peace with all*, i.e., if it can be without prejudice to truth and justice, &c. And even when others wrong you, seek not to revenge yourselves, but leave your cause to God. Do good Offices even to those that do evil to you. — *Give place to wrath.* This we do, says S. Chrys. when we leave all to God, and endeavour to return good for evil.

Ψ. 20. *Thus thou shalt heap coals of fire upon his head.* This figurative way of speaking is differently expounded. Some say, in as much as by this means thou shalt make him liable to greater punishments from God. Others, as S. Hierom, and S. Aug. by *coals of fire* understand kindnesses and benefits, which shall touch the heart, and inflame the affections even of thy Enemies, which shall make them sorry for what they have done, and become thy friends.

(a) Ψ. 1. *Rationable obsequium*, λογικὴν λατρείαν.

(b) Ψ. 13. *Communicantes*. κοινωνῶντες. κοινωνεῖν often used by S. Paul for making others sharers by giving to them.



C H A P. XIII.

1. **L** Et every soul be subject to higher powers : for there is no power but from God : and the *powers* that are , are ordained of God.

2. Therefore he that resisteth power , resisteth the ordinance of God. And they who resist , bring damnation to themselves :

3. For Princes are not a terrour to a good work , but to an evil one. Wilt thou then not be in apprehension of power ? do good, and thou shalt have praise by it :

4. For he is God's minister unto thee for good. But if thou do'st evil , be afraid : for he beareth not the sword in vain. For he is the minister of God : a revenger to execute wrath on him that doth evil.

5. Wherefore be you subject of necessity : not only by reason of wrath , but also for conscience-sake.

6. For it is for this cause also that you pay tribute : they being the ministers of God , serving for this very purpose.

7. Render therefore to all their dues : tribute to whom tribute *is due* : custom to whom custom : fear to whom fear : honour to whom honour *is due*.

8. Owe no man any thing , but that of loving one another : For he that loveth his neighbour , hath fulfill'd the Law.

9. For *these* : Thou shalt not commit adultery : thou shalt not kill : thou shalt not steal : thou shalt not bear false witness : thou shalt not covet : and if there be any other commandment , it is comprised in this word : thou shalt love thy neighbour as thyself.

10. Love worketh no evil to the neighbour. Love then is the fulfilling of the Law.

11. Moreover knowing this time ; that now is the hour for us to rise from sleep : for now our salvation is nearer , than when we believ'd.

12. The night is gone before, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of Light.

13. Let us walk honestly as in the day: not in rioting, and drunkenness; not in chambering, and impurities, not in contention, and emulation:

14. But put on the Lord Jesus-Christ; and make no provision for the flesh in its lusts.

ANNOTATIONS.

Ψ. 1. *Let every soul, or every one, be subject, &c.* The Jews were apt to think themselves not subject to temporal Princes, as to taxes, &c. and lest Christians should misconstrue their Christian Liberty, he here teacheth them, that every one [even Priests and Bishops, says here S. Chrys.] must be subject and obedient to Princes, even to Heathens, as they were at that time, as to Laws that regard the policy of the Civil Government, honouring them, obeying them, and their Laws, as it is the will of God, because the power they act by, is from God. So that *to resist them*, is to *resist God*. And every Christian must obey them even for conscience-sake. S. Chrys. takes notice that S. Paul do's not say, that there is no Prince but from God, but only that there is no power but from God, meaning no lawful Power, and speaking of true and just Laws. See hom. 23.

Ψ. 8. 9. *But that of loving one another.* This is a debt, says S. Chrys. which we are always to be paying, and yet always remains, and is to be paid again. — This *love of our neighbour is the fulfilling of the Law*, of all the precepts that regard our neighbour. Nay he that loves his neighbour, as he ought, loves him for God's sake, and so comply's with the other great precept of loving God: and upon these two precepts (as Christ himself taught us, Matt. 22. 40.) *depend the whole Law, and the Prophets.*

Ψ. 10. *Love worketh no evil to the neighbour.* (b) This, by the G. is the true construction, and not, the love of our neighbour worketh no evil, as it might be translated from the Latin.

Ψ. 11. *Now our Salvation is nearer than when we believ'd.* Some will have the sense to be, that our Salvation is now nearer, when the Gospel is preach'd, and Christ offers us his Graces, than when we believ'd the Messias was to come. Others expound it, that the more of our Life is spent, we come nearer to the Judgment of God, and to the Salvation promised in heaven.

Ψ. 12. *The night is gone before*, i. e. the night of sin and infidelity, in which you lived, before you began to serve Christ.

Ψ. 13. *Let us walk honestly as in the day-time*, as men are accus-tom'd to do in the light, without being afraid that their works come to light — *Not in rioting and drunkenness, not in chambering, [&c]*

(so Rhem: and Prot. Mr. N... not in *beds and impurities*, not in immodest disorders, ——— but put on the Lord Jesus Christ: to put on, is a metaphor used in the Scripture, as when it is said, *put on the new man*, &c. And make no provision for the flesh in it's lusts., i, e, do not take care, nor pamper and indulge your appetite in eating and drinking, so as to increase your disorderly inclinations, but keep them in due subjection.

(a) Ψ. 1. *Non est potestas, ἐξουσία, nisi à Deo.* S. Chrys. ὁμ. κγ. p. 189. ἔκ ἔπιν, ἔ γάρ ἐστιν ἀρχὴν εἰ μὴ ὑπὸ τῷ θεῷ, ἀλλὰ περὶ τῷ πράγματι διαλεγέται λεγὼν, ἔ γάρ ἐστιν ἐξουσία.

(b) Ψ. 10. *Dilectio proximi malum non operatur, i, e, dilectio non operatur malum proximi, vel proximo.* ἡ ἀγάπη τῷ πλησίον κακὸν ἔκ ἐργάζεται. — (c) Ψ. 13. *Non in cubilibus, μὴ κούταις, which may signify beds, chambers, or immodest actions.*



C H A P. XIV.

1. **N**OW take to yourselves him that is weak in faith, not with disputes about thoughts.

2. For one believeth that he may eat all things: but he that is weak, let him eat herbs.

3. Let not him who eateth despise him that eateth not: and he who eateth not, let him not judge him that eateth: For God hath receiv'd him.

4. Who art thou that judgest another man's servant? To his own master he standeth, or falleth: and he shall stand: for God is able to make him stand.

5. Now one man judgeth between one day and another: and another man judgeth every day: Let every one abound in his own sense.

6. He that hath regard to the day, regardeth it unto the Lord: and he that eateth to the Lord: for he gives thanks to God. And he that eateth not, eateth not to the Lord, and giveth thanks to God.

7. For none of us liveth to himself, and no one dieth to himself

8. For whether we live, we live to the Lord, or whether we die, we die to the Lord. Therefore whether we live or die, we are the Lord's.

9. For to this end Christ died, and rose again, that he might be Lord both of the dead and of the living.

10. But thou why judgest thou thy Brother, or why do'st thou dispise thy Brother? for we shall all stand before the judgment-seat of Christ.

11. For it is written: "*As I live, saith the Lord, Every knee shall bow to me: and every tongue shall confess to God.*"

12. Every one then of us shall give an account of himself to God.

13. Let us therefore no more judge one another: but judge this rather, that you put no stumbling block, nor scandal to your brother.

14. I know, and am confident in the Lord Jesus, that nothing is unclean of it self, but to him that supposeth any thing to be unclean, it is unclean.

15. For if upon the account of meat, thy Brother be grieved, thou walkest no more according to charity. Destroy not him on the account of thy meat, for whom Christ died.

16. Let not then what is our good, be ill spoken of.

17. For the Kingdom of God is not meat, and drink: but justice and peace, and joy in the Holy Ghost:

18. For he that in this serveth Christ, pleaseth God, and is approved of men.

19. Let us then pursue the things that are of peace: and let us keep the things that are of edification towards one another.

20. Destroy not the work of God on the account of meat. All things indeed are clean: but it is evil for a man who eats with giving offence.

21. It is good not to eat flesh, and not to drink wine, nor *any thing*, by which thy Brother is offended, or scandalized, or made weak.

22. Hast thou faith? Have it to thy self before God: happy is he that condemneth not himself in that which he alloweth of.

23. But he who maketh a distinction, if he eat, is condemn'd; because it is not according to faith: for what ever is not according to faith, is a sin.

A N N O T A T I O N S.

ψ. 1. *Not with disputes about thoughts*, (a) i e, without blaming or condemning the thoughts, and reasoning (as it appears by the Greek)

of those new Converts , who had been Jews , and who were still of this opinion , that they ought to abstain from *meats* forbidden by the Jewish Law, and observe the Jewish Festival *days*. You must charitably bear with the weakness of such converts.

¶ 2. For one that is not so weak , but well instructed *believeth*, is persuaded, that *he may eat all things* , the distinction of *clean* and *unclean* meats being no longer obligatory under the new Law of Christ. He that is yet weak , and not convinc'd of this Christian liberty , let him *eat herbs* , or such things as he esteems not forbidden. It is likely some of them abstain'd many times from all manner of Flesh, lest they should meet with what had been offer'd to Idols or lest something forbidden by the Law might be mix'd.

¶ 3. 4. *God hath receiv'd him* that eats of any meats , he accounts him his servant , and will reward him as such. — *God is able to make him stand* , and will justify him before his Tribunal.

¶ 5. *And another man judgeth every day* , i , e , thinks every day to be taken away, that was to be kept , merely because order'd under the Jewish Law. And now since both they who keep days , or do not keep them; and they who *eat*, or who *abstain*, do these things with a regard to God , and according to their conscience , let no one judge, or condemn the one party , nor the other : in these things *let every man abound in his own sense*.

It is without grounds that some would pretend from hence , that Christians cannot be bound to fast , or abstain from flesh on certain days. The Apostle speaks only of the distinction of meats call'd *clean* and *unclean* , and of *Fasts* or *Feasts* particular to the Law of Moyses. It do's not follow from hence that the Catholic-church hath not power to command days of fasting and abstaining for self denial or humiliation.

14. *Nothing is unclean of it self* , because the law that made them unclean , is not now binding of it self, yet a man must not act against his conscience, neither must he, when he can avoid it , scandalize or offend the weak : nor cause divisions and dissensions.

¶ 16. *Let not that which is our good* , or which we have a Christian Liberty to do with a good conscience , *be ill spoken of*, because of the disputes and quarrels you have about it.

¶ 17. *The Kingdom of God is not meat* , &c. It do's not consist in eating, nor in abstaining , both which may be done without sin , but in *justice* , *peace* , &c.

¶ 20. *Destroy not the work of God for meat* , i , e , do not hinder your Brother's salvation , *for whom* , whoever he be , *Christ* died who may be so offended at the Liberty, which you take , as to quit the Christian religion : or you may make him sin against God, by eating by your example against his weak conscience.

¶ 22. *Hast thou faith* (b) He doth not here mean , says S. Chrys: a faith to believe divine truths — But art thou by faith persuaded in mind and conscience , that to eat meats formerly forbidden , is now lawful , *have it within thy self* , remain in this Faith and conscience , but make it not appear , when it is prejudicial to thy weak Brother. —

Happy is he that condemneth not himself, that maketh not himself liable to condemnation, by giving scandal, by using that liberty, which he is convinc'd is allow'd. Or happy is he that adleth not against his conscience, by doing what he sees is allow'd of by others, but which his conscience tells him he ought not to do.

Ψ. 23. *He who maketh a distinction*, or who judgeth that he ought to abstain from such meats; if he eat, is self condemn'd, because he acted not according to his Faith. For whatever a man doth, and is not according to what he believeth he may do, or whatever is against a man's conscience, is sinful in him. 'Tis a mistake of the sense of this place, to pretend that every moral action done by an infidel, must needs be a sin, as when he gives an alms to-relieve the necessities of the poor.

[a] Ψ. 1. *Non in disceptationibus cogitationum*, μη εἰς διακρίσεις διαλογισμῶν. *Non in condemnationem rationum vel cogitationum*,

[b] Ψ. 22. *Tu fidem habes?* upon which S. Chry. ὁμ. κς. p. 209. ἡ τὴν περὶ δογματῶν (πίστιν) ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως.



CHAP. XV.

1. **N**OW we who are stronger must bear the Infirmities of the weak, and not please ourselves.

2. Let every one of you please his neighbour for his good unto edification.

3. For Christ pleased not himself, but as it is written "the reproaches of them that reproach'd thee fell upon me."

4. For what things soever were written, were written for our instruction, that thro' patience, and the comfort of the Scriptures, we might have Hope.

5. And the God of patience and comfort, grant you to be of one mind one towards another according to Jesus Christ.

6. That with one accord, and one mouth you may glorify God, and the Father of our Lord Jesus Christ.

7. Wherefore receive one another, as Christ received you to the glory of God.

8. For I say that Christ Jesus was a minister of the Circumcision for the truth of God, to confirm the promises made to the Fathers.

9. But the Gentils are to glorify God for his mercy, as it is written: "therefore will I confess to thee o Lord among the Gentils, and will sing to thy name"

10. And he saith again : " Rejoyce you Gentils with his people. "

11. And again : " Praise the Lord all you Gentils : and magnify him all you people. "

12. And Ifaias saith again : " There shall be a root of Jesse, and who shall rise up to rule the Gentils , in him shall the Gentils hope.

13. Now the God of hope fill you with all joy , and peace in believing ; that you may abound in hope, and in the power of the Holy Ghost.

14. And I myself also Brethren am assured of you , that you are also filled with love , and replenish'd with all knowledge, so that you may be able to admonish one another.

15. But I have writ to you Brethren more boldly in some sort, as it were suggesting to your memory , by reason of the Grace, which is given me from God ,

16. That I should be the minister of Christ Jesus among the Gentils : sanctifying the Gospel of God , that the oblation of the Gentils may be acceptable, and sanctified in the Holy Ghost.

17. I have therefore glory thro' Jesus Christ before God.

18. For I dare not speak of any of those things, which Christ worketh not in me , unto the obedience of the Gentils , by word , and by deeds :

19. By the power of wonders and miracles , by the power of the Holy Ghost : so that from Jerusalem round about even to Illyricum, I have fully preached the Gospel of Christ.

20. And I have so preach'd this Gospel , where Christ was not yet nam'd , lest I shou'd build upon another man's foundation : but as it is written :

21. " They to whom nothing was publish'd concerning him , shall see , and they who have not heard, shall understand."

22. For which cause also have I been much hindred from coming to you, and have been hindred till now.

23. But now having no longer place in these countries, and having a great desire for these many years past to come to you :

24. When I shall begin my journey to Spain, I hope in

passing to see you, and that I shall be brought on in my journey thither by you, when I have first somewhat enjoy'd you.

25. Now then I am going to Jerusalem to be serviceable to the Saints.

26. For they of Macedonia and Achaia have thought fit to make some contribution to the poor Saints, who are at Jerusalem.

27. For it hath pleas'd them: and they are debtors to them: for if the Gentils have been made partakers of their spiritual things; they ought also to minister to them as to carnal things.

28. when therefore I shall have finish'd this, and have made good to them this fruit: I will take you in my way to Spain.

29. And I know that coming to you, I shall come in the abundance of the blessings of the Gospel of Christ.

30. I beseech you then Brethren by our Lord Jesus Christ, and by the Charity of the Holy Ghost, that you assist me in your prayers for me to God,

31. That I may be deliver'd from the unbelievers, that are in Judea, and that the offering of my service may be acceptable to the Saints in Jerusalem.

32. To the end that I may come to you in joy by the will of God, and with you may be refreshed.

33. Now the God of peace be with you all. Amen.

A N N O T A T I O N S.

ψ. 1. *We who are stronger &c.* The Apostle go's on with his exhortation not to scandalize, or offend such as are *weak*, and not well instructed in Faith. He brings the example of Christ, *who pleas'd not himself*, who submitted himself to the Law of circumcision, when he was above the Law, who bore with the weakness and sins of others, their reproaches, their blasphemies, which he could not but hate, but this to gain their souls.

ψ. 7. *Receive one another* in the spirit of charity, peace, patience, as *Christ receiv'd you*, and bore with your infirmities.

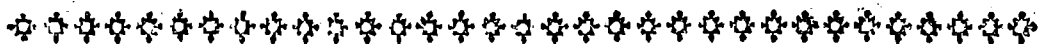
ψ. 8. He *was a minister of the Circumcision*, who came both for the Salvation of the Jews and of the Gentils, who preach'd and would have his Gospel first preach'd to the Jews, *for the truth of God's promises made to the Fathers*, that he the Messias, shou'd be sent for their Salvation; but at the same time also for the Salvation and Conversion of
the

the Gentils, which he confirms by divers evident testimonies of the holy Scriptures.

Ÿ. 15. 24. *I have written to you more boldly, as it were suggesting* &c. S. Chrys: admires with what mildness he addresseth himself to them, yet puts them in mind, that he is *the minister*, and the *Apostle of the Gentils*, in which he may have reason to glory or *boast* — *sanctifying the Gospel of God*, preaching it in a holy manner, that the Gentils may be sanctify'd by it. — But I *dare not*, I shall forbear to speak of any thing but my labours, I need not mention the power of *miracles* and *wonders*, which the *Holy Ghost* hath done by me in many places from *Jerusalem* to *Illyrium*, in places where Christ had not been preach'd by others. — And now having *no longer place*, nor occasion to preach *in the same Countries*, when I *begin my journey to Spain*, &c. by which it appears, he design'd at least to go into Spain.

Ÿ. 25, 28. *Now I am going to Jerusalem*, &c. By this S. Paul is thought to have written this Epistle from Corinth, when he was about to set forward for Jerusalem with the charities collected in Achaia and Macedonia for the poor Christians in Judea. This he calls to *minister* to the poor Saints, or to be *serviceable* to them. And to exhort others to the like charitable contributions, he says [Ÿ. 27.] *They are debtors to them*, that the converted Gentils are debtors to the converts, who had been Jews, as having been made partakers of the promises, particularly made to the People of the Jews, and sharers of those spiritual blessings, which Christ promised to the Jews, but were also conferr'd upon the Gentils. He looks upon it therefore reasonable that they relieve the Jews in their temporal wants. — The Apostle says, he goes *to make good to them this fruit*, to deliver to them these Contributions.

Ÿ. 29. *I know* by the spirit of God revealing it to me, that God will give *a blessing* to my labours, when I come to you. — That I may *be deliver'd* from the *unbelievers in Judea*, from the unbelieving Jews, foreseeing the Persecutions, he should there meet with. — That I may *be refresh'd* with you, have comfort by finding peace and union among you.



CHAP. XVI.

1. **I** Recommend to you Phebe our sister, who is employ'd in the ministry of the Church, which is at Cenchrea.

2. That you receive her in the Lord as becometh the Saints: and that you assist her in whatsoever business she may have need of you: for she hath assisted many, and myself also.

3. Salute Prisca and Aquila my assistants in Christ Jesus :

4. [Who for my life exposed their own necks : to whom not only I give thanks , but also all the Churches of the Gentils.)

5. And *salute* the Church which is in their house. Salute Epenetus beloved of me, who is the first fruits of Asia in Christ.

6. Salute Mary , who hath laboured much about you.

7. Salute Andronicus and Junias my Cousins, and fellow-captives : who are renowned among the Apostles , and who were before me in Christ.

8. Salute Ampliatus most dear to me in the Lord.

9. Salute Urban my fellow-labourer in Christ Jesus , and my beloved Stachys.

10. Salute Appelles approved in Christ.

11. Salute those , who are of the family of Aristobulus. Salute Herodion my kinsman : Salute those of the house of Narcissus , who are in the Lord.

12. Salute Tryphena , and Tryphosa ; who labour in the Lord. Salute my most dear Persis , who hath labour'd much in the Lord.

13. Salute Rufus chosen in the Lord , and his mother , and mine.

14. Salute Asynoritus , Phlegon , Hermas , Patrobas , Hermes , and the Brethren , who are with them.

15. Salute Philologus , and Julia , Nereus , and his sister , and Olympias , and all the Saints , who are with them.

16. Salute one another with a holy kiss. All the Churches of Christ salute you.

17. Now I beseech you Brethren , to observe those , who cause dissensions , and Scandals contrary to the Doctrine , which you have learnt , and avoid them.

18. For such persons serve not Christ our Lord , but their own belly : and by fair words , and kind speeches , seduce the hearts of the innocent.

19. For your obedience is publish'd in every place. I rejoyce therefore in you. But I would have you wise in good , and simple in evil.

20. And may the God of peace crush Satan speedily

under your feet. The Grace of our Lord Jesus Christ be with you.

21. Timothy my fellow-labourer saluteth you, and Lucius, and Jason, and Sosipater my kinsmen.

22. I Tertius who wrote the Epistle in the Lord salute you.

23. Caius my host, and the whole Church salute you. Erastus the Treasurer of the City saluteth you, and Quartus *our* Brother.

24. The Grace of our Lord Jesus Christ be with you all Amen.

25. Now to him, that is able to strengthen you according to my Gospel, and to the preaching of Jesus Christ, according to the revelation of the mystery kept secret from Eternity,

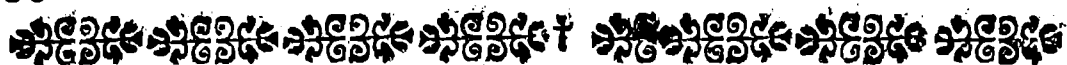
26. (Which is now made manifest by the scriptures of the Prophets according to the precept of the Eternal God for the obedience of Faith] known in all Nations;

27. To God the only wise, thro' Jesus Christ be honour and glory for ever and ever. Amen.

A N N O T A T I O N S.

¶ 1. *I recommend*, &c. He concludes with a number of salutations, to shew his affection for them. ——— *Phebe*, who is in the ministry or employ'd in the ministry, as women, call'd *diaconissæ* used to be, privately instructing Catecumens, assisting particularly at the baptizing of women, distributing charities, &c.

¶ 25- 27. *Now to him that is able*, &c. These three last verses in divers G. copies were found at the end of the 14.th. Chapter, where we find them expounded by S. Chrysostom. — *According to the mystery kept secret from eternal times*, or *from Eternity*, *now made manifest*, he means the mystery of Christ's incarnation, and man's Redemption, formerly reveal'd indeed to the Prophets, but now made *known to all nations*, in order to bring all men to *the obedience of the Gospel*, by embracing the Faith and doctrine of Christ.



THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO THE CORINTHIANS.

COrinth was the Capital of Achaia, a very rich and populous City, where S. Paul had preach'd a year and a half, and converted a great many. See Acts 18. 10. now having receiv'd a letter from them c. 7. 1. And being inform'd of divers disputes and divisions among them, c. 1. v. 11. he wrote this letter to them, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought him their letter. c. 16. 17. It was written about the year 56. not from Philippi, as it is commonly mark'd at the end of the G. copies, but rather from Ephesus.

The subject and main design of this Epistle was to take away the divisions among them about the Talents and merits of those who had baptiz'd and preach'd to them, and to settle divers matters of Ecclesiastical discipline. The Apostle justify's his mission, and his manner of preaching c. 1. 2. 3. 4. He teacheth them what was to be done with the man guilty of a scandalous sin of Incest. C. 5. He speaks of sins against Chastity: of matrimony: and of the state of Continency c. 6. and 7. Of meats offer'd to Idols c. 8. Of his manner of conversing with them, and what their conversation ought to be c. 9. & 10. Of the Holy Sacrament of the Eucharist. c. 11. Of the different Gifts of the H. Ghost, and how to employ them c. 12. 13. 14. Of the Faith of the Resurrection c. 15. Of charitable Contributions, and of his design of coming again to them. c. 16.



C H A P. I.

1. **P**Aul call'd *to be* an Apostle of Jesus - Christ by the will of God, and Sosthenes a Brother,
2. To the Church of God, which is at Corinth to them who are sanctify'd in Christ-Jesus, call'd *to be* Saints, with all those, who invoke the name of our Lord Jesus-Christ, in every place both theirs and ours.

I. TO THE CORINTHIANS. C. 1. 69

3. Grace to you , and peace from God our Father , and the Lord Jesus-Christ.

4. I give thanks to my God always on your behalf for the grace of God , which is given to you thro Christ Jesus :

5. That in all things you are made rich in him , in every word , and in all knowledge :

6. As the Testimony of Christ hath been confirm'd in you :

7. So that nothing is wanting as to any grace to you who are waiting for the manifestation of our Lord Jesus Christ.

8. Who will also strengthen you to the end without crime in the day of the coming of our Lord Jesus Christ.

9. God is faithful : by whom you have been call'd into the fellowship of his son Jesus-Christ our Lord.

10. Now I beseech you Brethren by the name of our Lord Jesus-Christ : that you all say the same things , and that there be no schisms among you : but that you be perfect of one mind , and of one judgment.

11. For it hath been signify'd to me concerning you my Brethren , by those who are of *the house* of Chloe , that there are contentions among you :

12. Now what I mean is this , that every one of you saith : I indeed am of Paul , and I am of Apollo : and I am of Cephas : and I am of Christ.

13. Is Christ divided ? Was Paul crucify'd for you ? or were you baptiz'd in Paul's name ?

14. I thank God , that I baptiz'd none of you , except Crispus , and Caius.

15. Lest any one should say that you were baptiz'd in my name.

16. I baptiz'd also the family of Stephanas : but I know not whether I baptiz'd any one else.

17. For Christ did not send me to baptize , but to preach the Gospel : not with wisdom of speech , lest the Cross of Christ shou'd be made void.

18. For the preaching of the Cross is indeed folly to them that perish : but to them who are saved , that is to us , it is the power of God.

19. For it is written : " I will destroy the wisdom of

the wife, and I will reject the prudence of the prudent.

20. Where is the wife? where is the Scribe? where is the *diligent* searcher of this world. Has not God made foolish the wisdom of this world?

21. For because in the wisdom of God, the world by wisdom did not know God: it hath pleas'd God by the foolishness of preaching to save them that believe.

22. For the Jews ask for miracles, and the Greeks seek after wisdom:

23. But we preach Christ crucify'd: a scandal indeed to the Jews, and a folly to the Gentils:

24. But to the call'd whether Jews or Gentils, Christ is the power of God, and the wisdom of God:

25. Because what in God *appeareth* foolish, is above the wisdom of men: and what in God *appeareth* weakness, is above the strength of men.

26. For consider Brethren your being call'd, that not many are wise according to the flesh, not many powerful, not many noble:

27. But God hath chosen the foolish things of this world, to confound the wise men: and God hath chosen the weak things of the world, to confound the things that are strong:

28. And God hath chosen the mean and contemptible things of the world, and the things that are not, to destroy the things that are:

29. That no flesh may glory in his sight.

30. But from him you are in Christ - Jesus, who of God is become wisdom to us, and justification, and sanctification, and Redemption:

31. That as it is written: "he that glory's, let him glory in the Lord.

ANNOTATIONS.

¶ 2. *In every place both theirs and ours.* In as much as among Christians in all places, there ought to be such an union in Faith, and conformity of discipline, as if they were all in one place:

¶ 4. *Which is given to you thro', or by Christ Jesus; Lit: in Christ Jesus;* where we may take notice with S. Chrys: for the understanding of other places, that *in*, is many times put for *by* or *thro'.*

I. TO THE CORINTHIANS. C. 1. 71

ψ. 5. *Rich in every word* : which according to the style of the Scriptures, may signify in every thing.

ψ. 6. *As the testimony of Christ*, what Christ testify'd and taught, hath been confirm'd in you, i. e., your Faith in Christ hath been confirm'd by those Graces and Gifts, which you receiv'd from the H. Ghost at your Baptism, and when by imposition of hands you were confirm'd by me, or some other Bishop.

10. *That there be no schisms. . . . Contentions, &c.* To hinder these, was the chief design of this letter. — one saying, *I am of Paul*, &c. each party bragg'd of their master, by whom they had been baptiz'd, and made Christians. *I am of Apollo*, the eloquent preacher, *I am of Cephas* the head of the Apostles, and of the whole church, whilst others, the only party not to be blamed, contented themselves to say, and *I am of Christ*. — *Is Christ divided?* Is not your salvation, is not your Justification in Baptism, and all Gifts from him?

ψ. 14. *I thank God I baptiz'd none of you, except, &c.* 'Tis strange that Quakers shou'd from hence pretend that S. Paul condemn'd Baptism, when he only tells them, he is glad they were baptiz'd by some other, rather than by him, lest they shou'd say, they were baptiz'd in his name, or think that Baptism had a greater virtue, when given by a minister, of greater sanctity; whereas 'tis Christ only, who is the Chief minister, who gives grace in Baptism, and in other Sacraments. This makes him say: *was Paul crucify'd for you?* &c. — He tells them the occasion why he baptiz'd few, because he was sent Chiefly to preach, and to be their Apostle, whereas other inferior ministers were employ'd in baptizing.

ψ. 17. &c. *I was sent to preach the Gospel, not with wisdom of speech*, and as he says in the next chap ψ. 13. *Not in learned words of human wisdom, &c.* The Spirit of God, which guided the thoughts and pen of S. Paul, and the other sacred writers, inspired them to deliver the Gospel-truths with great simplicity, without the ornaments of an artificial human Eloquence, lest the cross of Christ should be made void, lest the conversion of the world, might be attributed to any human means, and not to the power of God, and of Christ crucify'd.

ψ. 18. *For the preaching of the Cross*, Lit: the word of the Cross, i. e., the preaching that the Son of God, both God and man, died nail'd to an infamous Cross, is folly, is look'd upon as ridiculous, and incredible, by all obstinate unbelievers that perish: but it is receiv'd, as the work of God, and an effect of his divine power, by such as are saved.

ψ. 19. 20. *I will destroy the wisdom of the wise.* I will confound the false and mistaken wisdom of the great and wise Philosophers, of the learned Doctors or Scribes, of the curious searchers of the secrets of nature. *Has not God made foolish their wisdom*, by the means he hath made use of to convert, and save the world, particularly by sending his only Son to die upon a Cross: the preaching of which seems a folly &c. only they who are call'd, believe Christ, tho' crucify'd, to be the power and the wisdom of God.

Ÿ. 21. *For because in the wisdom of God, &c.* that is, by the works of the divine wisdom, by the visible creatures of this world, and the effects of his Providence, the world had not *wisdom*, or was not wise enough to know, and worship God, as they might, and ought to have done: *it hath pleas'd God*, to shew his power, *by the foolishness of preaching*, by sending illiterate men to preach a God crucify'd, which to human wisdom, seems a folly, and to *save* men by this *belief*.

Ÿ. 22. and 25. *The Jews* in the mean time *ask for miracles*, such as God formerly wrought in their favour, and *the Greeks*, or the Gentils, to be converted, expect from us, what they would look upon the highest points of human *wisdom* and knowledge: but *what in God appeareth to them folly*, Lit: *what is foolish of God, is above the wisdom of men*, is able to confound the highest human wisdom: and *what in God appeareth weakness* to them. Lit. *what is weak of God, is above the strength of men*, who cannot hinder God from converting the world by means and methods, that seem so unproportion'd to this his design.

Ÿ. 26.--28. *Consider your manner of being call'd.* Not many hitherto, of those, who have believ'd, or of those who have preach'd the Gospel, *are wise according to the Flesh*, or as to worldly wisdom, and in the esteem of men, *not many powerful*, *not many noble*. God hath chosen such as are look'd upon illiterate, without power, without riches, without human wisdom, to confound the great and wise men: *He hath chosen the things that are not*, that is, says S Chrys. men reputed as nothing, of no consideration, to confound, to destroy, to make subject to him, and to the Gospel, men, who had the greatest worldly advantages, *that no flesh*, no men how great, wise, rich, or powerful soever *might glory*, in his sight, or attribute their call, and their Salvation to their own merits. — *From him you are in Christ Jesus* brought to believe in him, *who is become to us wisdom*, acknowledg'd to be the wisdom of his eternal Father, by whom we have been *justify'd, sanctify'd, redeem'd*. We have nothing of ourselves to boast of, and can only *glory in the Lord*.

(a) Ÿ. 4. *In Christo Jesu*, ἐν χριστῷ ἰησοῦ S. Chr f. ὁμ. β. ὅρα πῶς πολλαὶ τὸ ἐν, ἀντὶ τῷ δι' ἐστίν.



C H A P. II.

1. **A**ND I, Brethren, when I came to you, I came not in the loftiness of speech, or of wisdom, declaring to you the testimony of Christ.

2. For I did no judge *I was* to know any thing among you, but Jesus-Christ, and him crucify'd.

3. And I was with you in weakness, and fear, and much trembling:

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4. And my discourse, and my preaching was not in persuasive words of human wisdom, but in making known the spirit, and power:

5. That your Faith might not be in the wisdom of men, but in the power of God.

6. But we speak wisdom among the perfect: yet not the wisdom of this world, nor of the Princes of this world, who are destroy'd:

7. But we speak in a mystery the wisdom of God, which is hidden, which God did predestinate before the world unto our glory,

8. Which none of the Princes of this world knew: for if they had known *it*, they would never have crucify'd the Lord of Glory.

9. But as it was written: "that the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man what things God hath prepar'd for those who love him.

10. But God hath reveal'd *them* by his spirit to us: for the Spirit searcheth all things, even the profound things of God.

11. For what man knoweth the things of a man, but the spirit of a man, that is in him: even so the things that are of God, no one knoweth, but the spirit of God.

12. Now we have not receiv'd the spirit of this world, but the spirit that is from God, that we may know the things that God hath given us:

13. Which we also deliver not in learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with the spiritual.

14. But the sensual man perceiveth not those things that are of the spirit of God: for to him they are folly, and he cannot understand, because they must be spiritually examin'd.

15. But the spiritual man judgeth all things: and he himself is judged by no one.

16. For who hath known the mind of the Lord, who may instruct him? But we have the mind of Christ.

A N N O T A T I O N S.

¶ 3. *In weakness , in fear , in much trembling.* We must not think , says S. Chrys. that this made the virtue of S. Paul less commendable. It is natural to every man to fear persecutions and torments, we admire the Apostle who amidst these fears , was always ready to expose himself , was always fighting, and always victorious.

¶ 4. *In making known the Spirit and power , &c.* The Gifts of the H. Ghost bestow'd on those that believ'd , and the Miracles , which God wrought by his Apostles , were the means God made use of to convert the world , which were of much greater force than human eloquence.

¶ 6. *We speak wisdom among the perfect.* By wisdom here seems to be understood a more sublime Doctrine concerning the most abstruse mysteries of Faith , which the ignorant could not understand. To the same purpose , he tells them in the next Chapter , and in the 5. Chap. to the Hebrews , that *milk* is the proper food of *little children* , nor *solid meat* , which is proper for *those that are perfect*. — Yet we speak *not the wisdom of this world* , nor of the great men , and *Princes* of this world , because the Doctrine of the Christian Faith , which we preach'd , is not esteem'd wisdom , but folly by them , who pretend to worldly wisdom. — *we speak* then in a mystery , or after a mysterious manner , according to the capacity of those that hear us , the great *wisdom of God* , which *hidden* , and not understood by the wise men of this world , God hath manifested by the Incarnation of his Son , and by our Redemption : which mystery , and which wisdom , *none of the Princes of this world knew* , i.e. the devils , according to the common interpretation : or Pilat , Herod , Caiphas , &c. according to S. Chrys. *Or they would never have crucify'd*, nor have permitted others to crucify *the Lord of Glory* , Jesus Christ , who by his divine person is truly the Lord of Glory ; see S. Aug. l. 1. de Trin. c. 12. &c. He may also be call'd the *Lord of Glory* , because of that Glory , which from Eternity he predestinated , and decreed to give his Elect : and of which it is written , that *the eye hath not seen* , &c.

¶ 10. *But God hath reveal'd them to us by his Spirit* , these mysteries , and secrets of the divine wisdom. — *For the Spirit searcheth all things* : the divine Spirit , the Holy Ghost , searcheth all things , and none but this Spirit of God , that is , this Spirit , which is God , *knoweth the things that are of God* , as none but the *Spirit that is in man* , knoweth *the things of man* , knoweth his thoughts and interior affections. But by the *Spirit of God* , we may understand the Spirit of Grace , of knowledge , of Prophecy , which God hath given to his Faithful , and particularly to his Apostles , to raise them to a higher knowledge of the divine Mysteries.

¶ 13. *Which* , mysteries , and divine Truths , we Apostles (even when we speak to the more perfect sort of men ,) *deliver not in learned words of humane wisdom* , not with fine language , study'd periods,

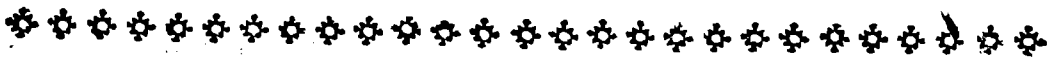
I. TO THE CORINTHIANS. C. 2. 75

and sentences ranged by the art of Rhetorick, but *in the Doctrine of the Spirit*, i, e, as the Spirit of God within us teacheth us for the good of those that hear us. — *Comparing spiritual things with the spiritual*, i, e, treating of spiritual things with persons that are more spiritual and more perfect, adapting our discourses to the capacity of those we speak to. Others will have the sense to be : *we compare Spiritual things with Spiritual things*, i, e, we treat of such matters after a spiritual manner with proofs and examples out of the revealed Scriptures, &c.

§. 14. *But the sensual man*, &c. They who are led away by sensual pleasures, do not even *perceive* nor understand spiritual things : they seem foolish to them, and a folly to seek after them ; *because* such things *must be spiritually examin'd*, i, e, examin'd, and judg'd by the Spirit of God, which he has not. — *But the spiritual man judgeth all things*, passeth a right judgment, not only of the things of this life, as carnal men can do, but even of spiritual things, which concern his eternal salvation. — *And he himself is judg'd by no one*, i, e, by no one, who is not spiritual, or who is not taught by the spirit of God to pass a right judgment : the sense also may be, that he cannot be justly blamed or condemn'd by any worldly man, who knows not how to judge of such spiritual things.

§. 16. *But who* among the sensual men of the world, *hath known the mind* of the Lord, so as to be able to instruct him, or them, whom he guides by his Spirit. — *But we*, whom he has chosen to be his Apostles, *have the mind of Christ* : having being taught, and instructed by the Spirit of Christ.

Some Enthusiasts and Fanaticks pretend from this passage of S. Paul, that they being led and inspired by the Spirit, *can be judg'd by no one* in matters of Faith and Religion. *They pervert and wrest* the words of S. Paul, *as they do also other Scriptures*, to their *own Perdition*. 2. Pet. 3. 16. 1st because no one knows by his pretended private spirit, that he is truly such a spiritual man, who has the Spirit of God in him : and many have too much reason to know by their sensual carnal lives, that they have it not. 2dly S. Paul here speaks only of spiritual men in opposition to sensual men, and only says, that they who are spiritual, have the spirit of discretion to judge what things are spiritual, and what are not, and that none can judge rightly of these matters, but they who are spiritual, guided by the Spirit. 3. As to Controversies about Religion, the proper spiritual judges appointed by our Saviour Christ, are the Bishops, whom he has appointed to govern his Church, with an intire submission of every mans private judgment, and private Spirit, to the judgment of the Catholic Church, which he has commanded us to hear and obey, with which he hath promis'd to remain to the end of the world, and to direct his church in all things by the Spirit of Truth.



CHAP. III.

1. **A**Nd I brethren, could not speak to you as to spiritual, but as to carnal men: as it were to little children in Christ,

2. I gave you milk, not meat: for then you could not *take it*: nor can you even now: for as yet you are carnal.

3. For seeing there is jealousy, and contention among you: are you not carnal, and walk according to the ways of men?

4. For when one saith: I am of Paul: and another: I am of Apollo: are you not men? what then is Apollo? and what is Paul?

5. The ministers of him, whom you have believ'd, and according as the Lord hath given to every one.

6. I planted, Apollo water'd: but God gave the increase.

7. Therefore neither he who planteth is any thing, nor he who watereth: but God who gave the increase.

8. And he who planteth, and he who watereth, are one. But every one shall receive his proper reward according to his labour.

9. For we are God's coadjutors: you are God's husbandry, you are God's building.

10. According to the Grace of God, which was given to me, I laid the foundation as a wise Architect: and another buildeth upon it. Let every one take heed how he buildeth upon it.

11. For no one can lay another foundation, but that which is laid, which is Christ Jesus.

12. Now if any one build upon this foundation, Gold, silver, precious stones, wood, hay, stubble;

13. Every man's work shall be made manifest: for the day of the Lord shall declare it; because it shall be reveal'd by fire: and fire shall try every one's work, of what sort it is.

14. If any man's work abideth which he built thereupon, he shall receive a reward.

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15. If any man's work burn, he shall suffer loss: but he himself shall be saved: yet so as by fire.

16. Know you not that you are the Temple of God, and that the spirit of God dwelleth in you?

17. Now if any one violate God's Temple, God will destroy him. For the Temple of God, which you are, is holy.

18. Let no man deceive himself: if any one among you seem to be wise in this world, let him become a fool that he may be wise.

19. For the wisdom of this world, is folly with God. For it is written: "I will catch the wise in their craftiness."

20. And again: "the Lord knoweth the thoughts of wise men that they are vain."

21. Let no one therefore glory in men.

22. For all things are yours, whether *it be* Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours:

23. But you are Christ's, and Christ is God's.

A N N O T A T I O N S.

¶ 3. *And walk after the manner of men*, as carnal and sensual men, as long as there are jealousies and divisions among you.

7. 8. *I planted you by your first conversion, Apollo water'd you by preaching the same Truths.* — He that *planteth* and *watereth* are one, aim at one and the same end.

¶ 9. *We are God's coadjutors*, labouring in his service, as he hath employ'd us. *You are God's husbandry*, the soil, where virtues are to be planted, *you are God's building*, the Edifice, the house, or even the Temple of God, we are employ'd as builders under God.

¶ 10. *I laid the foundation well, as a wise Architect*, not of myself but according to the grace of God, and the Gifts he bestow'd upon me: and *another*, or several others, *build upon it*, continue the building: but let them *take care how they build*, and that it be always upon the same foundation, which is Christ Jesus, his Faith, and his Doctrine.

¶ 12. — 15. *Now if any one build &c.* This is a hard place, says S. Aug. 1. de fid. & Oper. c. 16. tom. 6. p. 180. The Interpreters are divided, as to the explication, and application of this Metaphorical comparison, contained in these 4. verses. S. Paul speaks of *a building*, where it is evident, says S. Aug: that the *foundation* is Christ, or the Faith of Christ: and his Faith working by charity. The difficulties are, 1st. who are the *builders*. 2. what is meant by *Gold, silver, precious stones*, and what by *wood, hay, stubble*. 3. what is meant by *the day of the Lord*. 4. what by *fire*, how every one's work shall be tried, and how some shall be saved by fire.

As to the 1st, by the *builders*, as S. Paul had before call'd himself the first *Architect*, who had laid the foundation of the Faith of Christ among the Corinthians, Interpreters commonly understand those Doctors and Preachers, who there succeeded S. Paul: but as it is also said, that *every man's works*, shall be *made manifest*, S. Aug: and others, understand, not the Preachers only, but all the faithful — As to the 2d difficulty, if by the builders, we understand the Preachers of the Gospel, then by *Gold, silver &c.* is to be understood good, sound, and profitable Doctrine, and by *wood, hay, stubble*, a mixture of vain knowledge, empty flourishes, unprofitable discourses, but if all the faithful are builders, they whose actions are pure, lay *gold* upon the foundation, but if their actions are *mix'd with* imperfections, venial failings, and lesser sins, these are represented by *wood, hay, stubble, &c.* 3. By *the day of the Lord* is commonly understood, either the General, day of Judgment, or the particular judgment, when every one is judg'd at his Death, which sentence shall be confirm'd again at the last day. — 4. As to *fire*, which is mention'd thrice, if we consider what S. Paul says here of fire, he seems to use it with different significations (as he many times do's other words) First he tells us, *13.* That *the day of the Lord shall be reveal'd*, or as it is in the G. *is reveal'd in*, or by *fire*, where by *fire* is commonly understood the just and severe judgments of God, represented by the metaphor of *Fire*, Secondly he tells us in the same verse, that *fire shall try every one's work of what sort it is*: This may be again taken for the examining and trying fire of God's judgments; and may be apply'd to the builders, whether Preachers only, or all the Faithful. Thirdly he tells us, *14.* and *15.* that some men's works *abide* the fire of God's judgments, they deserve no punishment, they are like pure Gold, which receives no prejudice by the fire: but some men's works burn, the superstructure, which they built upon the faith of Christ, besides *Gold, silver, precious stones*, had also a mixture of *wood, hay, stubble*, which could not stand the trial of fire, which met with combustible matter, that deserv'd to be burnt. Every such man shall *suffer a loss*, when his works are burnt, *but he himself shall be saved, yet so as by fire*, here the Apostle speaks of fire in a more ample signification; of a fire, which shall not only try, and examine, but also *burn*, and punish the builder, who notwithstanding shall also, after a time, escape from the fire, and be *saved by fire*, and in *the day of the Lord*, that is, after this Life (for the time of this life is the day of men) Divers of the ancient Fathers, as well as later Interpreters, from these words, prove the Catholick-Doctrine of a Purgatory, that is, that many Christians, who die guilty, not of heinous or mortal sins, but of lesser, and what are call'd, venial sins, or to whom a temporal punishment for the sins they have committed, still remains due, before they can be admitted to a *reward* in heaven [into which nothing *defiled* or *unclean* can enter] must suffer some punishments for a time, in some place, which is call'd Purgatory, and in such a manner, as is agreeable to the divine Justice before their reward in Heaven. — These words of the Apostle, the Latin Fathers in the Council of Florence (a) brought against the Greeks to prove Purga-

tory, to which the Greeks (who did not deny a Purgatory or a third place, where souls guilty of lesser sins were to suffer for a time] made answer, that these words of S. Paul, were expounded by S. Chrys. and some of their Greek Fathers (which is true) of the wicked in Hell, who are said to *be saved by fire*, in as much as they always subsist and continue in those flames, and are not destroy'd by them: but this Interpretation, as the Latin Bishops reply'd, is not agreeable to the style of the Holy Scriptures, in which, *to be saved*, both in the G. and Latin, is express'd the Salvation and happiness of Souls in Heaven.

It may not be amiss to take notice that the Greeks, before they met with the Latins at Ferrara, or Florence, did not deny the Catholic-Doctrine of Purgatory. They admitted a third place, where souls guilty of lesser sins, suffer'd for a time, till cleansed from such sins: they allow'd that the souls there detain'd from the vision of God, might be assisted by the prayers of the Faithful: they call'd this Purgatory a place of *darkness*, of *sorrow*, of *punishments*, and *pains*, but they did not allow there a true and material fire, which the Council did not judge necessary to decide and define against them, as appears in the Definition of the Council. Conc. Labb. tom. 13. p. 515.

Ψ. 16. 17. *The Spirit of God dwelleth in you*, having receiv'd the Grace of God at your Conversion: you are the *holy Temple of God*. But *if any one violate*, or profane the Temple of God, either by false Doctrine, or by any grievous offence, he destroys the spiritual Edifice, that was built in his soul upon the Faith and Grace of God. He cannot be said to be built any longer upon the same foundation: and therefore *God will destroy* such persons, they shall not be saved even by fire, or temporal punishments, but shall be excluded for ever from heaven, and condemn'd to eternal punishments.

Ψ. 18. 21. *If any one among you seem to be wise in this world*. He hints at some new Teachers among them (not at Apollo) who to gain the esteem of men, had introduc'd errors from profane Philosophy, or the false principles of human wisdom, which as he had told them before, was *folly* in the sight of God. He therefore tells such persons, that to become truly *wise*, they must become *fools*, by returning to the simplicity of the Gospel-Doctrine.

Ψ. 22. 23. *All things are yours*, are ordain'd for your good. For this end, I, Apollo, Cephas have been sent to promote your Salvation. *The world and all things* in it are allow'd you, *are yours*, that by making good use of them, you may save your souls: that *Death* may be to you a passage to a happy Eternity, that *the things to come* may be your eternal reward. — *You are Christ's*, you belong to him, who hath redeem'd you, and sanctify'd you by his Grace: *and Christ is God's*, Christ as man, who being the Son of God, was made also man, and sent to make known the Glory of God, his divine perfections of mercy, justice &c.

(a) Ψ. 15. *In the Council of Florence, which began at Ferrara an. 1438. The Greeks at the very first declared they admitted a third place, where souls were punish'd for a time, which they call'd a place of*

darkness and sorrow. See Labb. tom. 13. Con. p. 20. *Græci fatentur pœnam temporaneam, quod peccatis obnoxiorum anima in locum abeunt tenebrosos, in locum maroris, in quod ad tempus, versantur in mœrore & pœnis. εἰς τόπον σκότεινον, καὶ τόπον λύπης, καὶ λυπᾶναι μερικῶς* — Again. *Hæc est inter eos differentia: Græci pœnam, marorem, & pœna locum asserunt, Itali pœnam, purgationemque per ignem. See again p. 491. Sefs. 25. where the Greeks say of such souls, that they are in a middle state, medias autem esse in loco tormentorum, sed sive ignis sit, sive caligo, sive turbo, sive quid aliud, non contendimus.* — See also the definition of the Council p. 515. where it is only defined, *eorum animas pœnis purgatoriis post mortem purgari, & ut a pœnis hujusmodi releventur, prodesse vivorum suffragia, which was the Doctrine both of the Greek and Latin Church. See on this place of S. Paul Bellarm. lib. 1. de Purgatorio c. 5. Salmeron disp. 6. in 1. ad Corint. Estius, a Lapide, &c.*



CHAP IV.

1. **L** Et a man so look upon us as the ministers of Christ: and the dispensers of the mysteries of God.

2. Here now it is required among the dispensers, that a man be found faithful.

3. But as to me it is a thing of the least account to be judg'd by you, or by human judgment: but neither do I judge myself.

4. For I am not conscious to myself of any thing: but in this I am not justify'd, seeing he who judgeth me, is the Lord.

5. Wherefore judge not before the time, until the Lord come: who will also bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every one have praise from God.

6. Now these things, brethren, have I in a figure represented to you of myself and of Apollo, for your sake, that in us you may learn, not against what hath been written, to be puff'd up against each other for another.

7. For who distinguisheth thee from another? or what hast thou that thou hast not receiv'd? and if thou hast receiv'd it, why do'st thou glory as if thou had'st not receiv'd it?

8. Now you are satiated, now you are become rich: you reign without us: and I would to God you reign'd, that we also may reign with you.

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9, For I suppose God hath shewn us the last Apostles , as men doom'd to death : for we are made a spectacle to the world , and to Angels , and to men.

10. We *are* fools for Christ's sake , but you are wise in Christ : we are weak , but you strong : you noble , but we ignoble.

11. Even until this present hour , we are in hunger , and thirst , and we are naked , and buffeted , and are wandering up and down ,

12. And we labour working with our hands : we are revil'd , and we bless : we suffer persecution , and we bear it :

13. We are defamed , and we intreat : we are made as the out-cast of this world , the dross of all even till now.

14. I write not these things to confound you , but I admonish you as my most dear children.

15. For if you have ten thousand Pedagogues in Christ, yet have you not many Fathers. For in Christ Jesus I begot you thro' the Gospel.

16. I beseech you therefore , be followers of me , even as I am of Christ.

17. For this cause I have sent to you Timothy , who is my most dear, and faithful Son in the Lord : who will put you in mind of my ways in Christ Jesus , according as I teach every where in every Church.

18. Some are so puff'd up , as if I would not come to you.

19. But I will come to you speedily, if it please the Lord : and I will examin , not the talk of those who are puff'd up , but the power.

20. For the Kingdom of God consists not in talking, but in power.

21. What do you desire ? shall I come to you with a rod , or in charity , and the spirit of mildness ?

A N N O T A T I O N S.

ψ. 3. *Or by human judgment.* Lit. *by human day* , the sense, says S. Hierom , is by any human judgment , or by men , whose judgment is in the day, or time of this life : but God judges in his day, after this life , and chiefly at the last day of Judgment. — *neither do*

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I judge myself, so as to look upon myself absolutely certain of the state of my soul, or that I am for certain justify'd, tho' *I am not conscious to myself of any thing*, because I am to be judg'd by an omniscient God, the great searcher of hearts, who perhaps may discover faults, which I, partial to myself, overlook. Now if S. Paul durst not say, he was justify'd, what presumption is it for others to pretend to an absolute certainty, that they are just in the sight of God?

ψ. 5. *Judge not &c.* He gives them an admonition against rash and false judgments, and hints at those among them, who said, *this man is better, this man is greater than such a one &c.* See S. Chryl.

ψ. 6. *These things in a figure have I propos'd of myself and of Apollo* Lit. *these things have I transfigur'd in me and Apollo*, that is, I have represented the divisions and disputes among you, as if it were by your contending, whether I, or Apollo, or Cephas were the best preachers, without naming those, as I might do, who are the true causes of these divisions, by striving who shou'd be thought men of the greatest and brightest parts. — *That in us*, and by our example, who have no such proud disputes, *you might learn not to be puff'd up one against another*, and *against what hath been written*, against the admonitions given in the Holy Scriptures of being humble: or against what I have now writt'n to you, that we must strive for nothing, but to be the faithful ministers of God, and not seek the esteem of men.

ψ. 7. *For who distinguisheth, or hath distinguish'd thee* from another? He speaks particularly to those proud vain Preachers: if thou hast Greater Talents than another man, who hath given them to thee, or to any one, but God, who is the giver, and the author of every Gift and perfection? This is not only true of the Gift of preaching, but of all Gifts and Graces, so that S. Aug. makes use of it in several places against the Pelagians, to shew that it is by grace only, that one man is prefer'd before another, and not by, or for his own merits.

ψ. 8. — 13. *Now you are satiated &c.* you great, vain preachers, you are *rich* in every kind, blessed with all Gifts &c. *You reign* over the minds of the people *without us*, you stand not in need of our assistance. *And I would to God you reign'd, that we might also reign with you.* I wish your reigning and governing the people were well grounded on virtue and truth, that we might be sharers of the like happiness. S. Chryl. takes notice, that S. Paul speaks thus, meaning the contrary, by the figure, call'd *Irony*: and so also S. Chryl. understands the two following verses, as if S. Paul only represented what those vain Preachers said with contempt of him, as if he were only an Apostle of an inferiour rank, not one of the chief, nor of the twelve. And when he says, *we are fools for Christ's sake, and you are wise*: it is certain the Apostles were not *fools*, nor these preachers, whom he blames, *wise*, especially in Christ. But tho' the Apostle partly use this figure of Irony, intermixing it in his discourse, yet he also represents the condition of all true Apostles, and preachers of Christ crucify'd, whose persons and Doctrine was slighted, ridicul'd, and laugh'd at by men that were wise

only with worldly wisdom, especially by profane libertins, and Atheistical men, that make a jest of all reveal'd religion, To go about preaching in *hunger*, in *thirst*, in *nakedness*, in *want*, under afflictions and persecutions, is what they think is to be miserable: they despise such men as the *out-cast*, the *droß*, and the *dregs* of mankind (See the greek text.)

Ÿ. 14. — 17. *I admonish you as my dearest children*, of what is for your good, and I may take this liberty, as being your spiritual Father in Christ; by whom you were first made Christians. *Be followers of me, as I am of Christ*, follow the Doctrine of Christ, which I follow, and taught you. *Timothy* my beloved Son in the Lord, whom I send to you, will put you in mind of what I teach, and of what I practise.

Ÿ. 18. — 21. *Some* of those new Doctors and preachers *are so puff'd up*, that they pretend I dare not come to you any more, nor defend myself: he may also mean the man that lived in incest, his companions, and his flatterers. — But I *shall speedily come to you*, and then I shall use my authority in taking notice of their vain talk, they shall find and experience that *power*, which God hath given me by the Gifts of the H. Ghost, and of working miracles — *what will you*, or what Dispositions shall I find in you? let it not be necessary for me to use the chastising rod by excommunications, and other spiritual arms, but be so reform'd before I come, that I may come to you in the *spirit* of mildness, as I wish to do.

(a) Ÿ. 13. *Tanquam purgamenta, omnium peripsema, ως περιπαδάσματα, Sordes, quisquilia, πάντων περιψήμα, Scobes, ramentum. See mr. Legh Crit. Sacra.*



C H A P. V.

1. **I**T is heard for certain that there is fornication among you, and such fornication, as the like is not among Gentils, that some one hath his Father's wife.

2. And you are puff'd up: and have not rather mourn'd that he who hath done this deed might be taken away from among you.

3. I absent indeed in Body, but present in Spirit, have already judg'd as if I were present, him, who hath done in this manner,

4. In the name of our Lord Jesus Christ, you and my spirit being gather'd together, with the power of our Lord Jesus,

5. To deliver such a man over to Satan for the destruction

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of the flesh , that his Spirit may be saved in the Day of our Lord Jesus Christ.

6. Your boasting is not good. Know you not that a little leaven , leaveneth the whole mass?

7. Purge out the old leaven, that you may be a new mass, as you are without leaven. For our Pasche Christ is sacrificed.

8. Wherefore let us feast , not in the old leaven , nor in the leaven of malice and wickedness , but in the unleaven'd *things* of sincerity and truth.

9. I have written to you in *my* Epistle, that you keep not company with fornicators.

10. I meant not with the fornicators of this world , or with the covetous , or with extortioners , or with those that serve Idols, otherwise you must have gone out of this world.

11. But now I have written to you not to keep them company : in case he that is call'd a brother, be a fornicator, or a covetous man , or one that serves Idols , or a railer, or a drunkard , or an extortioner ; with such a one not so much as to eat.

12. For what have I to do to judge them that are without? do not you yourselves judge *only* them that are within?

13. For as for those that are without , God will judge *them*. Take away the wicked man from among yourselves.

A N N O T A T I O N S.

¶. 1. *That the like is not among Gentils.* This seems to have been the crime of Incest , that he took the wife of his Father yet living. See 2. Cor. 7. ¶. 12.

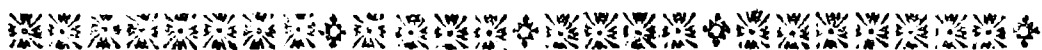
¶. 2 *You are puffed up* , seem to be unconcern'd , to take pride in it , instead of having the man separated from you.

¶. 3. *I have judg'd, decre'd* , and do decree , being *present in Spirit* with you , and with your Congregation. *In the name... and in the power of our Lord Jesus* , to deliver him over to Satan by a sentence of Excommunication, depriving him of the Sacraments , the prayers, and Communion , and even of the conversation of the rest of the faithful. It is likely in those times , such excommunicated persons , were deliver'd over to Satan , so as to be corporally tormented by the devil, to strike a terror into others. See S. Chrys. hom. 15. ——— And this is said to be done *for the destruction*, or punishing of the flesh , that the Spirit or soul may be saved.

¶. 6- . *Your boasting is not good* , when you suffer such a scandal among you : you have little reason to boast of your Masters , nor

even of the Gifts and Graces you receiv'd. A *little leaven leaveneth the whole mass*; a publick Scandal, when not punish'd, is of dangerous consequence. — *Purge out the old leaven of Sin*. He alludes to the precept given to the Jews of having no leaven in their houses during the seven days of the Paschal Feast. For our Pasche, i. e., Paschal lamb *Christ is Sacrificed*: and Christians, says S. Chryl. must keep this feast continually, by always abstaining from the leaven of sin.

¶ 9, &c. *I have written to you in my Epistle*. If he do's not mean what he has said already in this Epistle, it must have been in some other, which he had written to them before, (as some conjecture) and which is not now extant. — *Not to keep company with fornicators*, nor with such like publick Scandalous sinners, *not even to eat with them*. but you must take notice, that I mean, when they are *Brethren*, or Christians, not when they are Infidels, for this cannot be avoided, especially by those who are to labour to convert them. This admonition of the Apostle, shews us how much such persons are to blame, who by their carriage encourage, applaud, and are delighted with wicked company — Them who are *without the pale and fold of the Church*, the Apostle leaves to the great Judge of the living and the dead.



C H A P. V I.

1. **D** Are any one of you having an affair against another, go to be judg'd before the unjust, and not before the Saints?

2. Know you not that the Saints shall judge this world? And if the world shall be judg'd by you, are you unworthy to judge of the least things?

3. Know you not that we shall judge the Angels? how much more the things of this world?

4. If therefore you shall have judgments about the things of the world: the contemptible ones who are in the church appoint to be judges.

5. I speak to your shame. Is it so that there is not a wise man among you, who can judge between his brethren?

6. But brother with brother contendeth in judgment: and this before Infidels?

7. Now then it is plainly a fault in you, that you go to law with one another. Why do not you rather take the injury? why do not you rather bear with the fraud?

8. But you yourselves do injuries , and defraud : and that to your brethren.

9. Know you not that the unjust shall not possess the Kingdom of God ? Be not deceiv'd : neither fornicators , nor they that serve Idols , nor adulterers ,

10. Nor the effeminate , nor Sodomites , nor thieves , nor the covetous , nor drunkards , nor railers , nor extortioners shall possess the Kingdom of God.

11. And such some of you were : but you are wash'd , but you are sanctify'd , but you are justify'd in the name of our Lord Jesus Christ , and by the spirit of our God.

12. All things are lawful to me , but all things are not expedient : all things are lawful to me , but I will not be brought under the power of any.

13. Meat is for the belly , and the belly for meats ; but God will destroy both it , and them : and the body is not for fornication , but for the Lord ; and the Lord for the Body.

14. But God hath both rais'd up the Lord : and will raise us up again by his power.

15. Know you not that your bodies are the members of Christ ? shall I then taking the members of Christ make them the members of an harlot ? God forbid.

16. Or know you not that he who adheres to an harlot , becometh one body ? for they , as it is said , shall be two in one flesh.

17. But he who adheres to the Lord , is one spirit.

18. Fly from fornication. Every sin whatsoever a man shall commit , is without the Body : but he who committeth fornication , sinneth against his own body.

19. Or know you not that your members are the Temple of the Holy Ghost , who is in you , whom you have of God , and you are not your own ?

20. For you have been bought with a great price. Glorify then , and bear God in your body.

ANNOTATIONS.

8. 1. 3. To be judg'd before the unjust. S. Paul here dissuades the new Christians from carrying their differences and causes about

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their temporal concerns before Judges, who were Infidels, especially seeing the *Saints* and the Elect shall one day *judge*, i. e. condemn all the wicked, and even the Apostate *Angels*, by approving the sentence, which Christ shall pronounce against them at the day of judgment.

¶ 4. 7. *The contemptible ones in the Church appoint to judge*, rather make choice of Christians of lesser parts and talents, than have recourse to Infidels, who will be scandaliz'd at the injuries and injustices done by Christians to each other. — Besides you cannot but have some wise men among you to decide such matters. — It is *plainly a fault* (a) weakness in you to run to such heathen Judges: you should rather bear, and put up the injuries done to you.

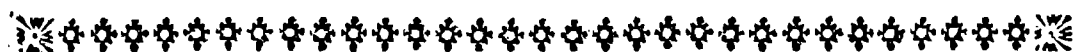
¶ 8. 11. *But you defraud your Brethren*, i. e. you still make yourselves much more guilty by the injustices done to one another: for the *unjust*, and all they who are guilty of such crimes, as I have mention'd, *shall not possess the Kingdom of God*. And some of you were guilty of part of them, which have been *wash'd off* by your conversion, and your *baptism*, when you were *justifi'd*.

¶ 12. *All things are lawful for me*. We cannot take the words in the obvious sense, S. Paul having just before declar'd, that *unjust dealers, fornicators, drunkards shall not possess the Kingdom of God*. Some expound the words, as if he said, I have free will and liberty to do what I will. Others think that the Apostle speaks not of all things in general, but with this, or the like limitation, all things that are indifferent of their own nature, or all things that are not forbidden by the Law of God, and this seems agreeable enough to what he had said of going to judges that were Infidels, which tho' not a thing unlawful in it self, *was not expedient*. It may also be connected with what follows of *meats*, to signify that in the new Law any meats may be eaten (see c. 8.) but it may *be expedient* to abstain, when it would be a scandal to the weak. — *But I will not be brought under the power of any*. It do's not appear by the Latin or Greek text, whether the construction be under the power of *any* person, or of *any thing*. There are divers Interpretations, the most probable seems to be, that these words are again to be taken as connected with what went before, and with what follows, to wit, that tho' it be not unlawful in it self to go before Judges that are infidels, or to eat any kind of meats, yet I will not permit my love of money, nor my sensual appetite, to make me a slave to such passions, so as to do things that are not convenient, much less to do things unlawful.

¶ 13. *meat for the belly*, &c. i. e. meat is necessary for the support of nature, tho' this or that kind of meat be indifferent: and we ought to reflect, that God in a short time will *destroy* both the meats, and the appetite of eating, and the Body shall shortly die, but it shall rise again. — *know you not that your Bodies are the members of Christ*, . . . and *the Temple of the Holy Ghost*. man consists of soul and Body, by baptism he is made a member of that same mystical Body the church, of which Christ is the head: In Baptism both the soul and Body, are consecrated to God: they are made the Temple

of the H. Ghost, in as much as the spirit and Grace of God inhabits in men, who are sanctify'd. Christ redeem'd both our souls and Bodies, both which he designs to sanctify and to glorify hereafter in heaven; so that we must look upon both body and soul as belonging to Christ, and not *as our own*. — Shall I then make *the members of Christ, the members of a Harlot*, by a shameful and unlawful commerce? — *Fly from fornication*, such sins are chiefly to be avoided by flight, and by avoiding the occasions and temptations. Other sins are not committed by such an injury done to the body, but by an abuse of some thing else, that is different from the body, but by fornication and sins of uncleanness, the body it self is defil'd and dishonour'd, whereas the body ought to be consider'd as if it *were not our own*, being redeem'd by our Saviour Christ, consecrated to him, with an expectation of a happy resurrection, and of being glorify'd in Heaven. Endeavour therefore to glorify God in your Body, by employing it in his service, and bear him in your body by being obedient to his will.

(a) ψ. 7. *omnino delictum est, ἥττωμα, à diminutive from ἥττω minus, a failing, a weakness, a fault.*



C H A P. VII.

1. **N**OW as to things you writ to me about: It is good for a man not to touch a woman:

2. But to avoid fornication let every man have his own wife, and every woman have her own husband.

3. Let the husband render the marriage-duty to *his* wife: and in like manner the wife to her husband.

4. The wife hath not power of her own body, but the husband. And in like manner the husband hath not power of his own body, but the wife.

5. Defraud not one another, unless perhaps by consent for a time, that you may give yourselves to prayer; and return again together to the same, lest Satan tempt you on the account of your incontinency.

6. Yet this I speak by way of permission, not of command.

7. For I would have you all to be as myself: but every one hath his peculiar gift of God, one after this manner, and another after that.

8. Now I say to the unmarried and widows: It is

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good for them if they continue so, even as I do.

9. But if they do not contain themselves, let them marry. For it is better to marry than to burn.

10. But as for them who are join'd in wedlock, not I only command, but the Lord, that the wife depart not from the husband.

11. But if she shall depart, that she remain unmarried, or be reconcil'd again to her husband. And let not the husband put away his wife.

12. For to the rest, I speak, not the Lord. If any brother hath an unbelieving wife, and she consent to dwell with him, let him not put her away.

13. And if any believing wife hath an unbelieving husband, and he consent to dwell with her, let her not quit her husband.

14. For the unbelieving husband hath been sanctify'd by the believing wife, and the unbelieving wife hath been sanctify'd by the believing husband: otherwise your children should be unclean, but now they are holy.

15. But if the infidel depart, let that person depart: for a brother or a sister, is not under bondage in such cases: and God hath call'd us to peace.

16. For whence knowest thou ô woman, whether thou shalt save thy husband? or whence knowest thou ô man, whether thou shalt save thy wife?

17. But as the Lord hath distributed to every one, as God hath call'd every one so let him walk: and thus I teach in all Churches.

18. Is any man call'd being circumcis'd, let him not aim at being uncircumcis'd. Is any man call'd uncircumcis'd, let him not be circumcis'd.

19. Circumcision is nothing, and incircumcision is nothing, but the keeping of God's commandments.

20. Let every one continue in that vocation in which he was call'd.

21. Art thou call'd a bond-servant? be not concern'd: nay thô thou could'st be made free, use it rather.

22. For he that is call'd a bond-servant in the Lord, is the Lord's freeman: in like manner he that is call'd a free-man, is the bond-man of Christ.

23. You have been bought with a price, become not slaves of men.

24. Brethren, every man in what he hath been call'd, in this let him continue before God.

25. Now as to Virgins a command of the Lord I have not: but I give counsel as one who hath obtain'd mercy of the Lord to be faithful.

26. I look upon it then good on the account of the present necessity, that it is good for a man to be in this manner.

27. Art thou tied to a wife? seek not to be freed, art thou free from a wife? seek not a wife.

28. But if thou shalt take a wife, thou hast not sinn'd, and if a virgin shall marry, she hath not sinn'd: yet such shall have tribulation of the flesh, but I spare you.

29. This then I say brethren: the time is short: it remaineth that they also who have wives, be as those who have not:

30. And they who weep, as they who weep not: and they who rejoyce, as they who are not rejoycing: and they who buy, as if they were not possessing any thing.

31. And they who use this world, as if they used it not: for the figure of this world passeth away.

32. Now I would have you to be free from solicitude. He who is without a wife, is solicitous about the things, that pertain to the Lord, how he may please God.

33. But he who has a wife, is solicitous about the things that pertain to the world, how to please his wife, and is divided.

34. And the woman unmarried, and the virgin, hath her thoughts on the things that pertain to the Lord, that she may be holy both in body and in Spirit. But she that is married, has her thoughts on the things of the world, how she may please her husband.

35. Now this I say for your profit, not to cast a snare upon you, but in order to that which is commendable, and, that may afford you means to pray to the Lord without hindrance.

36. But if any man think that he is dishonour'd on the account of his virgin daughter, that she is past the age, and that so it ought to be done: let him do what he will, he sinneth not, if she marry's.

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37. For he that hath firmly determin'd in his heart, not being under a necessity, but having the power in his own will, and hath resolv'd upon this in his heart, to keep his virgin, *as she is*, doth well.

38. Therefore he likewise who giveth his virgin in marriage doth well: and he who giveth her not doth better.

39. A woman is bound by the law, so long as her husband liveth, but if her husband be dead, she is at liberty: let her marry to whom she will, only let it be in the Lord.

40. But she will be more happy, if she so remain according to my Counsel: and I think that I also have the Spirit of God.

A N N O T A T I O N S.

Ψ. 1. 6. *It is good*, i, e, according to the style of the Scriptures, *it is better*, if we consider the advantage of every particular, &c.

Ψ. 2. But *to prevent fornication*, let *every one have*, and live with *his own wife* (a), and not leave her, nor dismiss her. Take notice, that S. Paul speaks these words to those that are already married, and speaks not of the unmarried till the 8. verse. He do's not then here exhort every one to marry, but admonishes marry'd persons to live together, and not to refuse the marriage-duty, which neither the husband, nor the wife can do without mutual consent, because of the marriage-engagement. Yet he advises them to abstain some times from what they may lawfully do, that they may *give themselves to prayer* [b] and as it is added in the common G. copies, *to fasting*. S. Chrysostom observes that the words of S. Paul, are not only, that *they may pray* [which no day must be omitted] but that they *may give themselves to prayers*, that is, may be better disposed and prepared for prayer, contemplation, and for receiving the H. Sacrament, as we find the Priests, even of the ancient Law, were to abstain from their wives, when they were employ'd in the functions of their ministry. But such kind of advice is not relish'd by all that pretend to be reformers. — *And return again together . . . yet I speak this by way of permission*, of what is allow'd to marry'd persons, and not commanded them, unless when one of the married couple is not willing to abstain.

Ψ. 7. 8. *I would have*, or I could wish you *all to be as myself*, and as it is said in the next verse, *to continue unmarried as I do*. from hence it is evident, that S. Paul was not then married, who according to the opinion of the ancient Fathers, was never married. But when the Apostle says, *I could wish* this as to *you all*, he only signifies, what could be wish'd for, the particular good of every one consider'd, as a particular person, but what cannot be hoped for, considering the state of mankind in general, nor the temptations, and

frailty of men. — *But every one hath his peculiar gift of God*, so that some prudently embrace a single life, and also make a religious vow of always living so, as it has been practised by a great number both of men and women, in all ages, ever since Christ's time. Others have not this more perfect gift: they find themselves not disposed to lead, or vow a single life, they marry lawfully: *it is better to marry than burn, or be burnt* by violent temptations of concupiscence, by which they *do not contain themselves* from disorders of that kind. It is against both the latin and greek text to translate, *they cannot contain them selves*, as in the Prot. and Mr N. . . 's. Translation, Dr Wells in his Paraphrase gives the sense of this place in these words: The inconveniences of marriage are to be undergone, rather than such sinful imaginations, or practices, as arise from the flames of an ungovernable lust. They therefore that are unmarried or widows, (to whom S. Paul speaks in these two verses) may have recourse to marriage as a remedy,

But let it be observ'd, that when S. Paul allows of marriage, he speaks not of those who have already made a vow of living always a single life. Vows made to God, must be kept. Psal. 75. 12. Eccl. 5. 3. and S. Paul expressly says of such persons, who have made a vow of perpetual continency, and afterwards marry, *that they incur damnation, because they violate their first faith*, or vow made to God. See. 1. Tim. 5. 12. — This saying therefore, *it is better to marry than burn*, cannot justify the sacrilegious marriages of priests, or of any others, who were under such vows. There are other remedies which they are bound to make use of, and by which they may obtain the gift of continency and chastity. They must ask this gift by fervent prayers to God, who gives a *good spirit to them that ask it*. Luc. 11. 13. They must join fasting, alms, and the practice of self denials, so often recommended in the Gospel. See the Annotations on Matt 19 p. 79. — The like remedies, and no others. must they use, who being already in wedlock, are under such violent temptations, that they are continually in danger of violating, or do violate the Chastity of the marriage-bed. For example, when married persons are divorced from bed and board, when long absent from one another, when sick and disabled, when one has an inveterate aversion to the other: they cannot marry another, but they can, and must use other remedies.

Ψ. 10. 11. *As for those who are join'd in wedlock &c.* He tells these persons, that they ought not to part, or if a separation for weighty reasons can be allow'd, neither party can marry to another.

Ψ. 12. 17. *But to the rest I say, not the Lord &c.* i. e., it is the command of the Lord, for such even as are separated, not to marry to another, but when I advised the unmarried not to marry, this is a counsel, or advice, not a divine precept, which Doctrine he repeats again before the end of this Chap. Ψ. 25. 28. 49. — *If any brother hath an unbelieving wife &c.* S. Paul speaks of two that were join'd by a contract of marriage, when both of them were infidels, and that one of them is converted to the Christian faith: we do not read of any precept that Christ

gave, as to these marriages, but the Apostle seems to order by his Apostolical authority, that they continue man and wife, unless the party that remains still an Infidel, will needs depart, then says the Apostle, *let such a one depart*. There is also another case, to wit, when the man or woman remaining an Infidel, will not live without continual injuries, and blasphemies against God and Catholic religion, so that there can be *no peace* on that account betwixt them. In these two cases according to the Canons of the Church, it is look'd upon no marriage, so that the party converted may marry to another. And this seems grounded on the reason, which the Apostles here gave, *that God hath call'd us to peace*.

¶ 14-16. *Hath been sanctify'd*, &c. Sanctification, which has different significations, cannot here signify, that an infidel is truly and properly sanctify'd, or justify'd by being married to a faithful believer, therefore we can only understand an improper sanctification, so that such an infidel, tho' not yet converted, need not be look'd upon as unclean, but in the dispositions of being converted, especially living peaceably together, and consenting that *their children* be baptiz'd, by which they are truly *sanctify'd*. — *Whence knowest thou o woman*, &c. these words seem to give the reason, why they may part, when they cannot live peaceably, and when there's little prospect, that the party that is an Infidel, will be converted.

¶ 17-25. *But (c) as the Lord hath distributed ... and call'd every one*, &c. S. Paul proceeds to other points of Discipline, that persons converted may remain and continue in the same employments, and lawful state of life as before; that it is nothing to the purpose, whether before his conversion, he was a *circumcis'd Jew*, or an *uncircumcis'd Gentil*, circumcision being no longer of obligation in the new Law. — If any one that is converted, was a *bond-servant*, or a slave, let him not be concern'd at this, *but rather use it*, [d] which many interpret, let him rather endeavour to be made free, tho' S. Chrys., and others understand, let him rather remain content with his servile condition. Perhaps it was an admonition to those new converts, who might imagine, that their Christian liberty exempted them from being *servants to men*. However he gives them this great comfort, that *such a one is the Lord's freeman*, that is, who ever is a Christian, and in the grace of God: but he adds, let him not be a *slave to men*, i. e., not follow their sinful ways, nor consent to any thing that is criminal.

¶ 25-28 *Now as to Virgins*, &c. He turns his discourse again to the unmarried, who (if they have made no vow) may lawfully marry, tho' he is far from commanding every one to marry, as when he says, *seek not a wife*. — *And such shall have tribulation of the flesh*, cares, troubles, vexations in the state of marriage, *but I spare you*, I leave you to your liberty of marrying, or not marrying, and will not discourage you by setting forth the crosses of a married life.

¶ 27. *The time is short*, &c. Incomparable instructions to the end of this Chapter, which are not obscure. — *He who is without a wife*, &c. — *He who giveth her not, doth better*, ¶ 38. *And she will*

be more happy, if she so remain according to my Counsel. It is very strange, if any one, who reads this Chapter without prejudices, do's not clearly see; that S. Paul advises, and prefers the state of Virginity to that of a married life. — *I think that I also have the spirit of God.* He puts them in mind, by this modest way of speaking, of what they cannot doubt of, as to so great an Apostle.

(a) ψ. 2. *Suam uxorem, suum virum, ἑαυτὴν γυναῖκα, τὸ ἴδιον ἄνδρα.* — (b) ψ. 5. *Ut vacetis orationi, ἵνα σχολάζητε τῇ προσευχῇ.* S. Chrys. *ἐκ ἑπὶ ἀπλῶς προσευχεσθε.*

[c] ψ. 17. *Nisi &c. εἰ μὴ, it bears the sense here of but.*

[d] ψ. 21. *Magis utere, μάλλον χρῆσαι.* S. Chrys: *says, τῷ ἑαυτοῦ μάλλον δέλεω.*



C H A P. VIII.

1. **N**OW as to the things which are sacrific'd to Idols, we know because we all have knowledge *about it.* Knowledge puffeth up, but charity edifyeth.

2. And if any one think that he knoweth any thing, he hath not yet learnt how he ought to know.

3. But if any man love God, the same is known by him.

4. Now as for meats that are sacrific'd to Idols, we know that an Idol is nothing in the world, and that there is no God but one.

5. For altho there be that are call'd Gods, whether in heaven or in Earth (For there are many Gods, and many Lords)

6. Yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord Jesus Christ, by whom all things, and we by him.

7. But knowledge is not in every one. And some with a conscience even still of an Idol, eat it as a thing sacrificed to Idols: and their conscience being weak, is defiled.

8. But meat commendeth us not to God. For neither if we eat, shall we abound: nor if we eat not, shall we want.

9. But take heed lest this your liberty be a stumbling block to the weak.

10. For if a man see him that hath knowledge at the table of things offer'd to Idols shall not his Conscience, as

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it is weak, be encouraged to eat things sacrific'd to Idols ?

11. And so thro' thy knowledge shall a weak brother perish, for whom Christ died ?

12. Thus then sinning against *your* brethren, and wounding their weak consciences, you sin against Christ.

13. Wherefore if meat scandalize my brother, I will never eat flesh, lest I shou'd scandalize my Brother.

ANNOTATIONS.

✧ 1. *We know because we all have knowledge* about it, i, e, all we, who are sufficiently instructed, have knowledge enough to be convinc'd, that *Idols are nothing* in themselves, nor the meats offer'd to them better nor worse upon that account.

✧ 6. *To us there is one God, the Father, of whom all things, and we unto him.* Of or from the Father are all things even the eternal Son, and the H. Ghost, tho' they are one and the same God with the Father. See the Annotations Jo. 1. p. 308. and. p. 313. *And one Lord Jesus Christ, by whom all things, and we by him.* All things were created by the Son of God, the eternal and increated wisdom of the Father, from whom he proceeded from Eternity, and also by the H. Ghost, all creatures being equally the work of the three divine persons. The Arians and Socinians pretend from this place, that only the Father is truly and properly God. The Catholicks answer, that he is call'd the God, of whom all, because from him always proceeded, do proceed, and shall always proceed the Son and the H. Ghost, tho' one and the same God in nature, in substance &c. And that when he is call'd the *one God*, by these words are excluded the false Gods of the Heathens, not the Son, and the H. Ghost, who are but one God with the Father. S. Chrys. also here observes, hom. 20. That if the two other persons are excluded, because the Father is call'd *one God*, by the same way of reasoning, it would follow, that because Jesus Christ is call'd the *one Lord*, neither the Holy Ghost, nor even the father, are the *one Lord*, whereas the Scriptures many times express the divine majesty, as well by the word Lord, as by the word God.

✧ 7. *There is not knowledge in every one, &c.* The new Converts, who had been Jews, thought that things which had been offer'd to Idols, were defil'd, unclean, and could not be lawfully eaten: they who had been Gentils, look'd upon them as victims offer'd to Idols, in which there was some virtue of enchantment, &c. their weak consciences judg'd they could not be lawfully eaten; and when they were induc'd to eat them by the example of others, it was still against their consciences. The Infidels also might sometimes think that the Christians in eating such things, honour'd their Idols; in such cases, they who were better instructed, were to abstain, not to give offence to weak consciences, and lest they should make them sin: And a weak brother

shall perish, for whom Christ died, where we may learn, that Christ died also for those that *shall perish*, and not only for the predestinate.

¶ 9. 10. *Meat commendeth us not to God*. It is an admonition to those, who because they knew, that meats offer'd to Idols, were no worse, would not abstain, even when this scandaliz'd the weak brethren: he tells them that eating or not eating of them, do's not make them more acceptable to God, nor puts them to any inconvenience; since they may get other meats, therefore they ought not to make use of *their liberty*, when it proves a stumbling-block to the weak, and makes them sin.

¶ 10. *At the table of things offer'd to Idols*. This I take to be the literal translation both of the latin and G. word, tho' the Rhem. as well as the Prot. Translation, have *in the Idol's temple*: but it do's not seem likely, that any Christians would go to eat with Idolaters in their very Temples, of things offer'd to their Idols: so that we may rather understand any place where Infidels and Christians eat together, and where it happen'd that some meats were brought, which had been first offer'd to Idols, which the well instructed Christians regarded not, nor ask'd any questions about, but the weak scrupl'd to eat them.

(a) ¶ 10. *In Idolio*, ἐν ἰδωλείῳ. Tho' the G. word may sometimes be used to signify the Temple it self of Idols, yet it may in general signify a place, or thing some ways belonging to Idols. See Estius P. Alemain &c.



CHAP. IX.

1. **A**M I not free? am I not an Apostle? have not I seen Christ Jesus our Lord? are not you my work in the Lord?

2. And if to others I am not an Apostle, yet I am to you: for you are the seal of my Apostleship in the Lord.

3. My Apology to them that ask me *about it*, is this.

4. Have not we then a right to eat and drink?

5. Have we not a power to lead along with us a woman a sister in like manner as the rest of the Apostles, the brethren of the Lord, and Cephas?

6. Or I only, and Barnabas have not a power to do this?

7. Who doth ever serve as a soldier at his own expences? who plants a vineyard, and eats not of it's fruit? who feeds a flock, and eats not of the milk of the flock?

8. Do I speak these things after a human way? doth not the law also say these things?

9. For

9. For it is written in the Law of Moyses : thou shalt not muzzle the mouth of the ox that treadeth out the corn, Is God's concern for oxen ?

10. Doth not he doubtless say this for us ? for these things were written for our sakes : because he that plows, ought to plow in hopes : and he that treadeth out the corn, doth it in hopes of partaking of the fruit.

11. If we have sown for you spiritual things, is it much if we reap your carnal things ?

12. If others be partakers of your power, why not rather we ? but we have not made use of this power : but we suffer all things, lest we should put any obstacle to the Gospel of Christ.

13. Know you not that they who minister in the holy place, eat of the things of the holy place : and they who serve the altar, are partakers with the altar ?

14. So also hath the Lord ordain'd for them, who preach the Gospel, to live of the Gospel.

15. But I have not made use of any of these things. Neither have I written these things, that so they should be done to me : For it is better for me rather to die, than that any one should make void my glory.

16. For if I preach the Gospel, it is not for me to glory in it : for *to do it*, is a necessity incumbent upon me : for wo be to me, if I preach not the Gospel.

17. And if I do this willingly, I have a reward : but if unwillingly, *still* a dispensing of it, is intrusted to me.

18. What then is my reward ? that preaching the Gospel I may settle the Gospel without the cost of others, that I may not abuse my power in regard of the Gospel.

19. For when I was free as to all, I made myself a servant to all, that I might gain more persons.

20. And I became as a Jew to the Jews, that I might gain the Jews.

21. To them who are under the Law, as if I was under the Law, (not being myself under the Law) that I might gain those, who were under the Law. Again to them who were without the Law, as tho' I were without the Law (not being without the Law of God, but under

the Law of Christ) that I might gain those who were without the Law.

22. To the weak I became weak , that I might gain the weak. I became all things to all men ; that I might save all.

23. And I do all things for the sake of the Gospel : that I may become a partaker thereof.

24. Know you not , that they who run at the race , all indeed run, but one beareth away the prize ? run so that you may obtain it.

25. Now every one that striveth in the games , refraineth himself from all things , and they indeed that they may receive a corruptible crown ; but we an incorruptible one.

26. I therefore run , not as it were at an uncertain thing : I fight , not as one beating the air :

27. But I chastise my body , and bring it under subjection : lest perhaps when I have preach'd to others , I myself may become reprobate.

AN NOT A T I O N S.

Ÿ. 1. &c. *Am I not an Apostle* , &c. S. Paul here to the 20th verse answers those reflections , which the new Preachers at Corinth , made against him and Barnaby, as if they were only an inferiour kind of Apostles. To this he answers that he had *seen Jesus Christ* , who appear'd to him. He tells the Corinthians , that *they* at least , ought to respect him as their Apostle, who had converted them. — He tells them that when any persons *ask about* his Apostle-ship , he has this to say for himself , that he not only labour'd , as an Apostle in converting them , but also labour'd without taking of them , what might supply him and his companions with necessaries , as *to meat and drink*. He insists upon this particular circumstance , to shew he did not preach Christ for gain-sake. And at the same time brings seven or eight proofs to shew that he , and all who preach the Gospel , have a *power* and a right to be maintain'd with necessaries by them, to whom they preach.

1. He had a title to be supply'd with necessaries as being an *Apostle*. 2. And by them, as being their Apostle. 3. by the example of a *Soldier* , who has a right to be *paid* : of a *husband-man* , who has a right to partake of the fruit of his labours : of a *shepherd* nourish'd by the milk of the flock (Ÿ. 7.) 4. He brings the example of those , who *threshed*, or tread out the corn by oxen , as it was formerly the custom , that the Threshers , nay even *the Oxen* , when *treading out the corn* , were not to be *muzzled* , according to the Scripture

Deut. 25. but were to eat, and be fed with the corn or straw, much more men that labour, are to be fed with the fruit of their labours. *ψ.* 8. 9 10. — 5. Nothing is more reasonable than to supply those with corporal and temporal things, who labour to procure spiritual and eternal blessings for others. *ψ.* 11. --6. They who preach'd to the Corinthians after S. Paul, were maintain'd by them, had not he and Barnaby as much right as they? *ψ.* 12. — 7. He shews it by the examples of the ministers and Priests in the Law of Moyses, who had a share of the Sacrifices and Victims offer'd, and who serving the Altar, lived by the Altar. *ψ.* 13. — 8. He brings the Authority of our Saviour Christ, who said to his Apostles, Matt. 10. 10. *that a labourer is worthy of his meat, or of his reward, as it is said, Luk. 10. 7.*

But S. Paul puts them in mind (*ψ* 15.) *That he did not make use of his right, as to any of these things:* that he do's not write in this manner, to get, or have any thing of them hereafter: nay he makes warm protestations, says S. Chrys. (b) that he will take nothing of them: that he will preach *without putting others to any cost* (*ψ.* 18.) that he will accept of nothing, *lest thereby he put any obstacle to the Gospel*, or give any persons occasion to say, he preach'd for gain. He tells them, *it is better for him to die*, than by taking any thing of them, to make void this, which he has to glory in, and to justify himself against his backbiting adversaries: the sense is, that he is willing to spend his life, as well as his labours among them, sooner than in these circumstances receive any temporal reward from them. Yet when the circumstances were different, he receiv'd of the Philippians, Philip. 4. 15. enough to supply him in his necessities.

He also tells them here, that he do's not pretend to glory or boast for *having preach'd*: this being a necessary duty. *And if I do this willingly, I have a reward.* The sense seems to be, if I do this Office cheerfully, and with a right intention, to please God only, I shall have a copious reward prepar'd for such a labourer: *if unwillingly*, and imperfectly, and not with a pure intention, I cannot expect such a reward; tho' *still a dispensing of it is intrusted to me*, that is, it is always my duty to preach. Others *by willingly*, understand the doing of it in so perfect a manner, as not to receive any thing, and *unwillingly*, when they would scarce do it, at least so zealously, unless they receiv'd what would maintain them.

ψ. 20. *I became as a Jew to the Jews*, that is, upon occasions, not to hinder their conversion, I practis'd the Ceremonies of their Law; tho' I am *not under their Law*, which is no longer obligatory, but only *under the new Law of Christ*. — *To them that were without the law*, i, e, to the Gentils, who never were under the Law of Moyses.

ψ. 24. *All indeed run*, &c. He brings the examples of runners and wrestlers for a prize in the Grecian Games, where only one could gain the prize. 'Tis true in our case many obtain the crown for which we strive, but every one is in danger of losing it, and so must use all his endeavours to obtain it. — *He refraineth himself* &c. curbs his inclinations, abstains from debauchery, or any thing that may weaken him.

or hinder him from gaining this corruptible crown, how much more ought we to practise self denials for an eternal crown?

In the 5th verse, where we translate, *a woman a sister*, (a) or *a sister a woman*: the Prot. translation has, *a sister a wife*. We have reason to reject this translation, since it seems evident by this Epistle, that S. Paul, at least then had not a wife c. 7. v. 7 8. And the ancient Interpreters expressly examin'd, and rejected this translation. See S. Hierom against Jovian. l. 1. tom. 4, parte 2. p. 167. Edit. Ben. S. Aug. l. de opere Monach tom. 6. c. 4. p. 478. Nov. Edit. The G. word, as every one knows, signifies either a woman or a wife. Nor doth any thing here determine it to signify a wife. He speaks of a woman, or of women that were sisters, that is, Christians so that a sister expounds what kind of woman it was. Dr. Hammond puts in the margin *a sister-woman*, as it were to correct the Prot. Translation.

(a) v. 5. *Mulierem sororem, ἀδελφὴν γυναῖκα. Sororem mulierem.* where Estius brings examples to shew, that it is the same sense and construction, whether we read *mulierem sororem*, or *sororem mulierem*. Tertulian the most ancient of the Latin Fathers read: *mulieres circumducendi*, not *uxores*. De pudicitia c. 14. p. 566. Ed. Rig. and l. de monogam c. 8. p. 519. he first says, *Petrum solum invenio maritum*. And on this place, *non uxores demonstrat ab Apostolis circumductas... sed simpliciter mulieres, quæ, illos eodem instituto, quo & Dominum comitantes, ministrabant.* — S. Hierom ubi de mulieribus sororibus infertur, perspicuum est, non uxores debere intelligi, sed eas, ut diximus, quæ de suâ substantiâ ministrabant. — S. Aug. hoc quidam non intelligentes, non sororem mulierem, sed uxorem interpretati sunt, fefellit illos verbi græci ambiguitas..., quanquam hoc ita posuerit, ut falli non debuerint, quia nequæ mulierem tantummodo ait, sed sororem mulierem, neque ducendi, sed circumducendi: verum alios Interpretes non fefellit hac ambiguitas, & mulierem, non uxorem interpretati sunt.

(b) v. 15. S. Chrys, ὁμ. κβ. p. 382. μετὰ σφοδρότατος ἀγνῶσιαι.



CHAP. X.

1. **F**OR I would not have you ignorant brethren that our Fathers were all under the cloud, and all pass'd through the sea,

2. And all under Moyſes were baptiz'd in the cloud, and in the sea:

3. And they all eat the same spiritual food,

4. And all drank the same spiritual drink (For they drank of the spiritual rock that follow'd them: and Christ was the rock)

5. But God was not well pleas'd with the greater part

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of them : for they were struck down in the wilderness.

6. Now these things were done in a figure of us , that we should not be coveting of evil things , as they also coveted.

7. Neither be you Idolaters , as were some of t' em : as it is written : " the people sat down to eat, and drink , and rose up to play.

8. Neither let us commit fornication , as some of them committed, and so fell in one day three and twenty thousand.

9. Neither let us tempt the Christ , as some of them tempted him , and perish'd by serpents.

10. Neither murmur ye , as some of them murmur'd, and perish'd by the destroyer.

11. But all these things happen'd to them in figure : and were written for our correction, upon whom the ends of ages are come.

12. Wherefore let him who thinks he stands , take heed lest he fall.

13. Let no temptation lay hold on you but humane ; and God is faithful , who will not suffer you to be tempted , above what you are able , but will make you escape in temptation that you may be able to bear it.

14 Wherefore my beloved fly from the worshipping of Idols.

15. I speak to you as to wise men , you yourselves judge what I say.

16. The Chalice of blessing , which we bless , is it not the communication of the blood of Christ ? and the bread which we break , is it not the partaking of the body of the Lord ?

17. Because we *who are* many are one bread , one body , all of us who partake of one bread.

18. Consider Israel according to the flesh, are not they who eat the sacrifices , partakers of the altar ?

19. What then ? do I say that what is Sacrific'd to Idols is any thing ? or that an Idol is any thing ?

20. But the things which the heathens Sacrifice , they Sacrifice to devils, and not to God. And I would not have you partakers with devils : you cannot drink the cup of the Lord, and the cup of the devils:

21. You cannot be partakers of the table of the Lord , and of the table of the devils.

22. Do we provoke the Lord to jealousy ? are we stronger than he ? All things are lawful for me, but all things are not expedient.

23. All things are lawful for me , but all things do not edify.

24. Let no one seek his own , but another's *good*.

25. Eat of any thing that is sold in the shambles , asking no questions for conscience-sake.

26. "The Earth is the Lord's, and the plenitude thereof."

27. If any of the infidels invite you, and you are willing to go : eat of any thing set before you, asking no questions for conscience-sake.

28. But if any man shall say : this is Sacrific'd to Idols : eat not of it for his sake that discover'd it, and for conscience-sake.

29. For conscience -sake I say , not thy own , but another's : For why should my liberty be judg'd by another man's conscience ?

30. If I partake of it with thanksgiving , why am I ill spoken of , for that for which I give thanks?

31. Whether therefore you eat, or drink , or do' any thing else , do all things for the glory of God.

32. Be without offence to the Jews , and to the Gentils , and to the Church of God :

33. As I also please all men in all things , not seeking what to myself is profitable , but to many , that they may be saved.

A N N O T A T I O N S.

℣. 1. *Our Fathers* the Jews, *were all under the cloud* , he means , when God conducted the Camp of the Israelites , in the day-time by a cloud , and in the nights by a pillar of fire Exod. 13, 21. — *were baptiz'd in the cloud , and in the sea* , figuratively , these being figures of baptism in the new Law. As Moyses who deliver'd them from the slavery of Egypt , was a figure of Christ , who came to deliver mankind from the slavery of sin.

℣. 3. *All of them spiritual food* , to wit *the manna* , which seem'd to come from heaven , and was a figure of the Eucharist, the Spiritual food of our souls. — *All drank of the same spiritual drink, and spiritual*

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rock, that follow'd them, by which is understood the stream of water, that came miraculously out of the rock struck by Moyses, and which is said to have follow'd them, because it ran plentifully thro' their camp. — And the *Rock was Christ*, a figure of Christ: *for all these things* [ψ. 11.] *happen'd to them in figure.*

ψ. 5. *God was not well pleased &c.* Of 60000, only Josue and Caleb entred the land of promise, the rest were *destroy'd*, and perish'd in the *wilderness*. Their punishment ought to be an admonition to all to avoid such sins, of *Idolatry, fornication, murmuring &c.*

ψ. 9. *As some of them tempted him (Christ)* this cannot be understood, but of Christ as he was God.

ψ. 11. *Upon whom the ends of ages are come:* the last age of the world, which S. John calls the *last hour.*

ψ. 13. *Let no temptation lay hold of you but humane.* The sense of these words are obscure: we may expound them by way of prayer, let no temptation, but such as are of humane frailty, and not hard to be overcome, happen to you. See the G. text. — *He will make you escape in temptation, that you may be able to bear it.* the literal signification of the latin, compar'd with the greek is, that God will bring you off, and make you escape out of those dangers, when you are tempted.

ψ. 16. *The chalice of blessing &c.* Which the Priests bless or consecrate, is it *not the communication or communion of the blood of Christ, and the bread which we break* (So call'd because of the outward appearance of bread) is it *not the participation, the partaking, or communion of the body of the Lord.* See S. Chrys. here hom. 24. p. 396. and p. 400. See also the Annotations Matt. 26. 26. pag. 115.

ψ. 17. *We who are many, are one bread &c.* From the Sacrament of the real body of Christ in the Eucharist, he passeth to the effect of this Sacrament, which is to unite all those who partake of it, as members of the same mystical body of Christ, which is his Church: And from hence he presently draws this consequence, that such as are members of that body, of which Christ is the head, cannot have any communication with Idolaters, or with those that offer sacrifices to Idols and Devils.

ψ. 18. *Consider Israel according to the flesh, i, e, the people that were the offspring of Israel or Jacob.* *Are not these they who offer'd sacrifices to the true God, and eat of the sacrifices, which were offer'd on his Altars, and by offering to him such sacrifices, acknowledg'd him to be their God, and the only true God: and so you, if you partake, and eat of the sacrifices of Idolaters, and of what they tell you was offer'd to their Idols, you seem at least, to join with them in acknowledging, and paying a reverence to their Idols, which are Devils: and you cannot be a partaker of the table of the Lord, and of the table of devils* — *Do we provoke the Lord to jealousy?* that is how dare we provoke our Lord, who is a jealous God, and will admit of no rival, by partaking of sacrifices offer'd to false Gods? how dare we thus contemn his power, as if we were *stronger than he*, or that he could not punish us?

ψ. 19. *What then? do I say &c.* He puts this objection, as if it

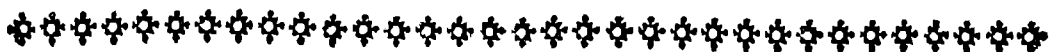
were contradictory to what he had taught before c. 8. v. 4. *that an Idol is nothing* &c. but he answers this objection, by saying, that *all things*, i, e, all meats *are lawful* in themselves, but not always expedient, nor *edifying*, when they give Scandal to weak brethren, or when the infidels themselves think that such as eat things offer'd to Idols, join with them in honouring their Idols.

v. 25. *Eat of any thing* &c. Here at length S Paul prescribes them a rule, by which they were to govern themselves, as to meats that they met with. Buy and eat of any thing sold in the market, or of any thing that you meet with at the table of infidels, when they invite you, for all *are the Lord's* creatures, and may be taken *with thanksgiving*, as we ought to take whatsoever we eat. — But *if any one say to you, this was sacrificed to Idols, eat not of it for his sake* &c. And why must they not then eat of it? because either he is an Infidel, that says it: and then by saying so, he may mean, that they who eat it, ought to eat it in honour of their Gods. Or if a weak brother says so; he thereby signify's, that his conscience judg's it not lawful to be eaten; so that in one case, you seem to consent that things are to be taken in honour of Idols; in the other, you give offence to your weak brother: and I would have you to be *without offence, both to Jews and Gentils*: and not to think it enough, that you can eat such things with thanksgiving.

It may be ask'd here, why the Apostle shou'd not absolutely forbid them never to eat any thing offer'd to Idols, as this seems a thing absolutely forbidden in the Council of Jerusalem? Acts. 15. 23. To this some answer, that the Apostle here expounds the true sense of that decree, which was only to be understood, when eating such meats gave Scandal. Others say, the prohibition was only for a short time, and now was out of date. Others take notice, that the prohibition was not general, nor for all places, but only for the new converted Gentils, that were at *Antioch*, or in *Syria*, and *Cilicia*, as specify'd in the Decree.

(a) v. 13. Tentatio vos non apprehendat. *In almost all G. Copies, non apprehendit in praterito, ἐκ ἄλληθεν. Which reading is also in divers ancient latin Interpreters, as if he put them in mind, that hitherto they had not suffer'd any great temptations or persecutions — faciet cum tentatione proventum, it is not the same, as progressum, or utilitatem by the greek, but that they shou'd escape out of it. σὺν τῷ πειρασμῷ καὶ τῇ ἐκβάσει.*

(b) v. 16. Calice benedictionis cui [or as it is in the G.] quem benedicimus. See S. Chryf. hom. 24. no Catholick now a days can declare his faith of the real presence in clearer terms than S. Chryf. both in this, and other places. ὅτι τὸ ἐν τῷ ποτηρίῳ οὐκ ἐκείνῳ ἐστὶ, τὸ ἀπὸ τοῦ πλεονεξίας ρεύσαν. &c. He calls also the Eucharist, θυσίαν, a sacrifice,



CHAP. XI.

1. **B**E followers of me , as I also *am* of Christ.

2. And I commend you brethren , that you are mindful of me in all things : and keep my precepts , as I deliver'd them to you.

3. But I would have you know that Christ is the head of every man : and the man is the head of the woman : and the head of Christ, is God.

4. Every man praying , or prophesying with his head cover'd , dishonoureth his head.

5. But every woman praying , or prophesying with her head not cover'd , dishonoureth her head , for it is the same thing as if she were shav'd.

6. For if a woman be not cover'd, let her be shav'd. But if it be shameful for a woman to be shav'd , or poll'd, let her veil her head ;

7. A man indeed must not cover his head : in as much as he is the image and glory of God , but the woman is the glory of the man.

8. For the man was not of the woman , but the woman was of the man.

9. For the man was not created for the woman , but the woman for the man.

10. Therefore the woman ought to have power upon her head , because of the Angels.

11. Nevertheless neither the man without the woman , nor the woman without the man in the Lord.

12. For as the woman is of the man , so also the man by the woman : and all things are of God.

13. Be you yourselves judges : is it becoming for a woman to pray to God not veil'd ?

14. Do's not nature it self teach you , that if a man nourish his hair , it is a disgrace to him ?

15. But a woman if she nourish her hair, it is an honour to her , because hair is given to her for a veil.

16. But if any man seem to be contentious : we have no such custom , neither hath the Church of God.

17. Now this precept I give you : not praising you that when you meet it is for the worse, and not for the better.

18. First then when you meet together in the Church, I hear that there are divisions among you , and in part I believe it.

19. For there must also be heresies , that they who are approv'd , may be made manifest among you.

20. When you come therefore together , it is not now to eat the Lord's supper.

21. For every one taketh his own supper before to eat : and one indeed is hungry : and another is drunk.

22. Have you not houses to eat and drink in ? or do you condemn the church of God , and put those to confusion who have not ? what shall I say to you ? shall I praise you ? in this I praise you not.

23. For I receiv'd from the Lord that which I also deliver'd to you, that the Lord Jesus the night in which he was betray'd, took bread ,

24. And giving thanks broke it , and said : take ye , and eat : This is my Body , which shall be deliver'd for you ; do this in remembrance of me.

25. In like manner also the Chalice , after he had sup'd, saying: this Chalice is the new Testament in my blood. Do this as often as you shall drink it , in remembrance of me.

26. For as often as you shall eat this bread , and drink the chalice , you shall shew the death of the Lord until he come.

27. Therefore whosoever shall eat this bread , or drink the Chalice of the Lord unworthily , shall be guilty of the Body, and Blood of the Lord.

28. But let a man prove himself : and so let him eat of that bread , and drink of the Chalice.

29. For he who eateth and drinketh unworthily , eateth and drinketh judgment unto himself , not discerning the Body of the Lord,

30. Therefore are there among you many infirm , and feeble , and many sleep.

31. But if we should judge ourselves, we should not be judged.

32. But while we are judged, we are chastised by the Lord, that we may not with this world be damn'd.

33. Wherefore my brethren, when you come together to eat, wait for one another.

34. If any one be hungry, let him eat at home, that you may not come together unto judgment. The rest I will put in order, when I come.

AN NOT A T I O N S.

In this Chapter are 3 Instructions. 1. That women must have a veil on their heads at publick prayers to verse 17. — 2dly he corrects the abuses in their banquets of charity, call'd *Agape* to verse 23. — 3dly He teaches that in the Sacrament of the H. Eucharist, is the body and blood of Christ.

Ψ. 2. *I commend you, i, e, a great many of you.*

Ψ. 3. — 16. *The man is the head of the woman &c.* To have the head cover'd at publick meetings, is, according to S. Paul, a mark of subjection: The man was created to be *head* over the woman, who was made subject to the man, being *made of* him, of his rib, and the woman *made for him*, not he *for the woman*. The man in a special manner, is the *Image of God*, not only by his immortal soul, in which sense also the woman was made to God's image, and likeness but in as much as God gave him a power over all creatures, and so he is call'd, *the glory of God*. For these reasons, as well as from a receiv'd custom, S. Paul tells every woman, that in praying, or prophesying in publick meetings, she must have her head veil'd, and cover'd in testimony of her subjection to man her head, otherwise she dishonours herself, and her head. This is what he tells her (Ψ. 10.) that she *ought to have power upon her head*, (a) that is, to have a veil or covering, as a mark of man's power over her: and *because of the Angels*: i, e, out of a respect to the Angels there present. Some understand, the priests and ministers of God, call'd Angels, particularly in the Apocalypse. S. Paul adds that *nature* having given to women long hair, design'd it to be as a natural veil. Infine he appeals to them, to *be judges*, whether it be not unbecoming in women to pray without a veil.

But he will have men to be uncover'd, and not to bear such a mark of subjection, as a veil is, by which a man would dishonour his head, i, e, himself, and Christ, who is his head, and who appointed him, when he created him, to be head over the woman. He looks upon it a dishonour and a disgrace for men to nourish their hair, as women should do. — He also calls *God the head of Christ*, that is, of Christ, as he is man.

Left he should seem to lessen the condition of women more than

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necessary, he adds, that the propagation of mankind now depends on the woman, as well as on the man, seeing every *man is by the woman*.

ψ. 16. *If any one be contentious about this matter, or any other, we have no such custom, nor the Church*, i, e, says S. Chryf. to have such quarrels and divisions. Or, as others understand it, we have no such custom for women to be in the Church uncover'd.

ψ. 17--22. *Now this precept I give you*, &c. S. Paul found that several abuses were crept in among the Corinthians at their Church-meetings, where before the holy mysteries (tho' S. Chryf. thinks after them) they used to have those *charitable suppers*, call'd the *Agape*. For as our Saviour eat first a common supper with his Apostles, before he instituted the Holy Sacrament, so the Christians in many places brought meats with them, and eat a supper together, in token of that friendship and union, which they had with all their brethren, before they began to celebrate the Holy Mysteries. It is this supper, which according to the common interpretation, S. Paul here (ψ. 20.) calls the *Lord's supper* [tho' S. Aug. and some others by the *Lord's supper*, understand the Holy Sacrament it self of Christ's body and blood] The Apostle tells them, he *hears there are divisions among them* at their meetings, which he says will happen, as there *must be even heresies*, which God permits, that *they who are approv'd, may be made manifest*, i, e, that on such occasions, the just may shew their fidelity and constancy in their duty to God.

The Apostle tells them, that *it is not now to eat the Lord's supper*, i, e, there were such abuses among them, that it was not now to imitate the supper, which Christ made with his Apostles, or, according to the exposition of S. Aug. this was not becoming persons, who before the end of their meetings, were to partake of the divine mysteries.

ψ. 21. *Every one taketh his own supper before to eat*, the sense seems to be, that he took and brought with him, what he design'd to eat with others, and give at that supper: but as soon as some were met (without staying for others, as he orders them ψ. 33, when again speaks of these suppers] the rich placing themselves together, began this supper, and did not take with them their poor brethren, who had brought nothing, or had any thing to bring; by this means, *one was hungry, and another was drunk*, i, e, had at least drunk plentifully, while the poor had nothing but shame, and *confusion*. By this means of eating and drinking without temperance and moderation, they were by no means disposed to receive afterwards the Holy Eucharist. He tells such persons that committed these disorders, that if they be so hungry, that they cannot fast, they should eat [ψ. 34.] before they come from home.

We find these Agape forbidden to be made in the Churches, in the 28. Canon of the Council of Laodicea, a little before the general Council of Nice. In S. Chryf. time, and from the first ages, every one receiv'd the Sacrament of the H Eucharist fasting, as it is probable, this was one of the things, which S. Paul gave *orders* about (ψ 34.) when he came to Corinth. We must not imagine, that be-

cause Christ instituted the holy Sacrament, and gave it to his Apostles after he had supp'd with them, that the Apostles, or the Pastors of the Church, their successors, could not order it to be receiv'd *fasting*, and *kneeling*, for greater reverence and devotion. See S. Aug. on this same subject, in his letter to Januarius 54. tom. 2. part. 2. p. 126. Nov. Edit. He says that tho' it is evident the Apostles did not receive the body and blood of Christ *fasting*, yet we must not on that account calumniate, or blame the Universal Church, in which it is receiv'd only by those that are *fasting*. He says, it is a most *insolent madness* to dispute against what is a custom in the Universal Church.

Ψ. 23. — 20. *I receiv'd from the Lord*, i. e. by revelation from Christ, as well as from others, who were present with him, *that which I also deliver'd to you* by word of mouth &c. Here he speaks of the holy Sacrament it self, of the words of consecration, as the Evangelists had done, and of the real presence of Christ's body and blood. — *which shall be deliver'd for you*. In the common greek Copies, *which is broken for you*, to wit on the Cross. — *You shall shew the death of the Lord*, as often as you receive, it shall be with a devout, and grateful remembrance of his sufferings and death for your sake. — He puts every one in mind, that whosoever *shall eat this bread* (Ψ. 27.) so call'd from the outward appearances, or *drink the chalice of the Lord unworthily*, shall, by such a Sacrilege, *be guilty of the Body and blood of the Lord*. And (v. 9.) that *he eateth, and drinketh judgment*, or condemnation *to himself, not discerning* the difference betwixt celestial food and other meats, and not considering it to be truly *the body of the Lord*. See S. Chrys. hom. 27. If the words of our Saviour, *this is my body* &c. were to be understood in a *metaphorical* and *figurative sense only*, is it probable that S. Paul writing 24. years afterwards to the new converted Gentils at Corinth, would have used words, which full as clearly express a true and real presence of Christ's body in the Eucharist, without one word to signify that this was to be understood in a figurative sense only?

Ψ. 30. 31. 32. *Therefore* in punishment of the sin of receiving unworthily, many *are infirm*, visited with infirmities, even that bring death, which is meant by those words, *many sleep*. But 'tis a mercy of God, when he only punishes by sickness, or a corporal death, and do's not permit us to perish for ever, or *be damn'd with this wicked world*. To avoid this, *let a man prove himself*, examin the state of his conscience, especially before he receives the H. Sacrament, confess his sins, and be absolv'd by those to whom Christ left a power of forgiving sins in his name, and by his authority. If *we judge* ourselves in this manner, we shall not *be judg'd*, i. e. not condemn'd.

(a) Ψ. 10. *Debet mulier potestatem habere super caput suum*, ἡγεσία, but some G. Copies, have περιβόλαιον, cinctorium, velum.

(b) Ψ. 14. *Nec ipsa natura docet vos*. I do not find an interrogation in the latin Copies, as it is marked in the Greek, ἡδὲ διδάσκει ὑμᾶς; The rest of the text seems to be better connected, if we read it with an Interrogation.

(c) Ψ . 20 Jam non est dominicam coenam manducare, $\kappa\upsilon\epsilon\iota\alpha\delta\eta\ \delta\epsilon\iota\pi\eta\nu$. This expression is us'd no where else in the new Testament, and it is much more probable, that by it, S. Paul signify's those charitable suppers, which the Christians had together in imitation of Christ's supper with his Disciples before he instituted the H. mysteries, which was after supper, as S. Paul here says Ψ . 25. and S. Luke 22. The Sacrament of the Lord's body and blood, has been call'd the Eucharist, even from the first Ages of Christian Religion, as appears by the Epistles of S. Ignatius, by S. Ireneus, Tertullian, &c. The late pretended Reformers found it call'd by this name in the Catholick-Church, why then should they, who pretend to nothing but Scripture, affect to give it no name, but the Lord's supper, when these words in the Scripture signify a different supper?



C H A P. XII.

I. **N**OW concerning Spiritual gifts, I would not brethren, have you to be ignorant.

2. You know that when you were Gentils, how you went to dumb Idols as you were led.

3. Wherefore I give you to understand, that no one speaking in the Spirit of God, saith anathema to Jesus. And no one can say, Lord Jesus, but in the holy Ghost.

4. And there are differences as to Graces, but the same Spirit.

5. And there are differences as to administrations, but the same Lord:

6. And there are differences as to operations, but the same God, who worketh all in all.

7. Now the manifestation of the Spirit is given to every one unto profit.

8. To one indeed by the Spirit is given the speech of wisdom: to another the speech of knowledge in the same Spirit:

9. To another Faith in the same Spirit: to another the Gift of healing in that one Spirit:

10. To another the working of miracles, to another Prophecy, to another discerning of Spirits, to another divers kinds of tongues, to another the Interpretation of speeches,

I. TO THE CORINTHIANS. C. 12. 111

11. And all these are wrought by one, and the same spirit, distributing to every one as he pleaseth.

12. For as the Body is one, and hath many members, and all the members of the body, whereas they are many, are *but* one Body; so also Christ.

13. For we all of us have been baptiz'd in one Spirit into one Body, whether Jews, or Gentils, whether slaves or free: and all have been made to drink of the same spirit.

14. For the Body is not one member, but many.

15. If the foot shall say: because I am not the hand; am not of the body, is it therefore not of the Body?

16. And if the ear shall say: because I am not the eye, am not of the body: is it therefore not of the body?

17. If the whole body were the eye: where would be the hearing? if the whole were the hearing, where the smelling?

18. But now God hath plac'd the members, each of them in the Body as it pleas'd him.

19. And if all of them were one member, where would be the Body?

20. But now there are many members, and one body.

21. Nor can the eye say to the hand, I need not thy help: nor again the head to the feet, I have no need of you.

22. But much more those that seem to be the weaker members of the body, are the more necessary:

23. And those which we look upon the less honourable members of the body we bestow more abundant honour upon them: and those that are our undecent parts, we take care to *cloath* with greater decency.

24. But our decent parts need not any thing of *cloathing*: and God hath temper'd the body, giving more abundant honour to that part, that wanted it.

25. That there might be no schism in the body, but the members might have mutual care for one another.

26. And if one member suffers any thing, all the members suffer with it: and if one member doth glory, all the members rejoyce with it.

27. Now you are the body of Christ, and members of a member.

28. And God indeed hath placed some in the Church, first Apostles, secondly Prophets, thirdly Doctors, next workers of miracles, then those that have the gift of healing, of helping, of governing, of divers tongues, of interpreting speeches.

29. Are all Apostles? are all Prophets? are all Doctors?

30. Are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret?

31. But strive to have the better gifts. And I will yet shew you a more excellent way.

A N N O T A T I O N S.

ψ. 1. *Concerning spiritual gifts.* In the Apostles time, the Christians in the Sacraments of Baptism and Confirmation, many times receiv'd those graces, and gifts of the H. Ghost, by which some of them *prophesyd*, others wrought *miracles*, and cur'd diseases, others spoke *tongues* and different languages: now some among the Corinthians made not a right use of these gifts, especially they who had the *gift of tongues*, and made use of it thro' vanity, rather than for the profit of others.

ψ. 2. *You went to dumb Idols*, he speaks to the Gentils before their conversion, to put them in mind, how much happier they are by receiving the faith of Christ, and such graces and favours from God.

ψ. 3. *No one speaking in, or by the spirit of God &c.* He tells them, if they see a person moved in an extraordinary manner, and say *anathema*, curse, or speak ill of Jesus, such a one cannot be moved by a good spirit. And that *no one can say, Lord Jesus*, i. e., praise Christ as he ought, but by a good spirit.

ψ. 4. 7. *There are differences as to Graces*, Lit. *divisions of graces*; but all from the *same spirit*, from the *same Lord*, from the *same God*: and all these gifts are design'd, and to be made use of for the *profit* of the faithful,

ψ 8. — 12. *To one wisdom*, which differs from that of *knowledge*, in as much as *wisdom* is a more eminent and sublime knowledge. These are number'd among the Gifts of the H. Ghost, Isaias. c. 11. — *To another faith*, by which says S. Chryl. (a) is not here meant a belief of reveal'd truths, but an humble confidence of working miracles, grounded on faith, and on the power and goodness of God. — *The Same spirit distributing to every one as he pleaseth*, by which words, they that valu'd themselves on the gifts of *prophesying*, and *speaking tongues*, are put in mind, that all these were purely the gifts of God, to whom alone the honour is due.

ψ. 12 &c. *As the Body is one &c.* From this comparison of the mystical Body of Christ, that is, of his Church, to a man's natural Body, he brings excellent instructions. 1. That as all members and parts, make up the same body, *so also Christ*, i. e., so it is in the Church of Christ

which is his mystical Body. — 2. As all the parts of man's body are enliven'd by the same soul, so all in the Church, have their life from the same Spirit of God in Baptism, and in the Sacraments instituted by our Saviour Christ: In which we *are made to drink of the same Spirit*. — 3. As all the members, that have such different Offices and functions, do but constitute one compleat body, so is it in the Church of God. — 4. As those that seem the less considerable parts of human body, are no less necessary for the subsistence and harmony of the whole, and stand in need of one another (for example the head stands in need of the feet) so in the Church, &c. — 5. He takes notice that in a natural body the less *honourable*, the baser, and as they are call'd, the *undecent parts*, are cloth'd with greater care and decency. Lit. *have a more abundant honour bestow'd upon them*, so in the mystical body, no less, but even a greater care is to be taken of the weaker, and more infirm members, of the poor, the weak, the ignorant; and in the spirit of charity and love, that there may be no divisions or *Schisms*, but a brotherly union: that if *one suffer*, another compassionate and assist him, &c.

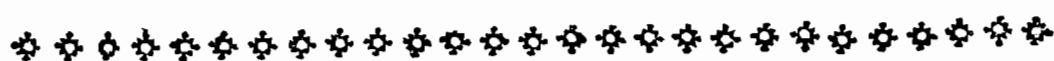
Ψ. 27. *You are members of a member.* (b) The sense seems to be, you are members of the particular Church of Corinth, which is only a part or member of the whole body, of the Christian-Catholick-Church. This is agreeable to the common reading in the greek, where it is said, *you are members of a part*. See S. Chrys. hom. 32.

Ψ. 28. *First Apostles*, &c. Here he sets down these Gifts or Graces in their order of dignity. 1. *the Apostles*, bless'd above others with all kinds of Graces. 2. *Prophets*, who had the gift of interpreting of prophecies, and of knowing things to come. 3. *Doctors* or teachers of the Gospel, prefer'd before those, who had the gift of *miracles*, or of *healing* the infirm, and before the *gift of tongues*, which they valu'd and esteem'd so much, which he reckons in a manner in the last place, except that of *interpreting*, which is wanting in the present G. Copies But as *interpreting* is found in all the G. MSS. Ψ. 30., we have reason to prefer the reading of the Latin-Vulgate.

Ψ. 31. *Strive to have the better Gifts*: which are to be more or less esteem'd, as they are accompany'd with Charity, as he is going to *show* in the next Chapter.

[a] Ψ. 9. *Fides*, πίστις, upon which word S. Chrys. όμ. κθ. p. 433: πίστιν ἔχοντες λέγων, τὴν τῶν δογμάτων, ἀλλὰ τὴν τοῦ εἶναι.

[b] Ψ. 27. *Et membra de membro.* Some G. Copies, καὶ μέλη ἐκ μέλες, but in most G. MSS. καὶ μέλη ἐκ μερῶν. S. Chrys. όμ. κθ. p. 448. ἡ ἐκκλησία ἡ παρ' ἡμῶν, μέρος ἐστὶ τῆς παντὶ ὄχι καίρου ἐκκλησίας.



CHAP. XIII.

1. **I**F I speak with tongues of men and Angels , and have not charity , I am become as a sounding brass , and a tinkling Cymbal.

2. And if I had the gift of prophecy , and knew all mysteries , and every science : and if I had all faith , so as to move mountains , and have not charity , I am nothing.

3. And if I shall distribute all my substance to feed the poor , and if I shall deliver up my body so as to be burnt , and have not charity , it avails me nothing.

4. Charity is patient , is kind ; charity envyeth not , dealeth not perversly , is not puff'd up ,

5. It is not ambitious , it seeketh not it's own interest , it is not provok'd to anger , it thinks not evil ,

6. It rejoyceth not upon iniquity , but rejoyceth with truth :

7. It suffereth all things , believeth all things , hopeth all things , beareth all things.

8. Charity never faileth , whether Prophecies shall be made void , or tongues shall cease , or knowledge shall be destroy'd.

9. For we know *only* in part , and we prophesy in part.

10. But when that which is perfect, shall come , then that which is in part shall be made void.

11. When I was a little one, I spoke as a little one, I understood as a little one , I thought as a little one. But when I came to be a man, I laid aside the things that belong'd to a little one.

12. We see now through a glass in an obscure manner , but then face to face. Now I know in part : but then I shall know , even as I am known.

13. And now there remain Faith , Hope , *and* Charity : these three : but the greatest of these is Charity.

A N N O T A T I O N S.

The Apostle here shews the necessity of the great virtue of Charity, i. e. of the love of God, and of our neighbour.

I. TO THE CORINTHIANS. C. 13. 115

Ψ. 1. *A tinkling Cymbal.* Which may give notice , and be beneficial to others , but not to it self.

Ψ. 4. *Charity dealeth not perversly* [a], the G. word here seems taken from the latin : S. Chryf. expounds it , is not rash , but acteth prudently and considerately. Others , it is not light or inconstant. Others it *braggeth* or *vaunteth not* , as in the Prot. translation.

Ψ. 5. *It is not ambitious* : (b) which is alſo the ſenſe of ſome G. Copies , but in others , and in S. Chryf. , it ſignify's , it is not aſham'd of any one.

Ψ. 8. *Prophecies . and tongues* laſt no longer than this Life. *Knowledge ſhall be deſtroꝝd* , i , e , that imperfect knowledge , we have in this world. For now we *know* only *in part* , we only ſee , as it were thro' a glaſs , and imperfectly. ——— *Faith* , which is of things *that appear not* , and *hope* which is of things that we enjoy not , will *ceafe* in heaven , but *charity* , the *greater* , or greateſt even of *theſe three* , will remain , and be increas'd in heaven.

[a] Ψ. 4. *Non agit perperam* , & περπερεύω. S. Chryf. ſays τὸ ἐπι & προπετεύω , non eſt præceps , aut temeraria. ——— (b) Ψ. 5. *Non eſt ambitioſa*. Some G. Copies φιλοτιμεί. In the ordinary Greek, and in S. Chryf. ἐν ἀχαμνοῖς. It is not aſham'd to undergo any diſgrace for God , or our neighbour's ſake.



C H A P. XIV.

1. **P**ursue Charity , ſeek zealouſly ſpiritual gifts , but rather that you may prophesy.

2. For he that ſpeaketh a tongue , ſpeaks not to men , but to God : for no man underſtandeth him. But in ſpirit he ſpeaks myſteries.

3. Now he that prophesy's , ſpeaks to men unto edification , and exhortation , and conſolation.

4. He that ſpeaketh a tongue , edify's himſelf , but he that prophesy's , edify's the Church.

5. I would have all of you ſpeak tongues : but rather to prophesy. For he is greater that prophesy's , than he who ſpeaks tongues : unleſs perhaps he interpret *them* , that the Church may receive edification.

6. And now , Brethren , if I come to you ſpeaking tongues , what ſhall I profit you unleſs I ſpeak to you either in revelation , or in knowledge , or in prophecy , or in Doctrine ?

7. Even the things without life that make a sound, either pipe or harp ; unless they give a distinction in the sounds , how shall it be known what is play'd on the pipe, or harp ?

8. For if the trumpet give an uncertain sound , who shall prepare himself to battle ?

9. So in like manner you , unless you express by your tongue an intelligible speech , how shall that be known, which is spoken ? for you shall be speaking in the air.

10. There are for example so many kinds of tongues in this world ; and none of them without a voice.

11. If then I know not the meaning of the voice , I shall be to him , to whom I speak a barbarian , and he that speaketh , a barbarian to me.

12. So then you , since you are zealous for gifts of the Spirit , seek that you may abound in them to the edification of the Church.

13. And therefore he that speaks a tongue , let him pray that he may interpret.

14. For if I pray in a tongue , my Spirit prayeth , but my mind is without fruit.

15. What then is it ? I will pray in the Spirit , and I will pray in the mind : I will Sing in the Spirit , and I will Sing in the mind.

16. But if thou do'st bless in the Spirit , how shall he that supplyeth the place of one without learning, say Amen to thy blessing , because he knows not, what thou say'st ?

17. For thou indeed givest thanks well : but another is not edify'd.

18. I give thanks to my God that I speak all your tongues.

19. But in the Church I had rather speak five words with my understanding , that I may also instruct others , than ten thousand words in a tongue.

20. Brethren be not children in understanding , but be children as to malice : and in understanding be perfect.

21. It is written in the Law : “ that I will speak to this people in other tongues and with other lips ; and neither so will they hear me , saith the Lord. ”

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22. Wherefore tongues are for a sign , not to the faithful , but to the unbelievers : but Prophecies not to the unbelievers but to the faithful.

23. If then the whole Church assemble together , and all speak tongues , and Infidels , or ignorant men come in: will not they say , you are mad ?

24. But if all prophesy , and an Infidel , or an ignorant man enters , he is convinc'd by all , he is judg'd by all :

25. The secrets of his heart are made manifest , and so falling down on his face he will adore God , declaring that God is truly in you.

26. What is it then *I say* brethren? when you meet together , every one of you hath a psalm , hath Doctrine , hath a revelation , hath a tongue , hath an interpretation: let all things be done to edification.

27. And if it be that any one speaks a tongue , let it be two , or at most three , and by turns , and let one interpret.

28. But if there be no Interpreter , let him be silent in the Church , and let him speak to himself , and to God.

29. And as to the Prophets , let two or three speak , and the rest judge.

30. And if a revelation be made to one sitting , let the first be silent :

31. For you may all prophesy one by one , that all may learn , and all may be exhorted:

32. And the Spirits of the Prophets , are subject to the Prophets.

33. For he is not the God of dissension , but of peace : according also as I teach in all the Churches of the Saints.

34. Let women be silent in the Churches : for it is not permitted them to speak , but to be subject, as also the law saith.

35. But if they would learn any thing , let them ask their husbands at home. For it is shameful for a woman to speak in the Church.

36. Did the word of God *first* proceed from you? or has it come to you only ?

37. If any think himself to be a Prophet , or a Spiritual

man, let him know that the things which I write to you, are the commands of God.

38. And if any one know not, he shall not be known.

39. Wherefore brethren be zealous to prophesy : and forbid not to speak tongues.

40. But let all things be done decently, and according to order.

A N N O T A T I O N S.

S. Paul gives them further instructions how to make a right use of these three Gifts, of *prophesying*, of *interpreting*, and especially of *speaking tongues*. He is far from condemning the gift of speaking tongues, in proper circumstances, but only the indiscreet use, or the abuse of it. This is evident by the 5th verse, *I would have all of you speak tongues, but rather to prophesy*. He blames those *assemblies* and *meetings* [*ψ. 23.*) when all present *speak tongues together*, by which means, the infidels, that came thither, and ought to be instructed, understood nothing. He permits at their meetings, *two or three* (*ψ. 27.*) to *speak tongues*, provided some *other interpret them*. — He also orders, that only *two or three Prophets* speak at a meeting, and by *turns*, to avoid confusion, that those present may be *edify'd*, *exhorted*, and instructed.

ψ. 1. *But rather that you may prophesy*. To prophesy, in it's proper signification, is to foretell things to come : It sometimes is to expound the obscure places in other Prophets: and sometimes it is to preach the word of God. Here it is chiefly taken in this last sense.

ψ. 2. *He that speaketh a tongue*, which others at least understand not : nay which sometimes perhaps, by the 14, and 15 verse, he himself that spoke tongues, did not understand, can only be said to speak to God. In *Spirit he speaketh mysteries*, *edify's himself*, because in his Spirit he is piously and devoutly affected : but he must endeavour that the Church, or people present, may be also edify'd. Let him then pray for the other Gift of *interpreting*, what he speaks, or let another interpret.

ψ. 6. *If I come to you speaking tongues in this manner, what shall I profit you*, unless in *revelation*, &c. i, e, unless I reveal, and expound to you the meaning, by some other gift, as of *knowledge*, of *Prophecy*, of *Doctrine* ? To speak tongues only without interpreting, is no ways instructive. He that speaks to me, what I understand not, is no better than a *barbarian to me* (so the Greeks call'd those that spoke not their language.) He amplyfy's this inconvenience of not being understood, by the example of Instruments, Pipes, Harps, Trumpets, which would not move persons to different affections, nor excite them to different actions, unless the sound, and manner they were play'd upon, were different, *seek then*, and endeavour, to make use of the gifts of the Spirit, to the *edification of the Church*, or of the hearers.

ψ. 14. *If I pray in a tongue, my Spirit prayeth, but my mind is*

without fruit : it may signify without fruit , or profit to others , tho some understand , as if by this gift of tongues , they sometimes spoke , what they themselves did not understand.

¶ 16. *How shall he that is without learning [Lit. an Idiot] say Amen to thy blessing ?* when persons speak , or pray , and the ignorant have had no instruction concerning such prayers , they cannot know when to say Amen : And when infidels come into such meetings , where they hear many persons at once speaking many tongues , which are understood by no body , will they not be apt to say , *you are mad ?* The like in a manner happen'd on the day of Pentecost , when the Disciples having receiv'd this gift , and speaking with tongues , the people hearing them , cry'd out , they *were drunk* Acts 2. 13. yet S. Chryf. takes notice , that the fault and madness was in the hearers , not in those who spoke tongues. hom. 36.

¶ 20. 22. *Tongues are for a sign not to the faithful , but to the unbelievers* , according to what the Law (under which he comprehends the Prophet Isaias 28. 11.) said : *I will speak to this people with other tongues...and neither so will they hear me.* S. Paul here gives the sense rather than the words of the Prophet , and expounds them of what happen'd particularly on the day of Pentecost , when the miraculous Gift of tongues , was design'd to strike the unbelieving people with admiration , and to bring them afterwards to the true faith : but when he adds , that *tongues are not for the faithful , and that prophecies are not for the unbelievers* , he cannot mean , that tongues , us'd with discretion , may not also be profitable to believers , or that prophecies and instructions , may not also be profitable to unbelievers , as well as to the believers ; for this would be to contradict what he teaches in this Chapter , and particularly verse 24 , where he says , that *by prophecy the infidel is convinc'd &c.*

S. Paul , whose design in all this Chapter , is to regulate the meetings , that they may be perform'd to greater edification , and for the instruction , both of the Christians and unbelievers , thanks God , that he has the gift of tongues , and speaks all tongues more than they , but says , that *in the Church* , or at such Church-meetings , he had rather for the common edification of others : *speak five words , &c , than ten thousand words , &c.* and so he concludes , verse. 39. *be zealous to prophesy , and forbid not to speak tongues.*

¶ 26. *When you meet together &c.* S. Paul here settles the rules , which they are to observe in their meetings : *one hath a psalm* , the Spirit inspiring him with some psalm , or spiritual Canticle , whereby to praise God : another hath the gift of *Doctrine* , to instruct all there present , another the gift of *tongues* , which he will not have him to make use of , unless when there is one *to interpret* , that all things may be done in the most profitable manner *to edification.* *Two or three* at a meeting , may *speak with tongues* , if another *interpret.*

¶ 29. — 32. *Two or three* , who have the gift of *prophecy* , may speak by turns in one of these assemblies , and the rest of the Prophets shall *judge* , whether he be truly inspired , and speak good Doctrine. *If a man*

lation be made to another sitting by, let the former, who was standing and speaking, *be silent*, which they can do: *for the Spirit of the Prophets are subject to the Prophets*, i.e. they are not like men possess'd with evil Spirits, who have not power to desist, or to be silent, but these who are mov'd by an impulse of the holy Spirit, have it in their power, either to speak, or to be silent, as they judge convenient: for the true God, is not the God of *diffension*, and confusion, but the God of *peace*, and order.

¶ 34. Let *women* be silent, and not speak at all in publick Church-meetings: and if they would ask any thing, let them ask it at home.

36. — 38. *Did the word of God first proceed from you*. This he says to check these new preachers, by putting them in mind, that they are not the first, nor the only Christians, and so must conform themselves to the Discipline practis'd in other Churches, especially since as their Apostle, he hath deliver'd them the *commands of God*. And if any *man know not*, will not acknowledge and follow these rules, *he shall not be known*; God will not know, nor approve his ways.

The pretended reformers from the expressions, with which the Apostle blames the abuse, some new converts made of the Gift of tongues, think they have found a plausible argument to reprehend Catholicks for using the same latin tongue in the Mass, and in the publick liturgy. They consider not, whether they have the same reasons to find fault with the present Discipline of the Church, as S. Paul then had to blame the Corinthians: whether the circumstances be the same or different: they think it enough that Latin, which is used in the Mass, is a language not understood by a great many ignorant people, and therefore they can say with S. Paul, that *an idiot*, or an unlearned man, knows not when to *say Amen* to what he hears.

Two things offer themselves here to the consideration of every man, who is dispos'd to judge impartially. 1. Whether the same reasons and motives now subsist for blaming the Catholicks. 2dly whether the conveniences and inconveniences duly examin'd, it be found more commendable to perform the publick Liturgy, in those, which are the most general languages, as in Latin or Greek, or to have all Liturgies turn'd into as many Tongues, as the ignorant people understand, and speak in different places.

As to the first, S. Paul do's not absolutely forbid the use of this gift of tongues, that were not understood, even by any one (as hath been already observed) All that he blames is, that many, who va-lu'd themselves on this Gift, spoke at the same time all together strange tongues, which none understood, but those who had another gift of the Spirit, call'd the *interpretation of speeches*, on which account in these meetings was nothing but confusion, without any profit, edification, or instruction, at a time, and in such circumstances, when instructions were absolutely necessary / both for the new converted Christians, and also for the infidels, who flock'd thither as much as the Christians. The case is now quite different, when none but Catholicks meet [especially at the Mass] who have been instructed from their infancy, what they are to believe, as to the mysteries of faith, and what

ey ought to practise, as to the commandments, the Sacraments,ayer, and other points, which they have in their Catechisms, or whichve been deliver'd them by Catechistical discourses and instructions;nd if they have been happily converted, or are upon their conversion,ey are always carefully instructed in the tongue, which they under-and, as to what they ought to believe, and in the duties of a Chris-an life. Besides this, all present are frequently instructed by sermonsnd exhortations, not only on sundays and holy days, but daily inadvent and Lent, as it is the custom in Catholick Countries. I knowome of our adversaries have been persuaded, that we preach in latin tohe people, to be convinc'd of the contrary, let them come, and hearis, 'tis the worst I wish them.

As to the sacrifice of the Mass, which none but they who are Priests,an offer for the people, of which also a great part, according to the^{nstitution of the Church}, as the Council of Trent observes, Sess: 22. cap. 5. is said with a *low voice*, It is not perform'd in latin in theWestern Church, or in Greek in the East, that the meaning of thewords may be conceal'd, since the same Council has laid an expresse^{njunction} upon all *Pastors*, and upon, *all that have care of Souls*, thatthey *frequently*, and *especially on sundays*, and *holy days*, expound tothe people, what *is contain'd* in the Mass, to wit, the parts, and theceremonies; see the 22d sess. Chap. 8. And this command is againrepeated sess. 24. cap. 7. that they *instruct* the people in their *mother-tongue* concerning the divine mysteries and sacraments. All that can read,may find the Mass translated into their own language, and the mostignorant are taught and instructed, that by the different parts are re-presented the death and sufferings of our Saviour Christ: they are taughthow to offer up at the same time their intention, their heart, andtheir prayers: to confess themselves sinners before God, as the priestdo's, how they ought to endeavour to praise, and adore Christ withthe blessed Spirits in heaven; how they ought to beg graces ofGod, by saying the Lords prayer: how they ought at the same time,at least in spirit and desire, to receive the Holy Sacrament of the Eu-charist, with a sincere repentance, with humility, and devotion. Can-not all things then be done to edification, as S. Paul requires, tho'the words of the Mass, and publick Liturgy, be in a language, which theignorant do not understand, but which of all others, is the most general?

Now the second thing to be examin'd is, whether all things dulyconsider'd, it be better to retain the publick Church-Offices in Latinand in those ancient dead-languages, as they are call'd, or to turnthe Liturgy into as many tongues, as are spoken in different placesand Countries. Our adversaries by this new alteration, which they have made, have gone against the judgment of all Christian Churches, bothIn the west and East, and in all parts of the world. For as Monfr. Simon takes notice in his Critics, all other Churches (the Protestantonly excepted) have judg'd it more expedient, to stick to the wordsand languages of their ancient Liturgies, the Grecians to the ancientGreek, which now the ignorant among them do not understand: the

like is to be said of the ancient Syriac, Arabic, Coptic, &c. And it is also observ'd, that the Israelites continu'd the reading of the Law, and the Prophets, in the ancient Hebrew, which the common people of the Jews, did not understand after their return from the Babylonian captivity.

It is well known that Latin in this part of the world, is more generally spread and known, than any other language whatsoever. It is taught every where in all publick Schools. It is learnt, not only by the ministers of the Church, but by almost all gentlemen, and by persons of all conditions, the poorer sort only excepted. There is this great convenience, that the same priest can perform all the publick Church-Offices, in all places and Kingdoms where he travels. All the Faithful, whithersoever they have occasion to go, meet with the same Mass, and Liturgy in the same words abroad, which they were accusom'd to hear at home. The same uniformity is every where preserv'd without change or confusion.

But according to the method introduc'd by the Protestants, the Liturgy must be changed into as many different tongues, as there are Countries and places, and in almost every Century, as we see by experience, languages are liable and subject to considerable changes and alterations.

From hence arises a danger of changes, as to the Doctrine and belief of the Faithful: errors and heresies are the consequences, that follow such frequent changes, especially, when by another false principle of the said reformers, every private man or woman, has a right to expound the hard and obscure places of the Holy Scriptures, which make up the chief and greatest part of all publick liturgies in all Christian Churches.

I might ask of the protestants, whether the ignorant people at least, and *Idiots*, as S. Paul calls them, understand the meaning of the Psalms, when they are sung in Hopkins's Rhymes: tho' they may perhaps know when to say Amen with the rest. Nor yet do's every ignorant man know what the word it self *Amen* signifies, and therefore knows not what he answers.

I cannot but here take notice of an unfair way of proceeding, even in the best Protestant-translation, by sometimes adding in this chapter the word *unknown*, and sometimes omitting it. All Catholics are willing to allow, that by the gift of *speaking Tongues*, S. Paul means tongues *unknown* tho' the word *unknown* is not found so much as once, neither in the Latin nor even so much as in any one G. MS. The Protestant translators for *tongues*, have put unknown tongues in all the verses, where S. Paul blames the abuse of this Gift: to wit, v. 2. 4. 13. 14. 19. 27. but they make no such addition, where S. Paul either commends, or permits the speaking in tongues not understood, as v. 5. where he says, *I would have you to speak tongues*; and v. 29. where we says, *forbid not to speak tongues*. It is evident that there's the very same reason for the addition, or the omission, equally in all these verses. Is this to translate faithfully? I would by no means judge rashly, even of any adversary; but it looks, as if both the addition, and omission, was

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with a design of making this popular objection seem to be of greater force against this point of Discipline, and practice of the Catholics, and indeed of all Christian Churches.



C H A P. XV.

1. **N**OW I make known to you, Brethren, the Gospel, which I preach'd to you, which you also receiv'd, and in which you stand,

2. By which you are sav'd: in what manner I preach'd it to you, if you retain it: unless you have believ'd in vain.

3. For first of all I deliver'd to you, that which I receiv'd: that Christ died for our sins according to the scriptures:

4. And that he was buried, and rose again the third day according to the scriptures:

5. And that he was seen by Cephas, and afterward by the eleven:

6. Afterwards he was seen by more than five hundred brethren together, of whom many remain to this day, but some have slept:

7. Then he was seen by James, and after that by all the Apostles:

8. And last of all he was seen by me, as it were by an abortive.

9. For I am the least of the Apostles, who am not worthy to be call'd an Apostle, because I persecuted the Church of God.

10. But by God's grace, I am what I am, and his grace hath not been in me in vain, but I have labour'd more abundantly than all of them; yet not I, but the grace of God with me.

11. But whether I, or they, so we preach, and so you have believ'd.

12. Now if it be preach'd that Christ rose from the dead, how do some among you say, that there is no resurrection of the dead?

13. And if there is no resurrection of the dead, neither is Christ risen again.

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14. And if Christ hath not risen again, our preaching is vain, and your faith also is vain.

15. We are also found false witnesses of God, because we have given testimony against God, that he rais'd up Christ, whom he hath not rais'd up, if the dead rise not again.

16. For if the dead rise not again, neither hath Christ risen.

17. Now if Christ hath not risen, your faith is vain, for you are yet in your sins.

18. Therefore they also who have slept in Christ, have perish'd

19. If in this life only we hope in Christ, we are the most miserable of men.

20. But now Christ hath risen from the dead, the first fruits of those who have slept,

21. For by a man indeed *came* death, and by a man the Resurrection from the dead.

22. And as all die in Adam, so in Christ shall all be raised to life again.

23. But every one in his own rank, Christ is the first fruits: then they who are of Christ, who have believ'd in his coming.

24. After this the end, when he shall have deliver'd up the Kingdon to God and the Father, when he shall have abolish'd all principality, and authority, and power.

25. For he must reign till he put all enemies under his feet.

26. And the last enemy to be destroy'd is death: for he hath subjected all things under his feet: Now when it is said:

27. All things are made subject to him, without doubt except him, who subjected all things to him.

28. And when all things shall be subjected to him: then the son also himself shall be subjected to him who subjected all things to himself, that God may be all in all.

29. Otherwise what shall they do who are baptiz'd for the dead, if the dead rise not at all, why are they also baptiz'd for them?

30. And to what purpose are we also expos'd to dangers every hour?

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31. I die daily Brethren, *I protest* by your glory, which I have in Christ Jesus our Lord.

32. If (*to speak* after a human way) I fought with beasts at Ephesus, what doth it avail me if the dead rise not again? "let us eat and drink, for we shall die to morrow.

33. Be not seduc'd : evil communications corrupt good manners.

34. Awake ye just, , and sin not : for some are ignorant of God, I speak it to your shame.

35. But some one will say : how do the dead rise again? or with what kind of body will they come?

36. Foolish man, that which thou sowest is not brought to life, except it first die.

37. And as to what thou sowest, thou dost not sow the body that is to be, but the bare grain, to wit, of wheat, or of any such like thing.

38. And God giveth it a body as he pleaseth : and to every seed it's proper body.

39. All flesh *is* not the same flesh : but some *is* that of men, another is of beasts, another of birds, and another is of fishes.

40. There are also celestial and terrestrial bodies : but the celestial is one, and the glory of the terrestrial is another:

41. Different is the brightness of the sun, and the brightness of the moon, and the brightness of the stars: for one star differeth from another in Glory:

42. So also *is* the Resurrection of the dead. It is sown in corruption, and it shall rise in incorruption.

43. It is sown in dishonour, and shall rise in glory : it is sown in weakness, and shall rise in power:

44. It is sown an animal body, it shall rise a spiritual body. If there is an animal body, there is also a spiritual body, as it is written :

45. The first man Adam was made a living soul, the last Adam an enlivening Spirit.

46. But not first that which is spiritual, but that which is animal: and afterwards that which is spiritual.

47. The first man was of the earth, earthly: the second man from heaven, heavenly.

48. Such as the Earthly *man*, such also are they who are earthly : and such as the heavenly *man*, are also they who are heavenly.

49. Therefore as we have born the Image of the earthly *man*, let us bear also of the heavenly *one*.

50. Now this I say brethren ; that flesh and blood cannot possess the Kingdom of God : neither shall corruption possess incorruption.

51. Behold I tell you a mystery : we shall all indeed rise again, but shall not all be chang'd.

52. In a moment, in the twinkling of an eye, at the last trumpet : For the trumpet shall sound, and the dead shall rise again incorruptible ; and we shall be changed.

53. For this corruptible must put on incorruption : and this mortal *body* put on immortality.

54. And when this mortal body shall have put on immortality, then shall be fulfill'd the saying, which is written, that death is swallow'd up in victory.

55. Where is *o* death thy victory ? where is thy sting *o* death ?

56. But the sting of death is sin : and the power of sin is the Law.

57. But thanks to God, who hath given us a victory, thro' our Lord Jesus Christ.

58. Wherefore my beloved brethren, be stedfast, and immoveable : always abounding in the work of the Lord, knowing that your labour is not vain in the Lord.

A N N O T A T I O N S.

In this Chapter S. Paul confirms the truth of Christ's Resurrection, and of our future resurrection, as he had taught them before.

ψ. 7. *He was seen by James.* The time is not mention'd in the Gospels.

ψ. 8. *As it were by an abortive*, not born at the ordinary term, meaning after Christ's Ascension. He calls himself so out of humility, *abortives* being commonly imperfect, and less than others.

ψ. 10. *I have labour'd more abundantly.* He do's not say better, or that he excell'd them : and even as to his labours, he gives the honour to God. *Not I, but the grace of God with me.*

ψ. 13. — 23. He brings many reasons to convince them of the Resurrection. 1. *If there be no resurrection for others, Christ is not risen.* but his resurrection [as he tells them ψ. 4.) was foretold *in the Scrip*

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tures. 2. *Unless Christ is risen, your Faith is in vain*, this being one of the chief articles of your belief. 3. We shall be found guilty of lies, and impostures; and yet we have confirm'd this Doctrine by many miracles. 4. It would follow, that you are not free'd from your *sins*, i, e, unless Christ by his Resurrection, has triumph'd over sin and death. 5. without a Resurrection we Christians, who live under self-denials, and persecutions, would be the most miserable of all men, neither happy in this world, nor in the next, for the happiness of the soul requires also a happy resurrection of the body. 6. Christ is *the first fruits*, and the first begotten of the dead, of those *who have slept*, and by his being the first fruits, it must be suppos'd that others also will rise after him. 7. As death came by the first man *Adam*, so the second man Christ came to repair the Death of men, both as to body and soul: and without Christ's resurrection, both the souls of men have remain'd dead in their original sins, and their bodies shall not rise again.

§. 24. — 29. *After this*, i, e, after the general resurrection of all, *Will be the end of the world*. — Then Christ shall *deliver up his Kingdom*, as to this world, over all men, over the devil and his Apostate Angels, signify'd by *Principalities and Powers*, not but that Christ, both as God and man, shall reign for all Eternity, not only over his Elect, but over all creatures, having triumph'd by his resurrection over the enemy of mankind the Devil, over sin, and over Death, which is as it were, the *last enemy* of his Elect. At the general Resurrection, Christ will present these Elect to his heavenly Father, as the fruits of his Victory over sin and Death, and tho' as man he came to suffer and die, and was also made *subject* to his *eternal Father*, yet being God as well as man, he is Lord of all, and will make his Faithful servants, partakers of his Glory in his heavenly Kingdom.

§. 29. *Who are baptiz'd for the dead*. He still brings other proofs of the resurrection. This is a hard place, and the words are differently expounded.

1. Several late Interpreters understand a metaphorical baptism, and that to be *baptiz'd for the dead*, is to undertake self-denials, mortifications, and works of penance, in hopes of a happy resurrection: and this exposition agrees with what follows of *being expos'd to dangers every hour, of dying daily &c.* But if this had been the Apostle's meaning, he would rather have said, who baptize themselves. Besides this exposition is not so much as mention'd in any of the ancient Interpreters.

2. Some think that S. Paul tells the Corinthians, that they ought not to question the Resurrection of the dead, who had a custom among them, if any one died without baptism, to Baptize another that was living for him: and this they did fancying that such a Baptism, would be profitable to the dead person, in order to a happy Resurrection. Tertul. mentions this custom in one or two places, and also S. Chryl. on this place. But it do's not seem probable, that S. Paul would bring any argument of the resurrection from a custom, which he himself could not approve, nor was ever approv'd in the Church.

3. S. Chryl. and the Greek Interpreters, who generally follow

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him, expound these words, *who are baptiz'd for the dead*, as if it were the same as to say, who receive baptism with hopes that they themselves, and all the dead will rise again, and therefore make a profession, when they are baptiz'd, that they believe the resurrection: So that S. Paul here brings this proof among others, that they who have been made Christians, and continue Christians, cannot call in question the resurrection, which they profess'd to believe in their Creed at their baptism, the Creed being always repeated before they were baptiz'd.

4 Others by being *baptiz'd for the dead*, understand those who begg'd and call'd for Baptism, when they were in danger of death, and would by no means go out of this world without being baptiz'd, hoping thereby to have a happy resurrection of their bodies, so that to be baptiz'd for the dead, is the same, as on the account of the state of the dead, which they were entering into. See S. Epiphanius. *hær. 8. p. 114.* Edit. Pctavii.

¶ 31. *By your glory.* He seems, especially by the G. text, to call God to witness, and to protest by the reasons he has to glory or boast in their conversion, that his life is as it were a continual death. Others expound it, I dye daily *for your glory*, or that I may have reason to glory for the progress of the Gospel.

¶ 32. *With beasts at Ephesus.* He seems to mean with men, as cruel and brutal as beasts: for there's no sufficient reason to think that at Ephesus he was exposed to beasts in the Amphitheater.

¶ 33. *Evil communications*, or discourses corrupt *good manners*. He hints that this error against the resurrection, and the other faults into which they had fall'n, were occasion'd by the heathen Philosophers, and other vain teachers among them.

¶ 45.—50. *How do the dead rise again?* He now answers the objections, these new Teachers made against the Resurrection. S. Chrysostom reduces them to these two questions, how is it possible for them to rise? and in what manner, or with what qualities will they rise? To shew the possibility, he brings the example of a grain of wheat, or of any seeds, which must be corrupted, and die as it were in the ground, and then is quite chang'd, comes up with *a blade*, a stalk, and an ear quite different from what it was when sown, and yet comes to be wheat again, or to be a tree that produces the same kind of fruit: so God can raise *our bodies as he pleaseth*. He also tells them that there are very different bodies, *terrestrial*, and *celestial*, some more, some less glorious, differing in beauty, and other qualities, as God pleaseth: As the *Sun* is brighter than the *moon*, and as one *star* is *brighter* than another, so shall it be at the general Resurrection. — But all the bodies of the Elect shall be happily changed to a state of *incorruption*. ¶ 42. Here the bodies, even of the just, are subject to corruption, to decay, liable to death, but they shall then rise to a state of incorruptibility and immortality: And so he answers the 2d question that here every one's body, is a weak, sensual, *animal* body, clogg'd with many imperfections, like that of Adam after he had sinn'd: but at the resurrection the bodies of the Saints, shall be spiritual bodies, bless'd with all the perfections, and qualities of a glorify'd body,

like

like to that of Christ after he was risen. — S. Paul also comparing the *first man Adam*, with Christ, whom he calls the second, or the *last Adam* (*Ψ. 45.*) says, that the first Adam was made a *living soul* i, e, a living animal, or a living creature, with a life, and a body that requir'd to be supported with corporal food, but that Christ was made *an enlivening Spirit*: he means, that tho' he had a true mortal body by his nativity of his virgin-mother, yet that by his resurrection, he had a glorify'd Body, immortal, that needed no corporal food, and that he would also give such spiritual and immortal bodies to those, whom he shou'd make partakers of his glory. — *but not first that which is spiritual* &c. that is both in Adam, and in us, and even in Christ, the body was first mortal, which should afterwards be made spiritual and immortal by a happy resurrection. — *The first Adam* (*Ψ. 47.*) *was of the earth, earthly*, made of clay, and with such a body as could die, *but the second man Christ was from heaven, heavenly* [not that he took a body from heaven, as some ancient hereticks pretended] but he was heavenly, not only because he was the Son of God, but in this place he seems to be call'd heavenly, even as to his body after his resurrection, his body being then become spiritual and immortal. — *such as the earthly man* &c. *Ψ. 48.* that is, as the first man Adam, was earthly, by his earthly and mortal body, so were we, and all his posterity *earthly*: but *such as the heavenly man Christ was heavenly*, and rose with a heavenly and immortal body, so shall all those be *heavenly*, to whom he shall give a spiritual, a heavenly, and an immortal Body at their happy resurrection. — *wherefore* (*Ψ. 49.*) *as we have born the image of the earthly man*, that is, have been made mortal, and also by sin subject to the corrupt inclinations of this mortal Body, *so let us also bear the image of the heavenly one*, by a new life imitating Christ, by which means we shall be glorify'd with him, both as to soul and body. — *now this I say*, and admonish you, *that flesh and blood cannot possess the Kingdom of God*, i, e, those that lead a sensual and carnal life, nor the corruption of sin deserve the state of incorruption in Glory.

Ψ. 51. &c. We shall rise again, but shall not all be chang'd This is the reading of the Latin-Vulgate, and of some G. MSS. and the sense is, that all both good and bad shall rise, but only the Elect to the happy change of a glorious body. The reading in most G. copies at present is, *we shall not all sleep*, i, e, die, *but w. shall be all chang'd* so also read S. Chrys. and S. Hierom found it in many MSS. from which divers, especially of the Greek Interpreters, thought that such as should be found living at the day of Judgment, should not die, but the bodies of the elect (of whom S. Paul here speaks) should be *changed* to a happy state of Immortality. This opinion, if it deserve not to be censur'd, is at least against the common persuasion of the faithful, who look upon it certain that all shall die, before they come to Judgment. Some expound the greek only to signify, that all *shall not sleep*, i, e, shall not remain for any time in the grave, as others who die, are *accustom'd* to do.

Ψ. 52. *In a moment* &c. By the power of the Almighty all shall rise again in their bodies, either to a happy, or a miserable Resurrection. — *death shall then be swallow'd up in victory* in regard of the Saints and the elect, so that it may be said, *where is death thy victory? thy sting,* over which the Saints shall triumph, and also over sin, and Hell. — *The strength of sin,* is or was the Law, not of it self, but in as much as it occasionally made sin known. See Rom. c. 5.

(a) Ψ. 29. Qui baptizantur pro mortuis, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. see S. Chrys. ὁμ. μ. p. 154. ἐπὶ τῇ πίσει ταύτῃ &c. see Tertull: l. de resurrec: carnis c. 48. & l. 5. cont. Marcion. c. 10. and the notes of Rigaltius on these places. See S. Ephiphani har. 8. P. 114. ἐπὶ ταύτῃ τῇ ἐλπίδι &c.

(b) Ψ. 31. Morior per vestram gloriam, ἢ τὴν ὑμετέραν κάυχην.

(c) Ψ. 51. Omnes quidem resurgemus, sed non omnes immutabimur, and so some G. mss have πάντες ἀναστήσομεν. but in most G. Copies we find, πάντες μὲν ἔ κοιμηθήσόμεθα, πάντες δὲ ἐλλαγήσόμεθα. See S. Hier. Ep. ad Minervium Alexandrium tom. 4. p. 207. & seq, Ed. Ben. where he gives at large the different opinions, and readings. See also his Epist. to Marcella tom. 4. p. 166, where he says, deprehensi in corpore in iisdem corporibus occurrent ei (Christo.)



CHAP. XVI.

1. **N**OW concerning the collections, which are a making for the Saints, as I have given orders to the Churches of Galatia, do you also the same.

2. On the first day of the week, let every one of you set apart with himself, laying up what shall well please him, that the collections be not to be made when I am come.

3. And when I shall be present, I will send those whom you shall approve by letters to carry your benevolence to Jerusalem.

4. And if it be fitting that I also go, they shall go with me.

5. Now I shall come to you, when I shall have pass'd t' rō Macedonia: for I shall pass through Macedonia.

6. And I shall perhaps make a stay with you, or even winter with you, that you may bring me on the way whithersoever I go.

7. For I will not see you now in passing by, but I hope to remain a while with you, if the Lord will permit.

8. But I will stay at Ephesus till Pentecost.

9. For a gate is open'd to me large and evident, and a number of adversaries.

10. Now if Timothy comes, see that he be without fear among you, for he worketh the work of the Lord, even as I do.

11. Let no one then despise him: but conduct you him on his way in peace, that he may come to me: for I wait for him with the brethren.

12. As to *our* brother Apollo I let you know, that I earnestly intreated him to come to you with the brethren: and truly he had not a will to come now: but he will come, when he is at leisure.

13. Be watchful, stand fast in the faith, act manfully, and be strengthen'd.

14. Let all your *actions* be done in Charity.

15. And I beseech you brethren (you know the house of Stephanas, and of Fortunatus and Achaicus, that they are the first fruits of Achaia, and have employ'd themselves to the ministry of the Saints:)

16. That you also submit yourselves to such, and to every one cooperating and labouring *with us*.

17. I rejoyce in the presence of Stephanas, and Fortunatus, and Achaicus: for what was wanting on your part, they have supply'd:

18. For they have refresh'd both my Spirit and yours. Acknowledge therefore such men.

19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with their domestic-church: with whom I also lodge.

20. All the brethren salute you. Salute one another with a holy kifs.

21. The salutation of me Paul with my own hand.

22. If any man love not our Lord Jesus Christ, let him be anathema, Maran-Atha.

23. The Grace of our Lord Jesus Christ *be* with you.

24. My love *be* with you all in Christ Jesus. Amen.

AN NOT A T I O N S.

ψ. 2. *On the* (a) *first day of the week*, which is Sunday, and our Sabbath, not the Jewish Sabbath as S. Chrys. observes, so that before

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this time, the Apostles had appointed the first day of the week for the worship of God.

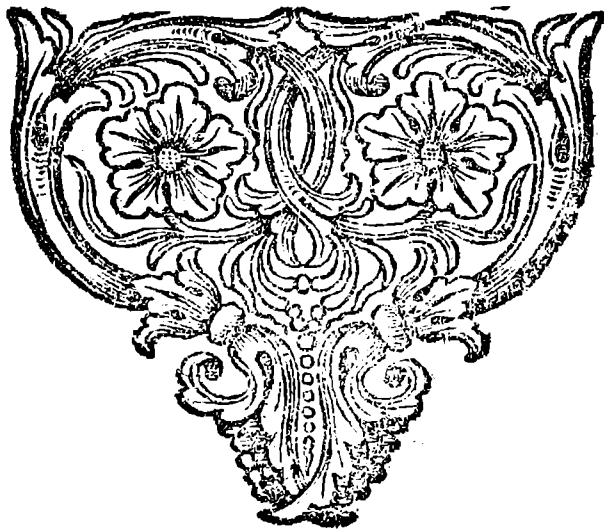
Ψ. 9. *A gate is open'd to me large and evident*, i, e, a fair and good occasion of labouring to convert many, where there are many *Adversaries*.

Ψ. 15. *The first fruits of Achaia*, the first there converted.

Ψ. 7. *What was wanting on your part*, they have supply'd, by informing me and giving me a full account of all.

Ψ. 22. *Let him be anathema*, accursed. *Maran Atha* (b) which according to S. Hierom and S. Chrys, signify the Lord *is come* already, and so is to be taken as an admonition to those who doubted of the Resurrection, and is to put them in mind, that Christ the Judge of the living and the dead is come already. — The Rabbinical writers, tell us there were three curses among the Jews call'd by different names, that the first was *niddui*, which imply'd an expulsion from the Synagogues for a time, the second was greater, such being quite cut off from the common society, call'd *Cherem*, The third *Maran Atha*, the Lord cometh, is coming, or is come, which was follow'd by exemplar Judgments and punishments. Thus Mnsr. Hure in his Bible-Dictionary, Mr. Legh in his *Critica Sacra*, and also Mr. Nary: but whether this be better grounded, than many other Rabbinical stories, let others Judge.

(a) Ψ. 2. *Per unam*, i, e, *primam Sabbati* εἰς μίαν σαββάτων S. Chrys. οὐ. μὲν τετέστι κυριακήν. p. 530. — (b) Ψ. 22. *Maran Atha*, μαρὰν ἀθά. S. Chrys. τίθ' ἐστὶ μαρὰν ἀθά; ὁ κύριος ἡμῶν ἦλθε. Ecce. see S. Hierom. *Epist. ad Marcellam*, tom. 2. p. 706, and *de nominibus Hebraicis*. tom 4. p. 78.

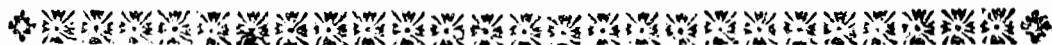





THE SECOND EPISTLE OF S. PAUL THE APOSTLE TO THE CORINTHIANS.

THe subject and design of this second Epistle to the Corinthians, is much the same as of the former. He comforts and congratulates with those who were now reform'd by his admonitions. He blames the faulty with an Apostolical liberty, and being forc'd to justify himself and his proceedings against the upstart false Teachers, he gives an ample account of his sufferings, and also of the favours and graces, which God had bestow'd upon him.

This Epistle was written not long after the first an. 57, some months before that to the Romans, from some place in Macedonia, perhaps from Philippi, as mark'd at the end of divers G. Copies, tho it is observ'd that those subscriptions are not much to be rely'd upon.



C H A P. I.

1.  **P**AUL an Apostle of Jesus Christ by the will of God, and Timothy *our* Brother, to the Church of God, which is at Corinth with all the Saints, who are in all Achaia.

2. Grace *be* to you, and peace from God our Father, and from the Lord Jesus Christ.

3. Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation,

4. Who comforts us in all our tribulation: that we ourselves may also be able to comfort them, who are in all distress, with the exhortation with which we ourselves are exhorted by God.

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5. For as the sufferings of Christ abound in us, so also our consolation aboundeth by Christ.

6. Now whether we be in tribulation, *it is* for your exhortation and salvation, or whether we are comforted, *it is* for your consolation, or whether we are exhorted *it is* for your exhortation and salvation, which makes *you* bear the like tribulations, as we suffer:

7. That our hope for you may be stedfast, knowing that as you are partakers of *our* sufferings, so shall you also be of the consolation.

8. For we would not have you ignorant brethren of our tribulation, which happen'd in Asia, that we were press'd beyond measure above *our* strength, in so much that we were even weary of Life.

9. But we had in ourselves the sentence of death, that we might not put our trust in ourselves, but in God, who raiseth up the dead:

10. Who hath deliver'd us from so great dangers, and doth deliver us: in whom we hope that he will still deliver us,

11. You also assisting us by your prayers for us: that for the gift obtain'd for us by many persons, thanks may *also* be return'd by many on our account.

12. For this is our glory, the testimony of our conscience, that we have convers'd in this world in simplicity of heart, and Godly sincerity: and not in carnal wisdom, but in the grace of God, and more abundantly towards you.

13. For we write no other things to you, than the things which you have read and known: and I hope you will know *them* to the end:

14. As you have also known us in part, that we are your Glory, as you also are ours in the day of our Lord Jesus Christ.

15. And with this confidence I purpos'd to come to you before, that you might have a second favour:

16. And to pass by you into Macedonia, and to come to you again from Macedonia, and to be brought by you in my way to Judea.

17. When therefore I had a mind to do this, did I use

levity, or the things that I purpose, do I purpose them according to the flesh, that in me there is *YES* and *NO*?

18. But God is faithful, for in my preaching to you there is not *YES* and *NO*.

19. For the son of God Jesus Christ, who was preach'd by us among you, by me, and Silvanus, and Timothy was not *YES* and *NO*, but in him was *YES*.

20. For all the promises of God in him are *YES*: and therefore by him are Amen to God, unto our glory.

21. And he who confirmeth us with you in Christ, and who hath anointed us is God:

22. Who hath also seal'd us, and hath given the earnest of the Spirit in our hearts.

23. Now I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not that we domineer over your faith, but we are promoters of your joy: for you are steadfast in faith.

ANNOTATIONS.

¶ 4. *With which we ourselves are exhorted by God.* The latin Interpreter sometimes translates the same G. word by *exhorted*, sometimes by *comforted*: so the sense may be, *with which we are comforted by God.*

¶ 6. *Or whether we be exhorted, (a) it is for your exhortation and salvation.* These words are not in the present G. Copies, the omission is not of moment, being in a manner a repetition of what is in the same verse: the sense is, that this happens to us for your instruction, and that you may be *exhorted*: or *comforted* by our example: this is also signify'd by the following words, *which makes you bear* (lit: *which worketh the enduring*) *the like tribulations, as we suffer.*

¶ 8. *That we were even weary of life.* The G: seems to imply the condition of one, who knows not what way to turn himself, seeing no prospect to avoid the dangers.

¶ 9. *The sentence.* Lit: *the answer of death*, by which death seem'd unavoidable; and this God permitted to teach us not to *trust* or confide *in ourselves*, but in him only &c.

¶ 11. *That for the gift (c) or favour obtain'd for us by many persons &c.* The words and construction are obscure, both in the Latin and G. It would seem a tautology if translated, *that by many persons thanks may be rendred by many*: therefore the sense must be, that God must now be thank'd by many persons for the benefit in preserving my life, and hearing the prayers of many persons, who before had pray'd for my life.

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§. 12. And *in Godly sincerity*. Lit : (d) *in the sincerity of God* , which according to the style of the scriptures , seems the same as *in great sincerity*. — *In the grace of God , and more abundantly towards you* : the sense seems to be , that God had wrought more wonders and miracles by him for their conversion , than in other places.

§. 13. *Which you have read* , in my former letter , or letters , and *known* by my preaching : this he says , to clear himself from the accusation of his adversaries , that his words , preaching , and promises were not to be regarded , saying different things at different times , and promising to come to them which he had not done.

§. 17. *When therefore I had a mind* , and purpos'd to come to you , *did I use levity* ? was it an effect of levity , of a fickle mind , and of a want of sincerity ? or do I purpose and promise things *according to human flesh* , to human motives and interest , which make me say , and unsay again , so that in me is found *yes and no* ?

§. 18. *But God is faithful* : the sense seems to be , as God is faithful , or I appeal to God , who is faithful , that in what I have preach'd to you , there is not *yes and no* ; my Doctrine concerning the faith in Jesus Christ , is and was always the same. Whether I , or Sylvanus , or Timothy preach'd the *son of God* , i , e , what we taught concerning the son of God , was not *yes and no* , was not first one thing , and then another : *but in him was yes only* , i , e , in him , and his Doctrine , which we have taught , all is *yes* , firm , and unchangeable — And *all the promises of God* , of sanctification and salvation made to us *in him* , by his merits and grace , are equally *yes* , certain , and infallible ; and *therefore by him* and his promises , are *Amen to God* , must needs be true , *unto our glory* , will turn to the salvation and glory of his Elect in heaven.

§. 21. 22. This must needs be true , because he is God , *who hath confirm'd us with you* , both us and you *in Christ* , in the faith , and Grace of Christ crucify'd , *who hath* anointed us with divine graces , *who hath* , *seal'd us* , as it were , by an indelible character , in the Sacraments of baptism , and Confirmation , and Ordination , when we were made the Ministers of Christ , *who in this manner hath given the earnest* (e) *of his holy Spirit in our hearts* , a sufficient pledge and earnest of his Graces in this life , and of the glory he has prepar'd for us , in the next.

§. 23. *Now* as to my not coming to you , *I call God to witness* , that I only deferr'd my coming , out of kindness to you , and *that I came not* hitherto to Corinth , *to spare you* , when by reason of the disorders among you , I must have been forc'd to use severities against those , who were not yet reform'd. *Not that we domineer over your faith* , nor desire to treat God's faithful with severity , or by shewing the power , that God hath given us : but we rather desire to be *helpers and promoters of your joy* , that we may rejoyce together with you in God. And now I have this greatest comfort to hear that *you stand stedfast and firm in the Faith of Christ*.

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- (a) *ψ. 6* In the G. we only read, ἔτι δε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς παχόμεν, ἔτι παρακαλέσθηθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. — (b) *s. s.* Ita ut taderet nos etiam vivere, ὥστε ἐξαπορευθῆναι. See *S. Chrys.* ὁμ. β'. p. 550. — (c) *ψ. 11.* Ut ex multorum personis, ejus, quia in nobis est donationis, per multos gratia agantur pro nobis. The greek is clearer, ἵνα ἐκ πολλῶν προσώπων, τὸ εἰς ἡμᾶς χάρισμα, διὰ πολλῶν εὐχαρισθῇ ὑπὲρ ἡμῶν.
- (d) *ψ. 12.* Synceritate Dei, ἐλκερνεῖται θεὸς, so montes Dei, i. e. magni.
- (e) *ψ. 22.* Pignus spiritus, τὸ ἀρραβῶνα. That by receiving the earnest, says *S. Chrys.* p. 662. you may be assur'd to receive the whole.



CHAP. II.

1. **A**ND this I resolv'd with myself, not to come to you again in sorrow.
2. For in case I make you sorrowful; who is there then that maketh me glad, but he that is made sorrowful by me?
3. And this same thing I writ to you, that I might not when I came, have sorrow, upon sorrow, on the account of those for whom I ought to rejoyce: having a confidence in all of you, that my joy is the joy of you all.
4. For in much affliction, and anguish of heart I wrote to you with many tears; not that you should be made sorrowful; but that you might know the charity I have more abundantly for you.
5. But if any one hath caus'd grief, he hath not griev'd me: but it was in part *only*, that I may not charge you all.
6. To him who is such a one the rebuke is sufficient, which was given him by many:
7. So that on the contrary you should rather pardon, and comfort him, lest perhaps such a one should be swallow'd up by too much sorrow.
8. Wherefore I beseech you, to confirm your charity towards him.
9. For to this end also I wrote, that I might by experience know, whether you be obedient in all things.
10. Now to him to whom you have pardon'd any thing, I also pardon: for if I pardon'd any thing, I pardon'd for your sake in the person of Christ,

11. That we may not be circumvented by Satan: for we are not ignorant of his artifices.

12. Now when I was come to Troas on the account of the Gospel of Christ, and a door was open'd to me in the Lord,

13. I had no rest in my Spirit, because I found not *there* Titus my Brother but bidding them farewell, I went on into Macedonia.

14. But thanks to God, who always maketh us triumph in Christ Jesus, and manifesteth by us the odour of his knowledge in every place:

15. For we are a sweet odour of Christ to God in them, who are saved; and in them who perish.

16. To some indeed the odour of death unto death; and to others the odour of life unto life. And for these things who is so fit?

17. For we are not like a great many, who adulterate the word of God, but we speak in Christ in the presence of God, with sincerity, and as from God.

ANNOTATIONS.

¶ 2. *Who is he that maketh me glad?* &c. The sense is to be gather'd from the circumstances. He speaks of the Corinthian guilty of Incest, whom he brought to sorrow, and repentance by excommunicating him in his former Epistle, and now S. Paul rejoiceth at his conversion.

¶ 5. *But if any one* (he means the same incestuous man) *hath caus'd grief*, or caus'd me to grieve, *he hath not griev'd me*, i.e., not me only, but all the virtuous Christians at Corinth: *but it was in part*, that I may not burden or charge you all with this fault: the sense seems to be, *but in part*, that is, it was only one man, and some that join'd with him, by shewing themselves unconcern'd for his scandalous crime, so that I do not blame the rest: or it was *but in part*, i.e., it was only a passing trouble for a little time, since by admonitions and severities, he soon repented.

¶ 6. *The rebuke already given him*, may suffice, and I would have you pardon and comfort him, lest he be overwhelm'd, and as it were swallow'd up [a] and devour'd by an excess of grief, so that by the artifices of Satan, which we are acquainted with, it turn to his greater prejudice. I writ, and proceeded in that manner, to know by experience how far you are obedient to me, and to the ministers of Christ.

¶ 10. Now as you have pardon'd him by my instructions, and have receiv'd him again into your Communion, I also pardon [b] him

and confirm what you have done *for your sake*, as well as for his, and dispense with any further severities of a longer penance, which he deserv'd, says S. Chryf. And I do this *in the person of Christ*, by that power and Authority derived from Christ, which he left to his Apostles, when he said, Matt. 18. 18. *whatsoever you shall loose upon earth, shall be loos'd in heaven*, &c. not only in the sight of men, says S. Chryf., but in the sight of God, who hath given us this power.

Ψ. 12. &c. *Now when I was come to Troas... and a door was open'd to me towards promoting the Gospel*, which I never neglect, yet I *had no rest in my Spirit*, I remain'd still in a great concern for you, not meeting with Titus, from whom I expected with impatience to hear how all things went with you at Corinth; I went on therefore, bidding them farewell at that time, and deferr'd the good I might do by a longer stay with them till another time.

Ψ. 14. *Thanks to God, who always makes us Triumph by his Grace*, so that we *every where leave a sweet odour of his knowledge*, making God known and worshipp'd, and instructing the people in the faith of Christ, to the advantage and eternal good of those, who hearken to us, and *are saved*, but to the greater condemnation of those, who after they have heard of the truth, by their own fault, remain obstinate: So that the preaching of the Gospel, is to some *the odour of death unto death*, when they remain dead in their sins, they incur an eternal death: and to them, who are converted, *the odour of life unto life*: they receive the spiritual life of grace in their souls in this world, and an eternal life in the next world. ———
And for these things *who is so fit?* [c] as we whom Christ hath chosen to be the ministers of his Gospel: In the G. Copies, and in S. Chry. we only read, *who is fit?* as if he said, who is fit, to discharge this great duty without the continual assistance of God's grace? The reading of the Vulgar-latin, seems to agree better with what follows in the next verse, and in the next chapter, when he answers their objection, *do we then begin to commend our selves?*

Ψ. 17. *We are not like a great many*, False Doctors and Preachers, who *adulterate the word of God*, by mixing human Doctrine to be more esteem'd, or for gain-sake. The expression is metaphorical from the custom of those, who mix and adulterate wines, says S. Chryf. for their greater gain and advantage.

(a) Ψ. 7. *Ne forte . . absorbeatur*, καταποθῇ, *absorbeatur, deglutiatnr*.

(b) Ψ. 10. *In persona Christi ἐν προσώπῳ χριστοῦ* [not only before Christ] and S. Chryf. says, *ὡς τῷ χριστῷ κελεύοντις*, *Christo jubente*, tho' he had not done sufficient penance, nor deserv'd it. *ὃ γὰρ ἐπειδὴ ἄξιός ἐστι, ἐδὲ ἐπειδὴ ἀρχήσαν μετάνοιαν ἐπέδειξατο.* — (c) Ψ. 16. *Et ad hac quis tam idoneus?* but in the G. without tam, *καὶ πρὸς ταῦτα τις ἰκανός*

[d] Ψ. 17. *Adulterantes, καπηλεύοντες, cauponantes*, upon which S. Chryf. p. 576. *ὅταν τις νοθείη τὸν οἶνον.*



C H A P. III.

1. **D**O we begin again to commend ourselves ? or need we (as some others) letters of recommendation to you , or from you ?

2. You are our Epistle , written in our hearts , known and read by all men :

3. You being made manifest , that you are the Epistle of Christ , minister'd by us , and written [not with ink , but with the spirit of the living God : not in tables of stone , but in the fleshy tables of the heart.

4. And such confidence we have thrô Christ in God :

5. Not that we are sufficient of ourselves to think any thing as from ourselves ; but our sufficiency is from God :

6. Who hath also made us fit Ministers of the new Testament : not according to the letter , but the Spirit : for the letter killeth , but the Spirit giveth life.

7. Now if the ministration of death engraven with letters upon stones , was glorious ; so that the children of Israel , could not look on the face of Moyſes , on the account of the glory, which is made void of his countenance :

8. How shall not rather the ministration of the Spirit be glorious ?

9. For if the ministration of condemnation be glorious, much more doth the ministration of justice abound in glory.

10. For neither was that Glorify'd which in this part was glorious , by reason of *a more* excelling glory.

11. For if that which is *now* made void , was with glory : much more that which remaineth , is glorious ?

12. Having therefore such hope, we speak with great freedom.

13. And not as Moyſes put a veil on his face, that the children of Israel should not look on the face of that which is made void,

14. But their minds were made dull. For even until this

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day in the reading of the ancient Testament that same veil remains not taken off (because in Christ it is made void.)

15. But even to this present day, when Moyses is read, the veil is cast upon their heart.

16. But when *this people* shall be converted to the Lord, the veil shall be taken away.

17. Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18. But all we with face uncover'd, beholding the glory of the Lord, are transform'd into the same Image from glory to glory, as by the Spirit of the Lord.

A N N O T A T I O N S.

¶ 2. *You are our Epistle*, better, and of greater force, than any commendatory Epistle, *written* and ingraven in my heart, by the love and affection, I bear you. — you may also be look'd upon as the *Epistle of Christ*, because of your zeal for the Christian Religion, wirtten upon the soft and *fleshy tables* of your tender affections, with which you have receiv'd, and kept his precepts; and not like the precepts of the law, which were engraven *on tables of stone*, which the hard-hearted Jews did not keep.

¶ 5. 6. *To think any thing as from ourselves*, that may deserve a reward in heaven — But Christ hath *made us fit ministers* of his new Testament by his Spirit: *for the letter* of the old Testament *killeth*, but the Spirit of the new Testament *giveth life*.

¶ 7. *Now if the ministration of death*, he meaneth the former (a) Law, which by giving them a greater knowledge, and not giving graces of it self to fulfil those precepts, occasion'd *death*, was notwithstanding *glorious*, accompany'd with miracles on mount-Sina, and so that the Israelites, when Moyses came down from the mountain, could not bear the *brightness of his face*, which he was forc'd to cover with a veil, when he spoke to them, shall not the *ministration of the Spirit* in the new Law, which worketh our sanctification and salvation *abound* with much greater *glory*? especially since the old Law was to be *made void*, and pass away — *neither was that glorify'd*, or to be esteem'd glorious, in comparison of the new Law, the blessings of the new so far surpassing those of the old Law.

¶ 12. *Having such hope, we speak with freedom*, and assurance, and need not conceal God's promises, nor put a *veil over our face*, as Moyses did, the children of Israel not being able to *look* on the face (b) *of that which is made void*, meaning on that passing glory of Moyses, to whom the law was given, and of that Law, and all that belong'd to it, which was only to last till the coming of Christ, and which is now made void. The reading of the ordinary greek, is now different, to wit, that they *look'd not on the end* of that which is now

made void, meaning by the *end*, on Christ, who was the end of the Law, which now by his coming is abolish'd, and made void, as it was always design'd to be.

Ψ. 14. 15. *But* the senses and *minds* of the Jews have been *dull'd*, harden'd, and blinded, so that *to this day*, we may say the veil remains over their eyes and minds, and *hearts*, that is, the greatest part of them understand not Moyses's books, Prophecies, and those things, that were figures of Christ. ——— But they shall understand them, and the veil shall be *taken off*, when they shall be converted before the end of the world.

Ψ. 17. *Now the Lord is a Spirit*, many expound it, the *Spirit is the Lord*. And where this Lord, and this Spirit is, *there is liberty*, i, e, by this Spirit, they who are sanctify'd, are freed from the slavery of sin, and the devil.

Ψ. 18. *All we with face uncover'd, beholding, &c.* i, e, we who have been call'd to the faith of Christ, have receiv'd a greater knowledge, and we hope and believe to be hereafter *transform'd into the same image*, and to be in some measure, like unto God, whom we shall see, and enjoy, when we pass from the less glory of grace and sanctification in this life, which is the seed of Glory, to the state of a more perfect glory and happiness in heaven, says S. Augustin.

(a) Ψ. 7. *Ministratio mortis, διακονία θανάτου. Thus, says S. Chryf. he calls the Law, τὸ νόμον λέγει. p. 584. ——— [b] Ψ. 13. In faciem ejus quod evacuatur, but the common G. Copies, and also S. Chryf. εἰς τὸ τέλος, in finem. c. Ψ. 18. S. Aug. de gloriâ fidei in gloriam speciei, de gloriâ, quâ Filii Dei sumus, in gloriam, quâ similes ei erimus, quoniam videbimus eum sicuti est.*



C H A P. IV.

1. **T** Herefore having this Ministry, according as we have receiv'd mercy, we faint not,

2. But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but in manifesting the truth, commending ourselves to every man's conscience in the sight of God.

3. And if our Gospel be also hidden: it is hidden to those who perish:

4. In whom the God of this world hath blinded the minds of unbelievers, that there shineth not upon them the light of the Gospel of the glory of Christ, who is the Image of God.

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5. For we preach not ourselves , but Jesus Christ our Lord , and ourselves to be your servants thro' Jesus :

6. Because God who commanded the light to shine out of darkness , hath shin'd in our hearts , to the illumination of the knowledge of the glory of God , in the face of Christ Jesus.

7. But we have this treasure in earthen vessels , that the excellency of the power may be of God, and not from us.

8. We have tribulations on all sides , but we are not distressed : we are at a loss what way to take , but we are not abandon'd :

9. We suffer persecution , but we are not forsaken : we are cast down , but we perish not :

10. Always bearing about in our bodies the mortification of Jesus , that the life of Jesus may be also made manifest in our bodies.

11. For we who live, are always deliver'd up to death for the sake of Jesus , that the life also of Jesus may be made manifest in our mortal flesh.

12. Death therefore worketh in us , but life in you.

13. Now having the same Spirit of Faith , as it is written : " I believ'd for which cause I have spoken " : and we believe , for which cause also we speak :

14. Knowing that he who rais'd up Jesus , will also raise us up with Jesus , and place us with you.

15. For all things are for your sakes : that the abundant grace may redound thro' many in thanks-giving unto the Glory of God.

16. For which cause we fail not : but altho' our outward man is liable to corruption : yet the inward man is renew'd from day to day.

17. For that of our tribulation , which at present is momentary and light , worketh in us above measure an exceeding and an eternal weight of Glory,

18. While we are contemplating not the things that are seen , but the things that are not seen : for the things that are seen are temporal ; but which are not seen , are eternal.

A N N O T A T I O N S.

ψ. 4. *In whom the God of this world hath blinded the minds of unbelievers* Thus the words are placed, both in the latin and G. text, so that the true God seems to be call'd the *God of this world*, as he is elsewhere call'd, *the God of heaven, the God of Abraham*, God, says S. Chrys. *blinded*, i, e. permitted them to be blinded. Others translate, *in whom God hath blinded the minds of the infidels of this world*, so that *this world*, may be join'd with *unbelievers*, and not with *God*: and by the *God of this world*, some understand the Devil, call'd sometimes, *the Prince of this world*, i, e. of the wicked.

ψ. 7. *The light to shine out of darkness.* He alludes to what is related at the first creation, when God divided *the light from darkness*, Gen. 1. 4. — *In the face of Christ Jesus*, which may signify in the person of Christ, who was the *true light enlightning every man, that comes into this world.* Jo. 1. 9.

ψ. 8. *We are at a loss what way to take.* This by the greek, seems the sense of the latin word, which is taken to signify, one perplex'd, and in a doubt. See John 13. 22. Acts. 25. 20. Gal. 4. 20.

ψ. 10. *That the life of Jesus may be made manifest in our bodies*, when we suffer, and undertake voluntary sufferings for his sake.

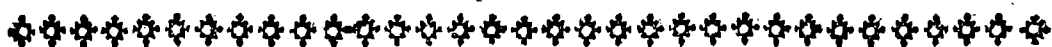
ψ. 12. *Death worketh in us*, when we are under persecutions and dangers of death, *and life in you*, who live in ease and plenty.

ψ. 13. *And we believe*, &c. i, e. we have the like faith as David, when he spoke in that manner, we hope and believe, God will deliver us, or at least raise us up from the dead with Jesus.

ψ. 15. &c. *For all things*, that we suffer, are *for your sakes*, that many may be brought to give thanks, and to praise God for eternity. This encourages us not to fail, nor faint in the cause of God, under these *momentary and light tribulations*, which work in us above measure, an exceeding and eternal weight of Glory. See the G. text.

[a] ψ. 4. *In quibus Deus huius seculi excacavit mentes infidelium*, εν οἷς ὁ θεὸς τῷ αἰῶνος τέτῃ, ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων. S. Chrys. ὁμ. η. p. 594. lin. 11. says, it should be read thus: ἀναγνωστον, ὅτε τῶν ἀπίστων τῷ αἰῶνος τέτῃ, ἐτύφλωσει ὁ θεὸς τὰ νοήματα.

(b) ψ. 8. *Aporiamur ἀπορέμενοι*, from α and πόρος, transitus. See Mr. Legh.



CHAP. V.

1. **F**OR we know that if the earthly house of this present habitation be dissolv'd, we have a building of God, an house not made with hands, eternal in the heavens.

2. For

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2. For in this also we groan , desiring to be cloath'd over with our habitation , which is from heaven :

3. Yet so that we may be found cloath'd , not naked.

4. For even we who are in this Tabernacle , groan , being oppress'd , in as much as we would not be uncloath'd : but cloath'd over , that what is mortal , may be swallow'd up.

5. And he that made us to this same purpose , is God , who hath given us the earnest of the Spirit.

6. Having therefore al ways confidence , knowing that while we are in the body , we are strangers from the Lord :

7. (For we walk by faith , and not by vision.)

8. But we have confidence , and have a good will , rather to travel *like* strangers from the body , and to be present with the Lord.

9. And therefore we strive whether absent , or present to please him.

10. For we must all be made openly known before the Tribunal of Christ , that every one may receive according to the very things he hath done in the body , whether good or evil.

11. Knowing therefore the terrour of the Lord , we persuade men , and we are made openly known to God. And I hope also that we are openly known to your consciences.

12. We do not again commend ourselves to you , but we give you an occasion to glory on our behalf; that you may make use of it towards those , who glory in face , but not from the heart.

13. For whether we are transported in mind , *it is* to God: or whether we are *more* moderate, *it is* to you.

14. For the charity of Christ pusheth us on judging this that if one hath died for all , therefore all were dead :

15. And Christ died for all : that they also who live , may not now live to themselves , but to him , who died , and rose again for them.

16. Therefore henceforth we know no man according to the flesh . And if we have known Christ according to the flesh , but now we know him no more.

17. If therefore *there* be any new creature in Christ, the old things are pass'd away : behold all things are made new.

18. And all things *are* from God, who hath reconcil'd us to himself thro' Christ : and who hath imparted to us the ministry of reconciliation

19. For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and he hath committed to us the word of reconciliation.

20. We are therefore Embassadors for Christ God as it were exhorting by us. We beseech you for Christ, be reconciled to God.

21. Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

A N N O T A T I O N S.

ψ. 1. *Of this habitation.* In the G. of this *Tabernacle*, i, e, of the body. S. Chrys. takes notice that a *Tabernacle* or *tent*, is not to dwell in for a long time, but only to lodge in for a while, as this life is short. but the *building* God has prepar'd for his Elect in heaven, is for Eternity.

ψ. 2. *To be cloath'd over*, signifying the natural desire men have not to die, but to be chang'd without dying, to a happy state in heaven.

ψ. 3. *That we may be found cloath'd, not naked*, [b] not divested of the body, as before : i, e, we desire an immortal happiness without dying, tho' some expound it, *not naked*, i, e, not deprived of the glory we hope for.

ψ. 5. *He that made us to this same purpose*, Lit. *to this same thing*, is God, who created us to be eternally happy, who hath *given us the earnest of the Spirit*. see Chap, 1. ψ. 22.

ψ. 6. 10. *We are strangers from the Lord*, and as it were pilgrims. He compares the condition of men in this mortal life, to that of pilgrims far from their own beloved country, yet with hopes to arrive there, which makes them willing to undergo dangers, and makes Christians even resign'd to death, to a separation of the body from the soul, that they may *be present with the Lord*, and enjoy him. But let every one reflect that he must be judg'd, and receive a reward or punishment, *according* to his works.

ψ. 11. *Knowing then the terrour of the Lord*, and how dreadful a thing it is to appear at his Tribunal, we endeavour to exhort men to fear and to worship him : and this intention is made *known to God* who, sees our heart : and I hope our sincere manner of asking and preaching is also *known* to your consciences.

ψ. 12. *We do not commend*, nor desire to commend *ourselves*, but they who may do harm to others, and to the progress of the Gospel,

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make it necessary to speak, what may give you an occasion to answer their objections, and even *to glory in my behalf* against those, who *glory in face*, in outward appearances of learning and Talents, but *not in heart*, being sensible themselves, that they have no solid grounds of boasting in this manner.

Ψ. 13. *For whether We are transported in mind*, and out of zeal for the good of others, seem to *exceed* in speaking of ourselves, it is *to God*, for God's honour, and that of his ministers; or *whether we are more moderate*, lit. *Sober*, that is, if I speak not, even what with truth I might, of my own actions, it is *to you*, to give you an example of modesty and humility.

Ψ. 14. *For the charity of Christ*, the love of God, the love that Christ has shewn to me, and all mankind, and a return of love due to him, *pusheth me on*, is the motive of all that I do: *because I consider that if one*, our Redeemer Christ Jesus, *died for all*; *therefore all were dead*, and had been lost in their sins, had not Christ come to redeem us. Thus S. Aug. in many places proving original sin against the Pelagians. Divers Interpreters add this exposition, *therefore all are dead*; that is, ought to die, and by a new life, look upon themselves as dead to sin, which is connected with what follows in the next verse.

Ψ. 15. *And Christ died for all*, not only for the predestinate or the Elect, *that they who live, may not live to themselves*, that they may not follow their own inclinations of their nature corrupted by sin, but may seek in all things the will of Christ their Redeemer, their Lord, to whom they belong, who died and rose again for them.

Ψ. 16. *Therefore henceforth we know no one according to the flesh*; i, e. having our thoughts and hearts fixed upon Christ, as he is risen, and has prepar'd for us an immortal life, *we know not i, e.* we do not esteem any thing in this mortal life, nor any man according to any humane considerations of this life, we regard not, whether they are Jews, and the sons of Abraham, or Gentils: nay if *we have known*, and esteem'd Christ, as descending from Abraham and David, *now we know him no more*, nor consider him, as born a mortal man, but as he is risen immortal, and will bless us with an immortal and eternal glory.

Ψ. 17. *If therefore there be any new creature in Christ*, the sense seems to be, if by believing in Christ, we are become as it were new creatures, rescu'd by his grace, and his Spirit, *the old things are pass'd away*, we must renounce all former carnal affections, all sin, and all errors; in which either Jews or Gentils liv'd. ——— *Behold all things are new*, the new Testament succeeds to the old, The law and Doctrine of Christ, to the law of Moyſes, the Christian Church to the Jewish Synagogue, Truth and Grace, to Types and figures, &c.

Ψ. 18. *And all things*, all these blessings of Grace and Glory are *from God*: who hath sent his only, his divine son, by whom *he hath reconcil'd us to himself*, by his Incarnation and death for our Redemption, *not imputing*, i, e. truly taking away our sins, *cancelling that band*

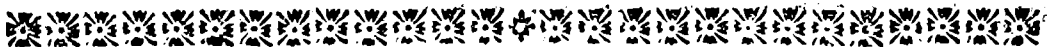
writing, which was against us, and fastening it to the cross, as it is said Colos. 2. 14. — And to us, who are his Apostles, and the ministers of his Gospel, he hath imparted, and committed this word of reconciliation, by the preaching of his Doctrine, and the administration of his Sacraments &c. — In these functions we act, and we speak to you as the *Embassadors of Christ*: we speak to you in his name, we represent his person, when we exhort you to be reconcil'd to God. He that heareth you, heareth me Luc. 10. 16.

Ψ. 21. Him (Christ) who knew no sin (who had never sinn'd, nor was capable of sinning.) He (God) hath made (e) sin for us, I had translated, with some French translators, he hath made a sacrifice for sin, as it is expounded by S. Augustin, and many others, and grounded upon the Authority of the scriptures, in which the sacrifices for sins, are divers times call'd sins, as Osce 4. 8. and in several places in Leviticus, by the Hebrew word *Chattat*, which signify's a sin, and is translated a victim for sin. But as this is not the only Interpretation, and that my design is always a literal translation of the text, not a paraphrase, upon second thoughts, I judg'd it better to follow the very words of the greek, as well as of the Latin text. For besides the Exposition already mentioned, others expound these words him he hath made sin for us, to signify, that he made Christ like unto sinners, a mortal man, with the similitude of sin. Others that he made him reputed a sinner, with the wicked was he reputed, Mar. 15. 28. God having laid upon him all our iniquities. Isa. 53. 6. — that we might be made the Justice of God in him, that is, that we might be justify'd and sanctify'd, by God's sanctifying grace, and the justice, we receive from him.

(a) Ψ. 1. *Habitationis* τῆς οὐρανῆς. — (b) Ψ. 3. Si tamen vesti- ti, non nudi inveniamur, εἴτε καὶ ἐνδυσάμενοι: some read ἐκδυσάμενοι see S. Chrys.

[c] Ψ. 13. Sive enim mente excedimus, Deo, sive sobrii sumus, vobis, εἴτε γὰρ ἐξέστημεν, θεῷ. εἴτε σωφρονῶμεν, ὑμῖν, see Annot., Mar. 3. 21. p. 147.

[d] Ψ. 21. Pro nobis peccatum fecit, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν. See S. Aug. l. de pec. Orig. c. 32. serm. 48. de verbis Dni, nunc 134. tom. 5. p. 655. & Serm. 6. de verb. Apost. c. 8. Serm. 155. t. 5. p. 745. Epist. ad Honoratum 120, nunc 140. c. 30. tom. 2. p. 450. &c.



CHAP VI.

1. **N**OW helping we exhort you not to receive the Grace of God in vain.

2. For he saith: "at an acceptable time have I heard"

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thee , and in the day of salvation have I succour'd thee." Behold now is the acceptable time , now is the day of salvation.

3. Giving no offence to any one, that our ministry may not be blamed :

4. But in all things let us carry ourselves , as the ministers of God , in much patience, in tribulations , in necessities , in distresses,

5. In Stripes , in imprisonments , in tumults , in labours , in watchings , in fastings,

6. In chastity , in knowledge, in longanimity, in sweetness , in the Holy Ghost, in an unfeigned Charity ,

7. In the word of Truth , in the power of God , by the armour of Justice on the right hand, and on the left.

8. Through honour, and dishonour , through infamy, and good name , as seducers , and yet speaking truth , as men unknown , yet known :

9. As men dying , and behold we live, as chastis'd, and not put to death :

10. As sorrowful , yet always rejoicing : as in poverty , yet enriching many : as having nothing, and possessing all things.

11. Our mouth is open'd for you , ô Corinthians, our heart is enlarg'd.

12. You are not straitn'd in us : but you are straitn'd in your own bowels :

13. Now having the same recompence , I speak as to my children, be you also enlarg'd.

14. Bear not the same yoke with Infidels : For what communication betwixt justice and iniquity ? Or what fellowship betwixt light and darkness ?

15. Or what concord betwixt Christ and Belial ? Or what part hath the faithful with an Infidel ?

16. And what agreement betwixt the Temple of God and Idols ? For you are the Temple of the living God , according to what God saith : I will dwell in them , and I will walk among them , and I will be their God , and they shall be my people."

17. Wherefore depart from among them , and be se-

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parated faith the Lord , and touch not that which is unclean :

18. And I will receive you : and will be a Father to you , and you shall be my sons , and daughters , faith the Almighty Lord.

A N N O T A T I O N S.

ψ. 1. *Helping together* , or in the greek, *working together* , i, e , with God as employ'd by him , or as his ministers , and Embassadors, we *exhort* you not to *receive* the *grace of God in vain* , by resisting his interior graces , by an idle , or a wicked life.

ψ. 2. *Now is the day of salvation* , by the coming of your redeemer.

ψ. 11. Our *mouth is open'd* to speak with freedom and confidence. — Our *heart is enlarg'd* , dilated, as it were, with the warmth of love and charity — *but you are straitned in your own bowels* , you have not the like charity and love for me , nor for all your Brethren, and for all mankind , &c.

ψ. 14. *Bear not the same yoke with Infidels*. He do's not mean, that they must wholly avoid their Company , which could not be done , but not to have too intimate a friendship with them, not to marry with them, to avoid their vices : — *Be separated* , *touch not that which is unclean*. He do's not speak of meats, clean and unclean, according to the Law of Moyfes , nor of legal uncleannesses , but of what is sinful under the new Law of Christ , and would defile the soul , as Idolatry , fornication , &c.



C H A P. VII.

1. **H**AVING therefore these promises , my beloved , let us cleanse ourselves from all defilement of the flesh, and of the Spirit , perfecting sanctification in the fear of God.

2. Receive us. We have injur'd no one , we have corrupted no one, we have over-reach'd no one.

3. I speak not *this* to your condemnation. For I have said before that you are in our hearts, to die, and to live together.

4. I have great confidence among you , I have a great deal to glory in for you , I am replenish'd with consolations.

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tion, I overflow with joy in all our tribulation.

5. For when we were come into Macedonia, our flesh had no rest, but we suffer'd all kind of tribulation : combats without, fears within.

6. But God who comforts the humble, comforted us at the coming of Titus.

7. And not at his coming only, but also on the account of the consolation, wherewith he was comforted among you, relating to us your *earnest* desire, your weeping, your zeal for me, so that I rejoyc'd the more

8. For tho' I made you sorrowful in my Epistle, I do not repent : and if I did repent, seeing that the same Epistle made you sorrowful, (tho' but for an hour.)

9. Now I rejoyce : not because you were made sorrowful, but because you were sorrowful unto penance. For you entred into a sorrow according to God, that in nothing you shou'd receive any damage from us.

10. For the sorrow which is according to God, worketh penance unto salvation, which is lasting : but the sorrow of the world worketh death.

11. For behold this of your having been made sorrowful according to God, what a concern it produceth in you, even an apology for yourselves, even indignation, even fear, even an *earnest* desire, even emulation, even revenge. In all this you have shew'd yourselves to be without fault in this matter.

12. Therefore, tho' I wrote to you, it was not on the account of him, who did the injury, nor of him, who suffer'd the wrong : but to make known the solicitude, which we have for you

13. In the sight of God : therefore we were comforted. And in our consolation, we rejoyc'd the more abundantly on the account of the joy of Titus, because his Spirit was refresh'd by you all.

14. And if I somewhat boasted of you to him, I am not asham'd : but as we spoke all things to you with truth, so also our boasting, which was to Titus, is found a truth.

15. And his affection is more abundant towards you, &c.

membring the obedience of you all, *and* how with fear and trembling you receiv'd him.

16. I rejoyce that in all things I *can* confide in you.

AN NOT A T I O N S.

Ψ. 1. *Having these promises*, mention'd just before, that God would be a *father* to us &c. — let us *cleanse ourselves* from *all* filth or *defilement of the flesh, and of the Spirit*, i, e, from all kind of sins. It is not without good grounds, that S. Thomas, and the Divines in the schools, tell us, that some sins, as those of Impurity, Gluttony, and drunkenness, may be call'd *carnal sins*, being disorders, that in a particular manner affect, and defile the Body: and that (tho' all sins whatsoever defile the soul, and when they are such as are call'd mortal, bring a spiritual death to the soul, by depriving her of the grace of God) other kinds of sins, may be call'd *spiritual sins*, their malice and disorder affecting, and residing, as it were, in the mind or *Spirit* of man; such are all the sins of pride, envy, Idolatry, &c.

Ψ. 2. *Receive us* (a) This according to S. Chrys: and others, is the same as what he said before, *be enlarg'd or dilated in heart*, i, e, have a love, and true charity, and a zeal for us, and for the ministers of the Gospel.

Ψ. 3. *We have injur'd no one*, &c. He perhaps hints at the ways and proceedings of the false teachers among them. — *I speak not this to your condemnation*, he means not to condemn them in general, tho' some had been blameable. — *I have a great deal to glory or boast in for you*, I have great joy in the greatest part of you.

Ψ. 5. *Our flesh*, that is, I myself, *had no rest*, because of the concern I was in about you, after I had writ my last letter.

Ψ. 6. 7. &c. *God... comforted us at the coming of Titus*, and with the joyful news he brought me, of the submission and repentance of the incestuous man, and of the good state you are in, of *your earnest desire* to see me. Now I have no reason to *repent*, that I writ to you pretty sharply: tho' my letter *troubl'd* you, thro' the concern you were in on the account of the incestuous man, yet both *his sorrow*, and yours for his sake, will turn to his, and your greater advantage, with a lasting repentance, such as a true *sorrow produces*, when it is from God. — I see the good effects, by the *apology* or *defence* you make for your selves, by your zealous *indignation*, and as it were *revenge* against sin &c.

Ψ. 12, *I wrote to you not on the account* &c. i, e, not only on his account, or the account of his Father, who suffer'd the injury (by which his Father seems to have been then alive) but also to demonstrate the care and solicitude, I have for you — I was also overjoy'd to find that Titus was so well receiv'd by you, with *fear and trembling*, i, e, with so great respect, and submission to him.

(a) ψ. 2. *Capite nos. χωρήσατε ἡμᾶς. S. Chrys. says hom 14. τῷ τίτῳ φιλήσατε ἡμᾶς. Others think the sense is. receive and understand the Instruction, I give you. ——— (b) ψ. 7. desiderium, ἐπιπόθησι S. Chrys. says, ἡδὲ ἐπιθυμίαν, ἀλλ' ἐπιπόθησι*



CHAP. VIII.

1. **N**OW Brethren we make known to you the Grace of God, which hath been given in the Churches of Macedonia.

2. That under a great trial of tribulation was their abundant joy : and their poverty in the highest degree abounded *shewing* the riches of their simplicity :

3. For I bear them witness : that according to their power, and even above their power they were willing,

4. Beseeching us with much intreating *to receive* their benevolence, and the communication of the ministry, which is made for the Saints.

5. And not *only* as we hop'd, but they gave themselves first to the Lord, and next to us by the will of God,

6. So that we desir'd Titus : that as he began, so he also would finish among you that benevolence.

7. But as in all thing you abound in Faith, and word, and knowledge and in all carefulness, and more over in your charity towards us, that so you may also abound in this grace.

8. I say not this as commanding : but by the carefulness of others proving the disposition of your charity.

9. For you know the Grace of our Lord Jesus Christ, that for your sake he became poor, when he was rich, that by his poverty you might be rich.

10. And in this I give advice : for this is profitable for you, w^o not only began to do, but also to be willing since the last year.

11. But now also in deed perform it : that as there is a readiness of mind and will, so there may be of performing out of what you have.

12. For if the will be ready, it is acceptable accor-

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ding to that which it hath , not according to that which it hath not.

13. For *it is* not that it may be an ease to others , and a tribulation to you, but with an equality.

14. In this present time let your abundance supply their want, that their abundance may also be a supply to your want , that there may be an equality , as it is written :

15. “ He who had much, abounded not , and he who had little, wanted not.

16. Now thanks to God, who hath put into the heart of Titus the same solicitude for you.

17. For he accepted indeed the exhortation , but being more solicitous , of his own will he went to you.

18. We have sent also with him a Brother, whose praise is in the Gospel throughout all the Churches :

19. And not that only , but he also hath been ordain'd by the Churches a companion of our travels, unto this grace , which is ministred by us to the glory of the Lord, and the shewing of our ready will :

20. Avoiding this , lest any one might find fault with us in this abundance , which is manag'd by us.

21. For we take care to *do* good things, not only in the sight of God , but also in the sight of men.

22. We have sent also with him our Brother , whom we have often experienc'd careful in many things ; but now much more careful , with much confidence in you,

23. Either for Titus , who is my companion, and my assistant towards you , or for our brethren , the Apostles of the churches , the glory of Christ.

24. Shew then to them in the sight of the Churches the manifestation of your Charity , and of our boasting on your behalf.

A N N O T A T I O N S.

, 1. *The Grace of God , which hath been given in the Churches of Macedonia.* It was certainly the Grace of God, that mov'd the Macedonians to make those charitable contributions for the relief of their poor Christian-brethren in Judea, which S. Paul now speaks of : and therefore with those who seem the most exact translators (even with the most approved. Prot. Translation) I have according to the letter, put

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the *Grace of God*, rather than the Godly charity, as others would have it, whom I had once follow'd, and which I think probable, taking the *Grace of God*, for a great grace, a great charity, or a great benevolence.

ψ. 2. *Their poverty abounded &c.* The sense seems to be, that in their greatest poverty they shew'd the riches of *their simplicity*, i. e., of a sincere, willing, and charitable heart.

ψ. 4. *To receive their benevolence.* Lit. *the grace*, it is not here said, of the *grace of God*, as Estius observes, so that we may translate, *benevolence* or *charity*, meaning their charitable alms or contributions. It also may be call'd a grace, a favour, or a charity, which they did for the poor. He exhorts them to these charitable contributions by the example of Christ, who being the God of glory, made himself the lowest and poorest of men to enrich us with Grace and Glory.

ψ. 10. *Not only began to do, but also to be willing.* The sense seems to be, that they not only began the last year to do it, to contribute, but that they were the first that had this will, and began it of their own accord, by a motion of their own will. And therefore in the next Chap. v. 2. he *boasted* of their *ready mind* to the *Macedonians*, and that their zeal or *emulosity* had incited a great many.

ψ. 12. 13. He tells them that it is the *will* that chiefly makes their charity *acceptable* to God, who sees the heart. — And that the design is not to make others live at *their ease*, in a richer condition than those who give, but to make a kind of *equality*, their Brethren in Judea, being now in great poverty and want.

ψ. 14. *At present, let your abundance &c.* The sense, according to some Interpreters is, that the time may perhaps come, when they in Judea may supply the wants of those in Achaia in the same kind. Others rather understand it of a communication of spiritual for temporal goods, that your alms, by the assistance of those who will pray for you, and your Charities, you may obtain for you the Spiritual riches of Grace, which every one stands chiefly in need of.

ψ. 15. *He who had much, abounded not &c.* The words were spoken of those who gather'd the Manna Exod. 16. 18. Every one was there order'd to gather such a particular measure, call'd a Gomer, and they who for fear of wanting, gather'd more, found they had no more than the measure they were order'd to take, and they who as it happen'd, took less, still found they had their measure of a Gomer. By this example S. Paul exhorts them to contribute to the relief of their brethren, with a confidence in God's providence, and without a fear of wanting themselves.

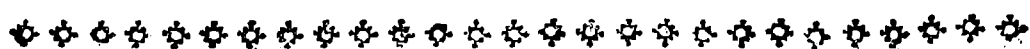
ψ. 16. &c. The Apostle then tells them, that he has *sent Titus*, and two other brethren of known probity and honesty, lest any one should suspect, that he, or they should turn these charitable contributions to their own profit and advantage by enriching themselves, *that no one* saith he, *might find fault with us in this abundance, which is manag'd by us.*

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Ψ. 18. *A Brother whose praise is in the Gospel throughout all the Churches.* It may either signify in writing, or in preaching the Gospel, so that thō S. Hieron expound this of S. Luke who writ his Gospel [but' probably not till after this time) yet S. Chrys. rather understands it of Barnaby, by the words that follow, *who was ordain'd by the Churches a companion of my travels or peregrination.* Others also guess it might be Silas or Silvanus. Who the third Brother was, is also uncertain.

Ψ. 22. *With much confidence in you, either for Titus &c.* some expound it of *the confidence*, which that 3d brother had in the Corinthians, but it seems rather to be understood of the confidence, which S. Paul himself had of them, that they would shew a great respect both to Titus, and to the other Brethren whom he sent. He concludes v. 24. by exhorting them to these charitable contributions, which he calls the *manifestation* of their charity, in the *sight of the Churches*, Lit. in the *face of the Churches*, in your publick meetings.

[a) Ψ. 1. *Gratiam Dei.* τὴν χάριν τοῦ θεοῦ. The same word *gratia* and *χάρις* is used v. 4. 6. 7. where it is generally understood of their charitable contributions — [b) v. 18. *Cujus laus est in Evangelio,* ὃ ἐπαινος ἐν τῷ εὐαγγελίῳ. See S. Chrys. ὁμ. iv p. 645. ὅθεν μοι δοκεῖ τὸ βαρύναν ἀνιτίθεσθαι.



CHAP. IX.

1. **B**Ut concerning the ministry, which is made in favour of the Saints, it is needless for me to write to you.

2. For I know your ready mind, for which I boast of you to the Macedonians: that Achaia was even in readiness a year ago, and your emulation hath incited a great many.

3. But I have sent the brethren, lest what I boast of you, should be deficient in this behalf, that (as I said) you, may be ready:

4. Lest when the Macedonians come with me, and find you unprepar'd, we should blush (not to say you) in this matter.

5. I look'd upon it therefore necessary to desire the brethren, that they would come to you before-hand, and prepare this promised blessing to be ready, so as to be a blessing, and not as forc'd from Avarice.

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6. And this I tell you : “ he that soweth sparingly shall also reap sparingly , and he that soweth in blessings , of blessings shall he also reap . ”

7. Every one as he hath purpos'd in his heart , not with a regret , or with a reluctance : for God loveth a chearful giver .

8. And God is able to make all grace abound in you : that having always all sufficiency in all things , you may abound in every good work

9. As it is written : “ he hath disperfed , he hath given to the poor , his Justice remaineth for ever . ”

10. And he who miniftreth feed to the sower , will also give bread to eat , and will multiply your feed , and will augment even the increasings of the fruits of your justice :

11. That being enrich'd in all things , you may abound unto all simplicity , which worketh by us a thanks - giving to God .

12. Because the ministry of this office , not only fupplies the things which the Saints stand in need of , but also aboundeth with many thanks-givings in the Lord ,

13. By the proof of this ministry , glorifying God in the obedience of your confession to the Gospel of Christ , and in the simplicity of our communicating to them , and to all ,

14. And in their praying for you , having an affection for you , because of the eminent grace of God in you .

15. Thanks be to God for his unspeakable Gift .

ANNO TATIONS.

ψ. 1. *The ministry* , i , e , the contributions for the brethren , so it is also call'd again v. 12. the *ministry of this office* , or as the greek signifies *of this sacrifice* , in as much as Alms , and such charitable works are spiritual sacrifices to God .

ψ. 5. *Not as forced from Avarice* . Lit. not as *avarice* , or covetousness , as it were extorted from covetous people who give unwillingly .

ψ. 7. *Not with regret , or reluctance* . Lit. not *with sadness* , and *of necessity* .

ψ. 11. and 13. *Unto all simplicity* , (a) By which is signify'd a sincere and free liberality by giving with a sincere heart , and good intention . S. Paul encourages them to contribute willingly for God's sake , and out of a true Charity for their indigent brethren , who will praise , and thank God , and pray for them &c .

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12. For we dare not rank, or compare ourselves to some, who commend themselves : but we measure ourselves by ourselves , and compare ourselves with ourselves.

13. But I will not boast beyond measure , but according to the measure of the rule , with which God has measur'd to us, a measure of coming even to you.

14. For we have not extended ourselves, so as not to come to you : for we are come as far as you in preaching the Gospel of Christ.

15. Not boasting beyond the measure in other men's labours : but having hopes of your growing Faith , to be enlarg'd in you , according to our rule , even to an abundance,

16. *And so* to preach the Gospel even to places beyond you , yet not to glory in other men's measures, as to the places prepar'd.

17. But whosoever glory's , let him glory in the Lord.

18. For he who commendeth himself, is not approv'd , but he whom God commends.

ANNOTATIONS.

In these 3. following Chapters , S. Paul for the common good of those whom he had converted , and to obviate the prejudices rais'd by his adversaries against his person and preaching , is forc'd to set in a true light his Apostolical authority , the favours he had receiv'd from God , his actions , his labours , and his sufferings, with an apology for mentioning them, giving all the glory to God.

Ψ. 1. — 11. *I who in presence am mean* (a) Lit. *humble*, [See Luke 1. v. 48.] that is , of a mean aspect , as to exterior appearances , and my *speech contemptible* , without the ornaments of human eloquence , but am said to *be bold* when *absent* , reprehending and threatening by my *letters* , which are own'd to be *weighty* and *strong*, let such persons *think*, and be convinc'd , that *such as I am* by my letters, they shall find me by *deeds* , when I come , and shall be *present* with them. — I desire and *befeech* you , that *I may have no occasion* , when I come , to make use of my Authority , nor of those spiritual arms and weapons , of Censures and excommunications , nor perhaps of exemplar punishments , which God sometimes in a miraculous manner shew'd by his Apostles. See the examples of Ananias and Saphira struck dead at S. Peter's words, Acts 5. of Elymas struck with blindness for opposing S. Paul's preaching Acts 13.

He puts them in mind , that the power , which God has given to his Apostles , is so great and prevalent , that no force upon earth has

been able to resist or hinder the designs of God, as to the spreading of the Gospel, and the faith of Christ, and as he expresseth it, to the *destruction of fortresses, the subverting of Counsels*, and of every thing, that opposed the *knowledge of God*, who reduces whom he pleaseth to the *obedience of Christ*. He admonishes them all to return to the obedience due to him, and the true ministers of the Gospel, lest he be oblig'd to revenge, i. e., punish such as remain disobedient. He acknowledges that his Apostolical power was given him for the good and *edification* of the faithful, not for their *destruction*, which he will take care not to abuse. In fine he tells them here in short, and more at large in the following Chapter, that they may, if they please, consider outward appearances, his Apostolical functions, the miracles God has wrought in his favour, what he has done, and suffer'd, by which will appear the advantages he has above his adversaries, who spoke with contempt of him.

¶ 12. &c. The following verses to the end of this Chapter are equally obscure, both in the greek and latin text. *we dare not rank or compare ourselves* &c. He seems to write this ironically, by way of mocking at those, who commended and preferr'd themselves before others. But I will not compare myself to others, but will only *compare* (b) myself to myself to shew that my actions agree with my words and my letters — *I will not boast beyond my measure, but according to the measure of the rule with which God has measured to us, a measure of coming even to you.* Here he speaks of a measure, and a rule. By the measure, with which God measur'd to him, he means the places and countries, in which he, and the other Apostles were appointed to preach, and plant the Gospel: and by the Rule also prescribed him, he means that it was given him as a Rule not to preach, where other ministers of Christ had preach'd. When he says therefore, *we will not boast beyond the measure*, (c) or (as it is implied, in the greek) of things *out of the measure*, the sense is, I will not like false preachers, pretend to have preach'd in places out of my Province, or which were not measur'd out to me, nor have we *extended* ourselves farther than we ought to have done, when we came to you, for you were within our measure. Nor have I transgress'd the rule, because others had not preach'd to you before me, so that I have not *boasted in other men's labours*. — But as your Faith is growing, and increasing, when I have sufficiently settled the Gospel among you, I hope my measure may *be enlarg'd*, and that without breaking the settled Rule, I may *preach* also to people, and *places beyond you*. This is what seems to be understood by these words, to be *enlarg'd* or *magnify'd even to an abundance*, and yet not to glory in other men's labours, but to glory in the Lord only, and in what we do, as we have been directed, and assisted by him.

[a] V. 1. *Humilis sum, ταπεινός*. [b] V. 12. *Ipsi in nobis nos metipso metientes*, the G. is somewhat different, *αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετρήσαντες ἑψὶ ἐν ἑαυτοῖς, seipso mensurantes*. — (c) V. 15. *Non in immensum, ὡς εἰς τὰ ἀπείρητα, non in non mensurata*.



C H A P. X I.

1. **I** Wish you would bear with me a little in my folly, and indeed bear with me.

2. For I am jealous of you with a jealousy of God. For I have espous'd you to one husband, to present you a chaste Virgin to Christ.

3. But I fear lest as the serpent seduc'd Eve by his craft, so your minds should be corrupted, and fall from the simplicity, which is in Christ.

4. For if a man come to you, and preach to you another Christ, whom we have not preach'd : or if you receive another Spirit, whom you have not receiv'd, or another Gospel, which you have not yet receiv'd; you might well bear with such a one.

5. For I think I have done nothing inferiour to the great Apostles.

6. For tho' I am rude as to speech, yet not in knowledge, and in all things we have been made manifest to you.

7. Did I commit a fault humbling myself, that you may be exalted? because I preach'd to you the Gospel gratis?

8. I have taken away from other Churches, receiving a stipend for my ministry towards you.

9. And when I was with you, and was in want, I was burdensome to no one : for what I stood in need of, the brethren supply'd, who came from Macedonia: and in all things I kept myself without being a burden, and so will keep myself.

10. The truth of Christ is in me, for there shall not be put a stop to me of this boasting in the countries of Achaia.

11. Why so? is it because I do not love you? God knoweth.

12. But what I do, I will still do : that I may cut off the pretence of those, who are desirous of an occasion,

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that in what they glory, they may be found even as we.

13. For such kind of false Apostles, are crafty labourers, transforming themselves into the Apostles of Christ.

14. And no wonder: for even Satan transformeth himself into an Angel of light.

15. It is not then any great matter, if his ministers be transform'd like to the ministers of Justice, whose end shall be according to their works.

16. I say again (let no one think me to be foolish, or if you will, take me for a foolish man, that I also may boast a little.)

17. That which I speak, I speak not according to God, but as it were thro' foolishness in this matter of boasting.

18. Since many glory according to the flesh, I will also glory.

19. For you willingly bear with the foolish, seeing you your selves are wise.

20. For you bear it if any one brings you into slavery, if any one devour you, if any one takes from you, if any one is extoll'd, if any one strikes you on the face.

21. I speak according to dishonour, as if we had been weak in this respect. Wherein any one dares [I speak after a foolish way] I also dare.

22. They are Hebrews, so am I. they are Israelites, so am I. They are of the race of Abraham, so am I:

23. They are the Ministers of Christ [I speak as one less wise] I am more: in a great many labours, in abundance of Prisons, in stripes beyond measure, in deaths frequently.

24. Of the Jews five times I receiv'd forty stripes wanting one.

25. Thrice I was beaten with rods, once ston'd, thrice I suffer'd shipwrack, a night and a day I was in the bottom of the sea,

26. In Journeys often, dangers of rivers, dangers of thieves, dangers from my own Country-men dangers from the Gentils, dangers in the City, dangers in the wilderness, dangers from false brethren.

27. In labour, and misery, in watching frequently, in hunger and thirst, in many fastings, in cold and nakedness,

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28. Besides the things that are without, the daily hurry of affairs upon me, the care of all the Churches.

29. Who is weak, and I am not weak? who is scandaliz'd, and I do not burn?

30. If I must needs glory, I will glory of the things that concern my own weakness.

31. The God and Father of our Lord Jesus-Christ, who is blessed for ever, knows that I tell no lie.

32. At Damascus the Governour of the Country of Aretas the King, kept guards in the City of the Damascens, that he might lay hold on me:

33. And through a window in a basket I was let down by the wall: and so I escap'd his hands.

A N N O T A T I O N S.

¶ 2. *With a jealousy of God*, or that came from God: it may also signify a great, or Godly jealousy. — *To present you*, that is, the Church of Corinth, *a chaste virgin to Christ*, as the whole Catholic Church is call'd the chaste spouse of Christ. See Matt. 9. 15. Apoc. 21. 2.

¶ 3. *Lest your minds should be corrupted by the* false teachers, *from the simplicity in Christ*, from the sincerity and purity of the Gospel-Doctrine.

¶ 4. *You might well bear with such a one*. These new Teachers pretended at least to preach only the Doctrine of Christ. S. Paul tells them, they might in some measure be excus'd, if they preach'd a new Doctrine, or *another Gospel* that brought them greater blessings, or *another Spirit*, accompany'd with greater Spiritual Gifts, than they had already receiv'd by his preaching. — But *I think*, and may say, *I have done nothing inferiour* to the greatest Apostles, and you have receiv'd the same blessings from me, as others from them.

¶ 6. *Tho I am perhaps rude in speech* (as S. Hierom also thought) in my expressions in the greek tongue, *yet not in knowledge*, the Chief or only thing to be regarded. Nay S. Paul's adversaries acknowledg'd that his letters were *weighty* and *strong*. c. 10. ¶ 11. S. Chrys. In many places, and S. Aug. l. 4. de Doct. Christiana c. 6. & 7. tom. 3. p. 68. & seq: shews at large the solid Rhetorick and Eloquence of S. Paul even in this, and the next chapter.

¶ 7. *Did I commit a fault* &c. It is a kind of reproach to them, and by the figure, call'd Irony, with a reflection on the false preachers, who some way or other, got themselves handsomely maintain'd, while S. Paul neither took, nor would take any thing of them, that his adversaries might not have an occasion to say, he did as they did, or that they only did as he did. — And lest they should suspect that he would receive nothing from them, because *he did not love them* [as

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men sometimes refuse presents from those whom they do not love) he appeals to God , how much he loves them. But he will have this to *boast* of against his adversaries , those *false Apostles*, and *crafty labourers*, who cunningly endeavour'd to *transform themselves*, that they might be thought *the Apostles of Christ*, insinuating themselves into their favour , and receiving at least presents from them, which S. Paul would not do , tho' it was but reasonable that he shou'd live by the Gospel. See 1. Cor. c. 9.

Ψ. 16. &c. *Or if you will, take me for a foolish man.* S. Paul divers times excuses himself for mentioning things in his own commendation , he owns that this in it self, and unless it were necessary , might be blamed as *folly*, that it would not be *according to God*, but he declares himself *forc'd* by them to it , and that he will speak nothing but the truth. See. c. 12. Ψ. 6. and 11. ——— He tells them *that they bear with others that are foolish*, even with those false preachers , that endeavour to bring them *into slavery* by their domineering carriage, by making them perhaps subject to the yoke of the Mosaicall law. Who *devour* them , i, e , their goods and substance , *who take from* them, who in a *manner strike them on the face* (Ψ. 20.) he means a metaphorical striking them, that is, by imperious ways , and insolent language.

Ψ. 21. *I speak according to dishonour , as if we had been weak in this respect.* The Interpreters are divided on this verse , the sense seems to be , I speak what others look upon *dishonourable in us*, that we had not the like authority over you , as these false teachers , and therefore could not keep you in such subjection as they have done. ——— But yet I must tell you , *that wherein any one dares , I also dare*, i, e , I have no less motives to domineer , and boast than they have. And then he proceeds to particulars ——— *The ministers of Christ , I am more*, to wit an Apostle, chosen , and sent by Jesus Christ , appointed in a special manner to be the Apostle of Gentils, your Apostle.

Ψ. 25. *Thrice I suffer'd shipwreck*, this was before the shipwreck in his voyage to Rome , by which we may take notice , that S. Luke in the Acts , omits a great many things relating to S. Paul , as also when he adds , (a) *a night and a day I was in the bottom of the sea*. We do not read express'd in the greek, *of the sea*, but the greek word is observ'd to imply the same : and so it is understood by S. Chrys. who gives these two expositions , first that he was truly and literally in the middle of the sea. 2.dly that he was floating or swimming in the sea after ship-wreck , which seems the more common Interpretation.

(a) Ψ. 25. *Nocte & die in profundo maris fui.* ἐν τῷ βύθῳ πιπνίκα.



C H A P. X I I.

1. **I** F I must glory [tho indeed it is not expedient] I will come to the visions and revelations of the Lord.

2. I know a man in Christ above fourteen years ago , whether in the body I know not, or whether out of the body I know not , God knoweth , such a one caught up to the third heaven.

3. And I know such a man, whether in the body, or out of the body I know not , God knoweth :

4. That he was caught up into Paradise ; and heard words , which it is not granted to man to utter.

5. For such a one I will glory , but for my self I will glory in nothing only in my weaknesses.

6. Yet if I would glory , I should not be foolish : for I shall speak the truth : but I forbear, lest any one should think me above that, which he sees in me , or any thing that he heareth from me.

7. And lest the greatness of Revelations should puff me up , there was given me a sting of my flesh a messenger of Satan, to buffet me.

8. Concerning which I besought the Lord thrice that it might depart from me :

9. And he said to me : my grace is sufficient for thee : for power is made perfect in weakness. Willingly therefore will I glory in my weaknesses , that the power of Christ may dwell in me.

10. Wherefore I please myself in my weaknesses , in reproaches , in necessities , in persecutions , in distresses for Christ's sake : for when I am weak , then am I powerful.

11. I am become foolish , you forc'd me to it. For I ought to have been commended by you : for in nothing have I been inferiour to those , who are Apostles in the most eminent degree: altho I am nothing :

12. Yet the signs of my Apostleship were wrought on

you in all patience , in miracles , and prodigies , and mighty deeds.

13. For what is there , that you have had less than the rest of the Churches , unless it be that I myself was not burthensome to you ? pardon me this injury.

14. Behold now the third time that I am ready to come to you:and I will not be a burden to you. For I seek not the things that are yours , but yourselves. For children are not to lay up treasures for their parents , but parents for their children.

15. For my part I will most willingly spend , and even will be spent myself for your souls , tho' loving you more, I am the less beloved.

16. But let it be so : I was not burthensome to you : but being cunning , I caught you with deceit.

17. Did I then circumvent you by any of those, whom I sent to you ?

18. I desir'd Titus , and I sent with him a brother. did Titus circumvent you ? did we not walk in the same Spirit , in the same footsteps ?

19. Are you thinking this long time that we make excuses to you ? we speak before God in Christ. And we do all things most beloved for your edification.

20. For I fear lest perhaps when I come , I shall not find you such as I would : and that I shall be found by you, such as you would not : lest perhaps there be among you debates , jealousies , animosities , dissensions , detractions , whisperings , swellings , tumults :

21. Lest when I come again , God humble me among you , and that I bewail many of those , who have before sinn'd , and have not done penance for the uncleanness , and fornication , and lasciviousness which they have committed.

AN NOT A T I O N S.

I know a man &c. He speaks of himself , as it were of a third person. *Whether in body, I know not.* If S. Paul himself knew not , how can we pretend to decide, whither his soul was for some moments separated from his body , or in what manner he saw God? ~~————~~ *And he*

heard mysterious (Lit : hidden , secret) *words , which it is not lawful , or possible , for a man to utter.*

¶ 7. — 10. *A sting of my flesh* [a) *an Angel* , or a messenger of Satan to buffet me. The latin word signifies any thing that pricks or stings , the greek word a sharp stick or pale : he speaks by a metaphor , as also when he says *to buffet me* , i , e , by causing great trouble or pain. Some understand by it a violent headache , or pain , or distemper in the body. S. Aug. mentions this opinion , and do's not reject it , in Psalm. 98. tom. 4. p. 1069. In Psalm. 130. pag. 1465. S. Hier. also speaks of it in c. 4. ad Galatas tom. 4. p. 274. Ed. Ben. but S. Chryf. by the sting , and the Angel of Satan , understands that opposition which S. Paul met with from his enemies , and those of the Gospel , as Satan signifies an adversary. Others understand troublesome temptations of the flesh , immodest thoughts , and representations , suggested by the devil , and permitted by Alm : God for his greater good. — *I begg'd of the Lord thrice* i , e , many times , to be free'd from it , but receiv'd only this answer from God , that his Grace was sufficient to preserve me from consenting to sin. And that *power* and *strength* in virtue shou'd increase , and be *perfected* in *weakness* , and by temptations , when they are resisted. S. Aug. seems to favour this exposition , in Psalm. 58. Conc. 2. p. 573. S. Hierom in his letters to Eustochium , to Demetrias , and to Ruficus the Monk. And'tis the opinion of S. Greg. 1. 23. moral. tom. 1. p. 747 , and of many others.

¶ 11. 12. 13. *Altho I am nothing.* These words are a demonstration of the humility of S. Paul , when forc'd to speak his own praises — *The signs and marks of my Apostleship are on you* , by your conversion , especially being accompany'd by wonders and miracles. — *Pardon me this injury* , a reproach by Irony , against such as seem'd to value him less , because he lived in poverty , and took nothing of them.

¶ 14. *Now the third time I am ready to come* , so he says again in the next Chap. i , e , He was once with them , he had purpos'd to come a second time , and now a third time — *I seek not the things that are yours , but yourselves* , i , e , says S. Chryf. your souls , not your goods , your *salvation* , not your *Gold*. — *For children* , &c. A modest pretty turn in their favour , by saying that Fathers and parents , are commonly supposed to leave their goods and riches to their children , not children for their parents.

¶ 15. *I will most willingly spend* (b) *all* , and even my life for your sake , and so as to be spent , and even sacrific'd for your souls , tho the more I love you , the less you , or some of you love me , a kind and modest reproach

¶ 16. 17. 18. *I . . . caught you with deceit.* He answers an objection , or suspicion of his adversaries , as if he took no presents himself , but employ'd others to do it for him : he appeals to them , if Titus did not serve them in all things as he had done , in the same Spirit treading the same steps. *Think you* , as some pretended of old , for avarice , or of a long time , that we make vain and false excuses to you ,

and at the bottom aim to be gainers by you ? He appeals with an oath to God , that he do's *all things* for their good , for their advantage , and *edification*.

¶ 20. 21. He puts them in mind to be all of them reform'd, to lay aside *animosities, dissensions, swellings* proceeding from pride, uncleanness, fornication &c. which indeed will be a humiliation, and trouble to him, to be forc'd to use his power by severities, for if he *find* them *such* as he *would not*, they will also *find him such as they would not*.

(a) Ψ. 7. *Stimulus carnis mee, Angelus Satana, qui me colaphizet.* σκώλοψ τῇ σαρκί (*in carne mea*) ἄγγελος Σατᾶν , ἵνα με κολαφίσῃ See S. Chrys. ὁμ. κς. Where he says , μὴ γένοιτο. See Tillem. c. 10. on S. Paul, *a Lapide, &c.* — (b) Ψ. 15. *Libentissimè impendam, & superimpendar, ἤδιστα δαπανήσω, & ἐκδαπανηθήσομαι, consumam, & consumar.* — (c) Ψ. 20. *Inflationes, φυσιώσεις, tumores, a metaphor for being puff'd up with pride, vain glory, &c.*



C H A P. XIII.

1. **B**Ehold this is the third time that I am coming to you : In the mouth of two or three witnesses shall every word stand.

2. I foretold, and now foretell it again, as if present, tho' now absent, to those who have sinn'd, and to all the rest, that if I come again I will not spare them.

3. Seek you a proof of Christ, who speaketh in me, who is not weaken'd in you, but is powerful in you ?

4. For thô he was crucify'd through weakness, yet he liveth through the power of God. For we also are weak in him, but shall live with him through the power of God in you.

5. Examin yourselves if you be in Faith : try your ownelves, know you not yourselves, that Christ Jesus is in you ? unless perhaps you are disapprov'd.

6. But I hope you will know that we are not disapprov'd.

7. Now we pray to God that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be *as* disapprov'd.

8. For we cannot do any thing against the truth, but for the truth.

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9. For we rejoyce that we ourselves are weak , and that you are strong. And this is what we pray for your perfection.

10. Wherefore I write these things being absent , that when present I may not act more sharply , according to that power , which the Lord hath given me , unto edification , and not unto destruction.

11. For the rest , brethren , rejoyce , be perfect , be comforted , be of one mind , have peace , and the God of peace , and of love will be with you.

12. Salute one another with a holy kiss. All the Saints salute you.

13. The Grace of our Lord Jesus Christ , and the Charity of God , and the communication of the Holy Ghost be with you all. Amen.

A N N O T A T I O N S.

¶ 3. *Seek you an experiment or a proof* — *who is not weakened in you* , by the greek it signify's for you , or in your regard , the sense is, that he has left me power enough to chastise those among you , who shall deserve it , when I come.

¶ 4. *He was crucify'd out of weakness* , i , e , he took upon him our weak and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the Cross. But he liveth again by the *power of God* , of his divine power — *we also are weak in him* , like him liable to sufferings , undergoing sufferings by his example *but we shall live with him by the power* God, of which you have also a share.

¶ 5. *Examine yourselves if you be in faith* , (a) he do's not mean if they have a right Christian faith or belief , but either, whether they had a saving Christian faith working in them by charity , or as S. Chrys. says, a faith that shew'd it self by the Gift of miracles , at that time commonly given to the first Christians. — *unless perhaps you are disapproved* , (b) rejected, and justly deprived of this Gift , which was a proof that they were Christians , and had receiv'd the Spirit of Christ.

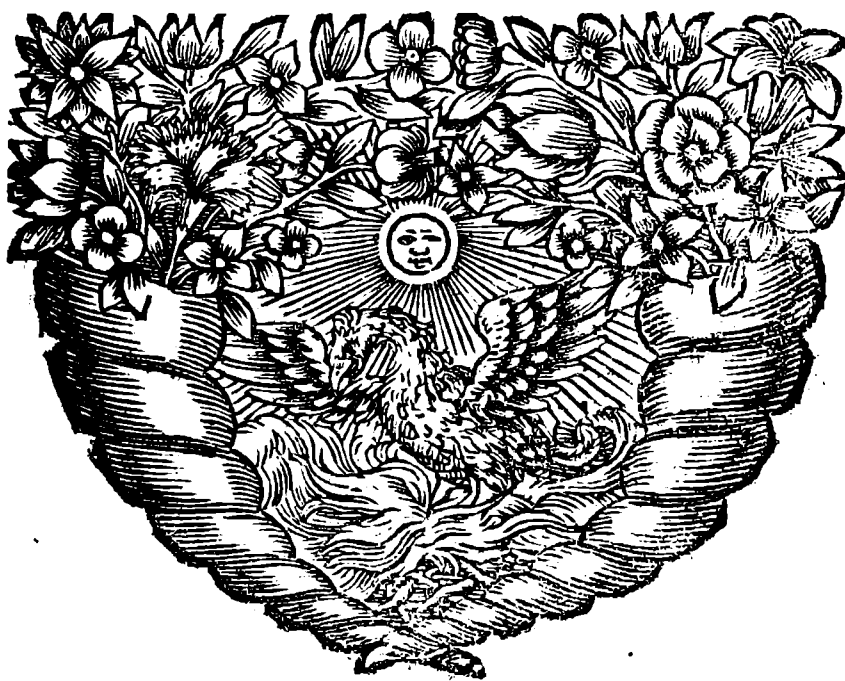
I judg'd it better to translate here *disapproved*, than *reprobates* , which in other places is often taken as opposed to the predestinate and the Elect , whereas here it signify's those who were rejected , and deprived of the gifts of the Spirit , particularly of that of miracles , and of those spiritual Gifts granted to the first Christians , and which were a proof that they had receiv'd the Grace: and the 7th verse , *not that we may appear approv'd* , but *that we may be disapproved*. That is , we wish that we may have no occasion to shew the power and the Gifts of

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the Spirit, and that of miracles, but as if we were rejected, disapprov'd, reprov'd, and deprived of such proofs.

Ψ. 11. Be comforted, (c) Lit. in the latin *be exhorted*.

[a] Ψ. 5. *Si estis in fide, εἰ ἐστὶν ἐν τῇ πίστει* S. Chrysf. ὁμ. κθ. p. 701. *ἐμοὶ δοκεῖ ἐνταῦθα λέγειν τὴν τῶν σημείων.* — Ibid. *nisi forte reprobi estis, ἀδοκιμοὶ improbatī, or non probati.* The Prot. as well as Rhein, hath reprobates, but Dr. Wells in his amendments has put *destitute of proofs, which here is the true sense.* — [b] Ψ. 7. *Non ut nos probati appareamus . . . nos autem ut reprobi simus, ὥς [not ινα] ἀδοκιμαῖ ὡμεν, i. e. sicut or tanquam non probati simus.* — (c) Ψ. 11. *Exhortamini, παρακαλεῖσθε, consolemini, consolationem capite.*





THE EPISTLE OF S. PAUL THE APOSTLE TO THE GALATIANS.

THE Chief design and subject of this Epistle, is much the same as in that to the Romans. The Galatians, soon after S. Paul had preach'd to them, were seduc'd by some false Teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentils, to observe Circumcision, and the other Ceremonies of the Mosaical Law: They represented S. Paul as a man not much to be regarded, who acted differently in this from the other Apostles. He maintains the Christian liberty against them. This Epistle seems written from Ephesus an. 55, a little before his Epistles to the Corinthians.



CHAP. I.

1. **P**AUL an Apostle not from men, nor by man, but by Jesus Christ, and God the Father, who rais'd him from the dead:

2. And all the brethren who are with me, to the Churches of Galatia.

3. Grace *be* to you, and peace from God the Father, and our Lord Jesus Christ,

4. Who gave himself for our sins, that he might deliver us from this present wicked world according to the will of God, and our Father,

5. To whom is Glory for ever: Amen.

6 I am surpriz'd that you are so soon turn'd away from him, who call'd you to the Grace of Christ, to another Gospel

7. Which is not another, only that there are some, who disturb you, and would change the Gospel of Christ.

8. But althô we, or an Angel from heaven preach a Gospel to you beside that which we have preach'd to you, let him be anathema.

9. As we said before, so I now say again: if any one preach to you a Gospel besides that, which you have receiv'd, let him be anathema.

10. For do I now use persuasions to men, or to God? Or do I seek to please men? If I did yet please men, I should not be the servant of Christ.

11. For I give you to understand brethren, that the Gospel, which was preach'd by me, is not according to man.

12. Neither did I receive it, or learn it from man, but by revelation of Jesus Christ.

13. For you have heard of my Conversation heretofore in Judaism: how I outrageously persecuted the Church of God, and laid it waste,

14. And I made progress in Judaism above many of my age, in my own Nation, being more abundantly zealous for the traditions of my forefathers.

15. But when it pleas'd him, who separated me from my mother's womb, and call'd me by his Grace,

16. To reveal his Son by me, that I might preach him among the Gentils; presently I did not consult flesh and blood,

17. Neither came I up to Jerusalem to the Apostles who were before me: but I went away into Arabia, and again return'd to Damascus:

18. Then three years after I came to Jerusalem to see Peter, and staid with him fifteen days:

19. But saw none of the other Apostles, except James the Brother of the Lord.

20. Now what things I write to you, behold in the presence of God that I lie not.

21. After that I came into the Countries of Syria, and Cilicia.

22. And was unknown by sight to the Churches of Judea, which were in Christ:

23. Only they had heard: that he who persecuted us heretofore, now preacheth the faith which formerly he impugn'd:

24. And in me they glorify'd God,

A N N O T A T I O N S.

Ψ. 1. -5. *Not from men, nor by man* [a] And again he says Ψ. 12. *Neither did I receive it or learn it from man, but by the Revelation of Jesus Christ, i, e;* not from him, who was a man only, but from Jesus Christ, who was both God and man. S. Hierom, who has left us a Commentary on this Epistle, tom. 4. p. 222. Ed. Ben. as also S. Chryf. tom. 3. p. 709. Ed. Sav. takes notice, that Christ's divinity is proved from these Expressions, that S. Paul was not an Apostle, nor had his mission from man only, but from Jesus Christ, who therefore was not a man only. ——— By *Jesus Christ, and God the Father*. A 2d Argument to shew the Equality of the Son with the Father. And 3dly it destroys another objection of the Arians, who used to pretend that the Father being always first named, he only, and not the Son, was properly God. 4. Another of their Arguments to prove only the Father truly God, was that he was call'd *the God* with the G. article, and here the Father is call'd God without the said G. article. 5. They also pretended that the Son was not God, because the Father was said to deliver him to death: and here Ψ. 3. The Son is said *to give* and *deliver* himself.

Ψ. 10. *Unto another Gospel, which is not* (b) *another.* i, e, It is not properly another, because they pretended to be Christians, and teach the Faith: and yet it was in some measure *another*, because *changed* by such Teachers with a mixture of Errors, particularly that all converted Gentils were to observe the Jewish Law: and in this sense, they are said *to subvert*, or *destroy the Gospel of Christ*: so that the Apostle sticks not to pronounce, and repeat an *anathema*, a *curse* upon all, that preach any things *besides*, that is, in point of Religion, not agreeing with what he had taught. I cannot omit here a reflection, which S. Chryf. makes on the 7th verse. *Where are they* faith he, *who condemn us* [Catholicks] *for the differences* we have with hereticks: and *who pretend there is no such essential difference betwixt us and them*, so as to judge them excluded from the Communion of the Catholick Church, out of which there is no salvation, unless perhaps thro' ignorance..... *Let them hear what S. Paul says, that they destroy'd the Gospel. who made any such innovations*: to wit, by introducing again as necessary some of the Jewish ceremonies, even at a Time, when the Christians, who had been Jews, might lawfully use them, and even they who had been Gentils. S. Paul says, this is to *change* and *destroy* the Gospel; he repeats *anathema*, against them. Let them hear, and take notice of this, who pretend that the unity of the one Catholick-Faith, is sufficiently maintaintd by

3. But neither was Titus , who was with me , whereas he was a Gentil , compell'd to be circumcis'd.

4. And that on the account of false brethren , who came in privately to search into our liberty , which we have in Christ Jesus , that they might bring us into slavery.

5. To whom we yielded not by subjection not even for an hour , that the truth of the Gospel might remain with you :

6. But by those , who seem'd to be something (what they were at any time is nothing to me , God accepteth not the person of man) for to me they who seem'd to be something , added nothing.

7. But on the contrary when they saw that to me was intrusted the preaching of the Gospel of uncircumcision , as to Peter of Circumcision :

8. (For he that wrought to Peter unto the Apostleship of Circumcision , wrought it also to me among the Gentils)

9. And when they knew the Grace , that was given to me , James , and Cephas , and John , who appear'd to be the pillars , they gave their right hands of fellowship to me , and Barnabas : that we *should go to* the Gentils , and they unto Circumcision :

10. Only with this that we should be mindful of the poor which same thing I have been also careful to perform.

11. Now when Cephas was come to Antioch , I withstood him to the face , because he was blameable.

12. For before that some came from James , he eat with the Gentils : but when they were arriv'd , he withdrew , and separated himself fearing those who were of the Circumcision.

13. And the rest of the Jews consented to his dissimulation , so that Barnabas also was led by them into that dissimulation.

14. But when I saw that they walk'd not uprightly unto the truth of the Gospel , I said to Cep' as before them all : if thou being a Jew , livest after the manner of the Gentils , and not of the Jews , how dost thou compel the Gentils to follow the ways of the Jews ?

15. We are Jews by nature , and not of the Gentils sinners.

16. Now knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by faith of Christ, and not by the works of the Law: wherefore no one shall be justify'd by the works of the Law.

17. But if seeking to be justify'd in Christ, we ourselves are also found sinners, is Christ then a minister of sin? God forbid.

18. For if I build up again the things, which I destroy'd, I make myself a prevaricator

19. For I by the Law, am dead to the Law, that I may live to God: with Christ I am fasten'd to the Cross.

20. And I live, now not I: but Christ liveth in me. And for as much as I now live in the flesh, I live in the faith of the Son of God, who lov'd me, and deliver'd himself for me.

21. I do not cast off the Grace of God. For if justice be to be had by the Law, then Christ died in vain.

A N N O T A T I O N S.

ψ. 1. *Then 14 years after, i. e., after my former going to Jerusalem, which was 17 years after my conversion, an 51. See Tillemont.*

ψ. 2. *According to revelation, or an Inspiration from the Spirit of God, and conferr'd with them, as an equal, says S. Hierom — but apart with them, who seem'd to be something considerable, i. e., with the other Apostles, lest I shou'd run in vain, not for fear of false doctrine, says S. Chrys: but that others might be convinced, that I preach'd not any thing disapprov'd by the Apostles, which would prejudice the progress of the Gospel.*

ψ. 3. — 6. *Neither was Titus circumcised, who had been a Gentile; a convincing proof, says S. Chrys: that even according to the other Apostles, the Gentils converted, were not subject to the Jewish Laws.*

ψ. 5. *To whom we yielded not.* S. Hierom takes notice that in some Latin Copies was read, *to whom we yielded*, but that was not the true reading by the Greek, and Syriack. — *Added nothing*, or they *profited me nothing*, that is, I needed not receive, nor learn any thing of them. — *what they were at any time, is nothing to me*, either before they were Apostles, or when they convers'd with Christ, I needed not receive Instructions from them.

ψ. 7. *As to Peter of Circumcision.* Calvin pretends to prove by this, that S. Peter, and his successors are not head of the whole Church, because S. Peter was only the Apostle of the Jews. But S. Paul speaks not here of the Power and Jurisdiction, but of the manner that S.

Peter.

Peter, and he were to be employ'd : It was judg'd proper, that S. Peter should preach chiefly to the Jews, who had been the Elect people of God, and that S. Paul should be sent to the Gentils; yet both of them preach'd both to Jews and Gentils: and S. Peter by receiving Cornelius, first open'd the gate of Salvation to the Gentils, as he says of himself, Acts 15. 7. *that God made choise of him, that the Gentils by his mouth shou'd hear the Gospel, and believe.* That S. Peter was head of the Church, See the notes Matt. 16. pag. 67. and 68. And John 21. p. 411. and 412.

¶ 9. *James, and Cephas, and John.* No proof of any greater authority can be drawn from the placing, or numbring James first, which perhaps S. Paul might do, because of the great respect he knew the Jewish converts had for S. James Bishop of Jerusalem, where the Ceremonies of the Law of Moyse were still observ'd. Several G. copies have *Peter James, and John.* So we also read in S. Hierom's Commentary pag. 240. and S. Chryl. in his Exposition, p. 722 *has Cephas, John, and James.*

¶ 11. *Now when Cephas &c.* (a) In most G. copies, we read *Petrus* both here and v. 13. Nor are there any sufficient, nor even probable grounds to judge, that *Cephas* here mention'd, was different from *Peter*, the Prince of the Apostles, as one or two late Authors would make us believe. Among those who fancy'd Cephas different from Peter, not one can be nam'd in the first ages, except Clemens of Alexandria l. 5. Hypotyposis, whose works were reject'd as Apocryphal by Pope Gelasius. The next author is *Dorotheus* of Tyre in his Catalogue of the 72 Disciples, in the 4th or 5th age, and after him the like, or same Catalogue in the 7th age, in the *Chronical*, call'd of Alexandria, neither of which are of any authority with the learned, so many evident faults and falsehoods being found in both. S. Hierom indeed on this place says, there were some, (tho' he do's not think fit to name them) who were of that opinion; but at the same time S. Hierom ridicules, and rejects it as groundless — Now as to Authors that make Cephas the same with S. Peter, the Prince of the Apostles, we have what may be call'd the unexceptionable and unanimous consent of the Ancient Fathers, and Doctors of the Catholick Church, as of Tertullian, who calls this management of S. Peter, a *fault of conversation, not of preaching or Doctrine.* Of S. Cyprian, of Origen, of the great Doctors S. Hierom, S. Aug: S. Chryl. S. Greg. the Great, of S. Cyril of Alex. of Theodoret, Pope Gelasius, Pelagius the 2d, S. Anselm, S. Thomas: In latter ages of Bellarm, Baronius, Binius, Spondan, of Salmeron, Estius, Gagneius, Tirinus, Menochius, Alex. Natalis, and a great many more, so that Cornelius a Lapide on this place says, *That the Church neither knows, nor celebrates any other Cephas, but S. Peter.* Tertullian, and most Interpreters take notice, that S. Peter's fault was only a lesser, or venial sin in his conduct and *conversation.* Did not S. Paul on several occasions do the like, as what is here laid to S. Peter's charge? that is, practise the Jewish Ceremonies: did not he circumcise Timothy after this an: 52? did he not *shave his head* in *Cenchrea* an: 54? Did

he not by the Advice of S. James, an: s. *purify himself with the Jews in the Temple*, not to offend them?

S. Hierom, and also S. Chryf. (b) give another exposition of this passage; They look'd upon all this to have been done by a contrivance and a collusion betwixt these two Apostles, who had agreed beforehand, that S. Peter shou'd let himself be reprehended by S. Paul [for this they take to be signified by the G. text] and not that S. Peter was reprehensible (c) so that the Jews seeing S. Peter publicly blamed, and not justifying himself, might for the future eat with the Gentils. But S. Aug. vigorously oppos'd this Exposition of S. Hierom, as less consistent with a Christian and Apostolical sincerity, and with the text in this chapter, where it is call'd a *dissimulation*, and that Cephas, or Peter *walk'd not uprightly to the truth of the Gospel*. After a long dispute betwixt these two Doctors, S. Hierom seems to have retracted his Opinion, and the opinion of S. Aug. is commonly follow'd, that S. Peter was guilty of a venial fault of Imprudence. In the mean time no Catholick denies, but that the head of the Church may be guilty, even of great sins. What we have to admire, is the humility of S. Peter on this occasion (as S. Cyprian (d) observes) who took the Reprehension so mildly, without alledging *the Primacy, which our Lord had given him*. — Baronius held that S. Peter did not sin at all, which may be true, if we took upon his intention only, which was to give no offence to the Jewish converts, but if we examin the fact, he can scarce be excused from a *venial Indiscretion*.

ψ. 16. &c. *Knowing that a man is not justified by the words of the Law*. S. Paul to the End of the Chapter, seems to continue his discourse to S. Peter, but chiefly to the Jewish Galatians, to shew that both the Gentils, whom the Jews call'd, and look'd upon as *sinners*, and also the Jews, when converted, could only hope to be *justified*, and saved by the Faith of Christ, and not *by the works of the Law* — But *if seeking to be justified in Christ*, by faith in him, and by his Grace, *we ourselves are found sinners*, as the false Doctors teach you, and not to be justified but by the ceremonies and works of the Law of Moyse, this blasphemous consequence must follow, *that Christ is the minister and Author of sin*, by making us believe, that by a faith in him, and complying with his doctrine, we may be justified and saved. For thus we must be esteem'd *Trangressors*, unless we renew and *build again*, what Christ, and we have destroy'd *For by the Law I am dead to the Law*. i, e, says S. Hierom, by the Evangelical Law of Christ, I am dead to the ancient Law, and it's ceremonies. Others expound it, that by the Law, and it's Types and Figures, and by the Predictions contain'd in the Law, I know the Mosaical Law hath now ceased, in which sense he might say, *by the Law, I am dead to the Law* — If justice, i, e, justification, and Salvation be to be had, or could have been had *by the works of the Law*, therefore Christ died in vain, and it was not necessary that he should become our Redeemer.

[a) ψ. 11. *That Peter and Cephas were the same*. see Tertull. l.

de præscrip. c. 23, p. 210. Ed. Rig. Origen in Joan. Ed. Græc & Latine p. 381. S. Cyprian Epist. 71. ad Quintum p. 120. S. Hierom on this Ep. to the Galatians. as also S. Chrys. S. Aug. See his Epistles on this passage to S. Hierom S. Greg. l. 2. In Ezech. tom. 1. p. 1368. Gelasius apud Labb. T. 4. Conc. p. 1217. Pelagius the 2d apud Labb. t. 5. p. 622. S. Cyr. of Alex. hom. 9. cont. Julianum t. 6. p. 325. Theodoret in 2. ad Gal. 4 3. p. 268 S. Anselm. in 2 ad Gal. p. 236. S Thom. 1. 2. q. 103, a 4. ad 2dum.

S. Hierom's words. Sunt qui Cepham non putent Apostolum Petrum, sed alium de 70. Discipulis . . . quibus primum respondendum, alterius nescio cuius Cepha nescire nos nomen, nisi ejus, qui & in Evangelio, & in aliis Pauli Epistolis. & in hac quoque ipsâ, modo Cephas, modo Petrus scribitur . . . deinde totum argumentum Epistola . . . huic intelligentia repugnare, &c. — (b) S. Chry. by a contrivance, διονομήων pag. 730. — &c. κατεγνωσμένος, may signify reprehensus, as well as reprehensibilis, and he says it is to be referr'd to others, and not to S. Paul, ἀλλ' ὑπὸ τῶν ἄλλων. — (d) S. Cyp. Ep. ad Quintum p. 120. Petrus . . . non arroganter assumpsit, ut diceret se primatum tenere &c.



C H A P. III.

1. **O** Senseless Galatians, w^ho hath bewitch'd you not to obey the truth, before whose eyes hath been before described Jesus Christ crucify'd among you?

2. This one thing would I learn of you: did you receive the Spirit by the works of the Law, or by the hearing of faith?

3. Are you so foolish, as that having begun in the Spirit, you are now for finishing in the flesh?

4. Have you suffer'd so many things in vain, if yet in vain?

5. He therefore who giveth to you the Spirit, and worketh miracles among you, is it by the works of the Law, or by the hearing of Faith?

6. As it is written: Abraham believ'd God, and it was reputed to him unto Justice.

7. Know therefore that they who are of faith, are the children of Abraham.

8. And the scripture foreseeing that God should justify the Gentils by faith, foretold to Abraham: "that in thee all Nations shall be blessed."

9. Therefore who are of faith, shall be blessed with the faithful Abraham.

10. For whosoever are of the works of the Law, are under a curse: for it is written: "curst is every one, who shall not continue in all things, that are written in the book of the Law, so that he doth them."

11. And that in the Law no one is justify'd in the sight of God, is evident, "because the just liveth by faith."

12. Now the Law is not of faith, but, "he who doth those things, shall live in them."

13. Christ hath redeem'd us from the curse of the Law, being made a curse for our sake: for it is written: "curst is every one that hangeth on a tree:"

14. That on the Gentils the blessing of Abraham might be fulfill'd in Christ Jesus, that we might receive the promise of the Spirit by Faith.

15. Brethren, (I speak after a humane way) even a man's Testament confirmed, no one contemneth, nor addeth to it.

16. To Abraham were the promises pronounc'd, and to his seed: It is not said: and to his seeds, as if in many, but as in one: "and to thy seed," who is Christ.

17. Now this I say, the Law which was made four hundred and thirty years after, doth not make void the Testament confirm'd by God, so as to frustrate the promise.

18. For if the inheritance be by the Law, it is not now by promise, but God conferr'd it on Abraham by promise.

19. To what purpose then the Law? It was put because of transgressions till the seed should come, to whom the promise was made, being ordain'd by Angels in the hand of a Mediator.

20. And a Mediator is not of one only, but God is one.

21. Is the Law then against the promises of God? by no means. For if a Law had been given, which could have given life, undoubtedly Justice would have been by the Law.

22. But the scripture hath shut up together all things under sin, that the promise might be given to them who believe by the faith of Jesus Christ.

23. And before that Faith came we were kept under the law shut up together unto that Faith, which was to be reveal'd.

24. The Law therefore was our pedagogue in Christ, that we might become Just by Faith.

25. But when Faith is come, we are now no more under a pedagogue.

26. For you are all the sons of God by faith, which is in Christ Jesus.

27. For as many of you as have been baptiz'd in Christ, have put on Christ.

28. There is now neither Jew, nor Gentil: neither slave, nor freeman: neither male, nor female: for all of you are one in Christ Jesus.

29. And if you be Christ's, therefore are you the seed of Abraham, heirs according to the promise.

AN NOT A T I O N S.

¶ 1. *Before whose eyes hath been before described Jesus Christ crucify'd among you.* The common exposition is, that S. Paul had *before described* and, set before them Christ crucify'd. Others, that it had been clearly foretold by the Prophets, that Christ was crucify'd for them.

¶ 2. *Did you receive the Spirit by the works of the Law?* As if he said, you esteem it a great favour to have receiv'd those spiritual Gifts of working miracles &c. When you were made Christians, had you these favours *by the works of the law*, or was it not *by the hearing of faith*, and by the faith of Christ, that you had such extraordinary graces? and when you *have begun* thus happily by the *spirit* of Christ and his spiritual Gifts, are you for *finishing*, and thinking to make yourselves more *perfect* by the exteriour works of the law, the circumcision of the flesh, and such like Ceremonies?

¶ 4. 5. *If yet in vain, i. e., I have still good hopes, that what you have already suffer'd by persecutions, and self-denials since your conversion, will not be in vain, as they would be, if you sought to be justify'd by the works and Ceremonies of the Law of Moyses, and not by the faith and law of Christ, by which only you can be truly sanctify'd.*

¶ 6. — 9. *As it is written? Abraham believ'd God, and it was reputed to him unto justice.* See Rom 4. 3. They only who have the faith of Abraham, shall be *bless'd with him*, and are his

spiritual *children*, whether Jews, or Gentils, whom God promis'd to bless by the seed of Abraham, i. e., by Christ, who descended from Abraham.

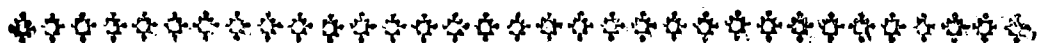
§. 10. 14. *Are under a curse, . . . cursed is every one &c.* The sense of these words is to be found Deut. 27. 26. in the LXX. some expound them thus: curses are pronounc'd against every one, who keeps not all the precepts of the Law, but there is not any one, i. e., scarce any one, who keepeth them all, therefore all under the Law are under some curse. But as it cannot be said, that no one kept all the precepts, especially the moral precepts of the Law, mention'd in that place of Deuteronomy (for Zacharias and Elizabeth were both just in the sight of God Luke 1. and doubtless many others lived to as not to incur those curses, but were just and were sav'd, tho' not by virtue of the works of the Law only, nor without a faith in God, and in their Redeemer, who was to come) therefore others understand that all such persons fall under these curses, who think to comply with all these precepts by their own strength, or who confide in the works of the law only, without a faith in Christ the Messias, and without which they cannot be saved. This agrees with what follows, that *the just man liveth by Faith*. Habac. 2. 4. See. Rom. 1. 17. — Now the Law is not of faith, i. e., the works done merely in compliance with the Law, are not works of faith, that can save a man: *but he that doth those things* of the Law, *shall live in them*, i. e., says S. Hierom, shall have a long temporal life promis'd in the law: or as others say, shall have life everlasting, if they are done with faith. — *Christ hath redeem'd us* from these curses, but to do this, hath made *himself a curse* for our sake, by taking upon himself the similitude of a sinner, and by dying upon the cross, as if he had been guilty of the greatest sins, having only charg'd himself with our sins, in as much as it is written, Deut. 21, 23. *cursed is every one who hangeth on a tree*, which is to be understood, in case he deserve it for his own sins. — *That the blessings of Abraham*, or promis'd to Abraham, *might be fulfill'd*, i. e., Christ redeem'd us, that these blessings might be fulfill'd on all Nations, and that all might receive the *promise of the Spirit*, or the promis'd Spirit of grace, believing in Christ, who is now come.

§. 15. — 23, *I speak after a human way*, or by a comparison, says S. Chrys.: common among men: If a man make or execute his last will, or any deed or contract, it stands good, no one *contemns* it, or pretends to annul it, or *add* any thing to it: how much more shall the Testament, the Covenant or Solemn promise, which God made to Abraham to bless all Nations in his seed, stand firm, and have it's effect? And he said to *his seed*, to one, i. e., in Christ only, not to *his seeds*, as it were by many. It is observ'd that the word *seed* being of a collective signification, may grammatically be taken for the *plural*, as well as for the *singular* number, so that we are to have more regard to S. Paul's authority, who expounds to us what is here signify'd by the word *seed*, than to the word it self. — *The law which was made 430 years after* (consult the Chronologists) *do's not make void the Testament*, nor

the *promise*, which God himself made to Abraham, that mankind should be blessed only by Christ. These blessings could not be by the Law of Moyses, *ordin'd*, or deliver'd by *Angels*, in the *hand of a mediator* to wit, of Moyses, according to the common Interpretation, who in receiving and publishing the Law, was as it were a Mediator betwixt God and his people. — And a *Mediator is not of one*, but is call'd so, as mediating betwixt two parties: *but God is one*, this is to signify that when he made the covenant or promise to Abraham, he made *this* promise himself, and did not make use of a Mediator inferiour to himself, as when he gave the Law: and the Law in this respect was inferiour to the promise: but the chief difference was, that true justice and sanctification was not given by the Law, for so it would have contradicted, and have made void the promise made before to Moyses, that the blessings of a true sanctification should only be by his seed, and by faith in Christ, the Son of Abraham, and of David. — According to the Scriptures all things, i, e, all men were shut up together *under sin*, under the slavery of sin, from which they were not to be redeem'd, but by the accomplishment of the promise, and by the coming of Christ, by his Grace, and a faith in him.

§. 24. As for the *law*, it *was put* or given *because of transgressions*, to put a stop, by the punishments prescribed, to Idolatry, and other crimes, which the Jews had learnt from other Nations, particularly in Egypt. The law was a *pedagogue* or schoolmaster, to direct, and correct, and bring men to Christ our chief Master, our great Mediator, who being now come, we are no longer under our former Pedagogue. Christ hath by his grace made all, who believe in him, and follow his Doctrine, his *sons* and his adoptive children, whether they were before *Jews* or *Gentils*, now they are all *one*, united in the same *faith*, and in the same Spirit of Charity. All the faithful are to be accounted of *the seed* of Abraham, and his spiritual children by the accomplishment of the promise.

[a] §. 1. *Prescriptus*, προεγεσθαι, *not proscriptus*, as in some readings of the latin text: and in *vobis*, is better understood to be join'd with *prescriptus*, than with *crucifixus*.



CHAP. IV.

1. **N**OW I say: as long as the heir is a child, he differs not from a servant, tho' he be Lord of all:

2. But is under Tutors, and Governors till the time appointed by *his* Father:

3. So we also when we were little ones, were serving under the Elements of the world.

4. But when the fulness of time was come, God sent his Son made of a woman, made under the Law,

5. That he might redeem those who were under the Law, that we might receive the adoption of Sons.

6. And because you are sons, God hath sent the spirit of his Son into your hearts crying : Abba, Father.

7. Therefore *such a one* is not now a servant, but a Son : and if a Son, an heir also thro' God.

8. Heretofore indeed not knowing God, you serv'd them, who by nature are not Gods.

9. But now when you have known God, or rather are known of God ; how are you turning again to weak and poor elements, to which you are desirous to serve again ?

10. You observe days, and months, and times, and years.

11. I am in fear for you, lest perhaps I have labour'd in vain among you.

12. Be you as I, because I also as you: Brethren I beseech you: You have not offended me at all.

13. Now you know that under an infirmity of the flesh I preach'd to you the Gospel heretofore : and *because of* your temptation *from what was* in my flesh

14. You contemn'd not, nor despis'd *me* : but you receiv'd me as an Angel of God, *even as* Christ Jesus.

15. Where is then this your happiness ? for I bear you witness, that if it could be done, you would have pluckt out your eyes, and have given them to me.

16. Am I then become your enemy in telling you the Truth ?

17. They have a zeal for you in a wrong way, and they would exclude you, that you may have a zeal for them,

18. But have a zeal for the good in what is good always : and not only when I am present with you.

19. My little Children of whom I am in labour again to bring forth, till Christ be form'd in you.

20. But I would willingly now be you, and change my voice : because I am put to confusion about you.

21. Tell me you who would be under the Law : have you read the Law ?

TO THE GALATIANS . C. 4. 185

22. For it is written : that Abraham had two Sons, one of a bond-woman , and the other of a free-woman.

23. But he by the bond-woman , was born according to the flesh ; and he of the free-woman, was by the promise :

24. Which things are spoken by an Allegory. For these are the two Testaments. The one indeed on Mount-Sina , which bringeth forth unto bondage , which is Agar :

25. For Sina is a Mountain in Arabia , which hath an affinity with that which now is Jerusalem , and is in servitude with her children.

26. But that Jerusalem which is above , is free, which is our mother.

27. For it is written : rejoyce thou barren , that bearest not : break forth , and cry out , thou that labourest not to bring forth : for more are the children of her that is desolate , than of her that hath a husband.

28. But we brethren, according to Isaac are the children of the promise.

29. But as then he , who was born according to the flesh, persecuted him , who was according to the spirit : so also now.

30. But what saith the Scripture ? cast out the bond-woman , and her Son : for the Son of the bond-woman shall not be heir with the Son of the free-woman.

31. Wherefore , brethren, we are not children of the bond-woman , but of the free-woman : with the freedom wherewith Christ hath made us free,

ANNOTATIONS.

¶ 3. *Under the Elements of the world.* S. Chryl. understands the exterior Ceremonies , and precepts of the Law of Moyses with an allusion to the first elements or rudiments , which Children are taught.

¶ 4. *The fulness of time* , i , e , the time decreed by the divine Providence — *God sent his Son made of a woman* , who took a true human body of his Virgin Mother. — *under the law*, as he was man , because he was pleas'd to make himself so.

¶ 6. *Crying Abba* , that is , *Father* , Christ taught us in prayer to call God *our Father* , he having made us his adoptive *Sons* by his grace , and *heirs* of heaven.

Ψ. 8. 9. *You serv'd them, who by nature are not Gods*, these words are to be understood of the Converts, who had been Gentils. — Known of God, i, e, approv'd and lov'd by him.

Ψ. 10. 11. *You observe (a) days*, &c. These false teachers were for obliging all Christians to observe all the Jewish Feasts, Fasts, Ceremonies, &c. Some of the late reformers find here an occasion to blame the Fasts and Holy days kept by Catholicks. S. Hierom in his commentary on these words, tells us, that some had made the like objection in his time, his answer might reasonably stop their rashness, to wit, that Christians keep indeed the Sabbath on the Sunday (not the Jewish Sabbath on Saturdays) that they keep also divers Holy-days, and days, on which great Saints suffer'd Martyrdom [let our adversaries take notice of this] but that both the days are different, and the motives of keeping them. See S. Hier. tom. 4. p. 271.

Ψ. 12. *Be you as I, because I also as you*. I add no word in the translation, because it is uncertain what is to be understood: some give this construction; be you as I *am*, because I also *was*, as you now *are*, — and they expound them thus: lay aside your zeal for the Jewish ceremonies as I have done, who *was* once as zealous for them, as you seem now to be. Others would have the construction and sense to be: be you as I *am*, because I *am* as you, that is be affected to me, and love me, as I have still a true affection and love for you, which is agreeable to what follows, *you have not offended me at all*.

Ψ. 13--16. *An infirmity of the flesh...and your temptation in my flesh*. S. Hierom thinks the Apostle had some bodily infirmity upon him; S. Chrys. understands his poverty, and want, and persecutions, and that some were inclin'd to contemn him and his preaching on these accounts. Yet others among them did not esteem him less: they receiv'd him, respected him as an *Angel of God*, as *Christ Jesus*, they would have given him *their eyes*, as one may say, and all that was dear to them. He puts them in mind, how *happy* then they thought themselves, and asketh why they are now so much *chang'd*?

Ψ. 17--20. He tells them this change comes from the false preachers among them, who with a false *zeal* would *exclude them* from a friendship, and a submission to S. Paul, and deprive them again of that Christian liberty, by which Christ, and the faith of Christ had freed them from the yoke of the Mosaical Law. — On this account I must labour and *travail*, as it were to *bring you* forth a second time. How do I *now wish* to be *with you*, to *change my voice*, to exhort you, to reprehend you, to use all ways and means to regain you to Christ? I *am in confusion about you*, (b) I am perplex'd, as the greek signifies, as not knowing what to say or do.

Ψ. 22. *It is written in the Law*, that is, in Genesis, c. 16. and c. 21. that *Abraham had two Sons*, &c. that his two sons, *Ismael*, born of his servant *Agar*, and *Isaac* of his wife *Sara*, in an *allegorical sense*, represent the two *Testaments*, or *Covenants*, which God made with his people: that by *Ismael* was represented that covenant of the

former Law , deliver'd to Moyſes on Mount-Sina , by which the Jews were made his Elect people , yet as it were his *ſervants* , to be kept to their duty by fear of puniſhments , but by *Iſaac* is repreſented , the new Covenant or Teſtament of *Chriſt* , given at Jeruſalem , where he ſuffer'd , where the new Law was firſt publiſh'd : by which Law , they who believe in Chriſt , were made the Spiritual Children of Abraham , the *Sons* of God , and heirs of the bleſſings promis'd to Abraham : that *Sina* the *Mountain in Arabia* hath [c] *an affinity with Jeruſalem* , and *with her Children* , who remain under the *ſervitude* of the Law of Moyſes : we cannot underſtand a *conjunction* , or an *affinity* , as to place and ſituation , *Sina* and *Jeruſalem* being near 20 days journey diſtant from each other , therefore it can only be an affinity in a myſtical ſignification , in as much as *Jeruſalem* , was the Capital of the Jews , where the Children of thoſe , who receiv'd the Law on Mount-Sina , lived ſtill under the ſervitude of the ſame Law : but Chriſtians who believe in Chriſt , muſt look upon themſelves as belonging to *Jeruſalem* , and not to the City of *Jeruſalem* upon earth , but to the Celeſtial *Hieruſalem* in heaven , which is our *Mother* , now no longer ſervants and ſlaves to the former law , but *free* , being made the *Sons* of God by the Grace of Chriſt , and heirs of heaven. And theſe bleſſings were promis'd to all Nations , not only to the Jews , of which the much greater part remain'd obſtinate , and refus'd to believe in Chriſt , but alſo particularly to the Gentils , according to the prophecy of *Iſaias* c. 54. *rejoyce thou that has been barren* , like *Sara* for a long time , i. e. , rejoyce you Gentils , hitherto left in Idolatry without the knowledge or worſhip of the true God , now you ſhall have more Children among you , than among the Jews , who were his choſen people.

¶ 29. S. Paul makes another obſervation upon this example of *Iſmael* and *Iſaac* : that as *Iſmael* was troubleſome to *Iſaac* , for which he and his mother were turn'd out of the family ; ſo alſo now , the Jews inſulted and perſecuted the Chriſtians , who had been Gentils , but God will protect them as heirs of the bleſſings promis'd : they ſhall be accounted the Spiritual Children of Abraham , while the Jews with their carnal ceremonies , ſhall be caſt off.

(a) ¶ 10. S. Hierom. on this verſe p. 271. dicat aliquis , nos ſimile crimen incurrimus ... obſervantes diem dominicam... Paſcha feſtivitatem , & Pentecoſtes latitiam , & pro varietate regionum , diverſa in honore martyrum tempora conſtituta , &c.

[b] ¶ 20. Confundor in vobis , ἀποεῖμαι. See 2. Cor. 4. 8. &c.

(c) ¶ 25. Qui conjunctus eſt ei , qua nunc eſt Jeruſalem, συζυγῆται τῇ νῦν ἱερουſαλήμ. See Budæus, Eſtius , Mr. Legh , &c.





C H A P. V.

1. **S**Tand firm, and be not again held under the yoke of bondage.

2. Behold I Paul tell you, that if you be circumcis'd, Christ will profit you nothing.

3. And I testify to every man, who circumciseth himself, that he is under an obligation of fulfilling the whole law.

4. You are made void of Christ, who are for being justified by the Law: you are fallen from Grace.

5. For we in Spirit by faith, wait for the hope of Justice.

6. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by charity.

7. You did run well: who hath hindered you from obeying the Truth?

8. This persuasion is not from him who calleth you.

9. A little leaven corrupteth the whole mass.

10. I confide in you in the Lord, that you will not be of another mind: but he who disturbeth you, shall bear condemnation, whosoever he be.

11. And I brethren, if I yet preach circumcision, why do I still suffer persecution? The scandal of the cross is therefore made void.

12. I wish they were even cut off who disturb you.

13. For you brethren have been call'd unto liberty: only that you use not this liberty for an occasion to the flesh, but by the charity of the Spirit serve one another.

14. For all the Law is fulfill'd in one sentence: "thou shalt love thy neighbour as thy-self."

15. But if you bite and eat one another: take heed that you be not consum'd by each other.

16. I say then: walk by the Spirit, and you will not fulfil the lusts of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are adversaries one to another, so that you do not, whatsoever you would.

18. But if you are led by the Spirit, you are not under the law.

19. Now the works of the flesh are manifest: which are Fornication, uncleanness, luxury,

20. Idolatry, witchcrafts, enmities, contentions, emulations, wraths, strifes, dissensions, sects,

21. Envies, murders, drunkenness, revellings, and such like, of which I foretell you, as I foretold: that they who do such things, shall not obtain the kingdom of God.

22. But the fruit of the Spirit is charity, Joy, peace, patience, benignity, goodness, longanimity,

23. Meekness, faith, modesty, continency, chastity. Against such there is no Law.

24. And they who are Christ's, have crucify'd their flesh with the vices and lusts.

25. If we live in Spirit, let us also walk in the Spirit.

26. Let us not become desirous of vain Glory, provoking one another, envying one another.

ANNOTATIONS.

ψ. 1. *Be not again held under the yoke of bondage*, of the old Law.

ψ. 2. *If you converted from Heathenism be circumcised*, it must be by believing and professing it necessary, which is false Doctrine, and then *Christ will avail you nothing*: not that the Practice of those Ceremonies was at that time sinful, especially for those that had been Jews, but it was an Error to judge them necessary for converted Gentils. — Besides he that judges Circumcision necessary, must also judge himself bound to keep all the other Ceremonies, and precepts of the Law.

ψ. 5. 6. *We in Spirit hope for true justice by a Faith in Christ*, yet not by Faith only, but by a Faith *working by Charity*.

ψ. 8. — 13. *This persuasion of yours is not from him that calleth you*, is not from God: And *I hope you'll be shortly again of no other mind than what I taught you*. — *As for me*, my Adversaries misrepresent me, when they say I preach Circumcision, which if I did, I shou'd not be persecuted as I am by the Jews. I never preach it necessary for Gentils converted, tho' I have not condemn'd the use of it in the Jewish converts, provided they do not oblige other Converts to it. — *The scandal of the Cross is it then made void?* the sense is according to S.

Hierom, that the Jew's greatest objection against S. Paul, used to be, because he preach'd that Circumcision, and the Law of Moyſes needed not be observ'd: another objection against him was, that he preach'd Jeſus, who was crucified on an infamous Croſs, to be their great Meſſias: he reaſons then in this manner, that if the Jews think he again preacheth the neceſſity of Circumciſion, and the precepts of the old Law, they will no longer be offended, that he preacheth Chriſt crucified, becauſe they were not ſo much offended with the latter, as with the firſt. Thus alſo S. Chryſ. on this verſe. Others expound it thus: If I preach Circumciſion, and the Ceremonies of the Law, therefore according to my Doctrin, the croſs of Chriſt, and juſtification by the merits of Chriſt crucified, is abolish'd, becauſe Juſtification is ſtill to be ſought for by the works of the Law. — *I wiſh they were cut off*, ſeparated from your Communion by Excommunication. This ſeems the true ſenſe, ſo that I need not mention any other Expoſition. See a Lapid.

ſ. 13. *An occaſion to the Fleſh*, or of the *Fleſh*, i, e, that you abuſe not by a vicious life, that Chriſtian Liberty, which Chriſt hath purchaſed for you: but be united in the *Spirit of Charity*.

ſ. 17. *So that you (a) do not whatſoever you would*. He do's not ſay, ſo that *you cannot do*, as others falſly tranſlate, as if men were under an abſolute neceſſity of ſinning, or doing ill, which is alſo contradictory to the foregoing words, *walk by the Spirit*, and *you will not accompliſh the works of the Fleſh*.

ſ. 19. — 21. *Uncleanneſs, laſciviousneſs, Luxury*. In the G there are but two vices nam'd *Luxury* is not mention'd; and perhaps the Latin Interpreter put two words to explain one G, word.

ſ. 22. *The Fruit of the Spirit is charity &c*. There are numbred 12 of theſe fruits in the Latin, tho' but 9 in the greek text, in S. Chryſ. S. Hierom, S. Aug. tract. 87. in Joan p. 756. The difference may again happen by the Latin Interpreter uſing two words to expreſs one Greek word. It is obſerv'd that *longanimity* and *patience* are in a manner the ſame: ſo are *benignity* and *goodneſs*: and ſo may be here *continency* and *chaſtity*.

(a) ſ. 17. *Ita ut non quacunq; vultis, illa faciatis*, ἵνα μὴ ἂν ἀφ' ὅλης, ταῦτα ποιῇ. Dr. wells in his correction to the Prot. Tranſlation, *leaves out* cannot.



C H A P. VI.

1. **B** Rethren, if a man be preengag'd in any fault, you that are ſpiritual, inſtruct ſuch a one in the Spirit of mildneſs, reflecting on thyſelf, leſt thou alſo be tempted.

TO THE GALATIANS. C. 6. 191

2. Bear one another's burthens . and so shall you fulfil the law of Christ.

3. For if a man esteem himself to be some thing , whereas he is nothing , he deceiveth himself.

4. But let every one prove his own work , and so he shall glory in himself only , and not in another.

5. For every one shall bear his own burthen.

6. And let him who is instructed in the word , communicate with him , who instructeth him , in all good things.

7. Be not deceiv'd : God is not to be mock'd.

8. For what things , a man shall sow , these also shall he reap. For he that soweth in the flesh , shall also reap corruption from his flesh : and he that soweth in the Spirit , of the Spirit shall reap life everlasting.

9 And doing good let us not fail : for in due time we shall reap not failing.

10. Therefore while we have time , let us do good to all men , and chiefly to the Domesticks of the Faith.

11. See what letters I have writ to you with my own hand.

12. For whosoever are desirous to please in the flesh , these men compel you to be circumcis'd , only to the end they may not suffer the persecution of the cross of Christ.

13. For neither do they who are circumcis'd , keep the Law : but they would have you to be circumcis'd that they may glory in your flesh.

14. But for me, God forbid I should glory in any thing but in the cross of our Lord Jesus Christ : by whom the world is crucify'd to me , and I to the world.

15. For in Christ Jesus neither circumcision availeth any thing , nor uncircumcision , but a new creature.

16. And whosoever shall follow this rule , peace be upon them , and mercy , and upon the Israel of God.

17. From henceforth let no man molest me : for I bear in my body the marks of wounds for the Lord Jesus.

18. Brethren , the Grace of our Lord Jesus be with your Spirit. Amen.

A N N O T A T I O N S.

ψ. 2. *One another's burthens.* This is not contrary to what is added,

ψ. 5. that *Everyone shall bear his own Burthen*, because in the first place, the sence is, that we must bear patiently with one another's faults and Imperfections: in the 2d, that every one must answer for himself at God's Tribunal.

ψ. 6. *Communicate in all good things*; by this *Communication*, is understood an assisting of others in their wants.

ψ. 8. *He that soweth in the Flesh*, &c. The Apostle represents the Flesh and the Spirit like two fields, on which men sow good or bad seed, according to which they shall reap.

ψ. 10. *The Domesticks of the Faith*, those who profess the same true Faith.

ψ. 11. *What Letters*, or letter, *I have writ with my own Hand*. S. Jerom understands this of what he's now beginning to write, the rest being written by the hand of another. Others understand the whole Letter.

ψ. 12. 13. He tells them the false Teachers would have them circumcised, first to avoid *persecutions* from the Jewish Party; 2dly to glory in having made them their Prof. lyts.

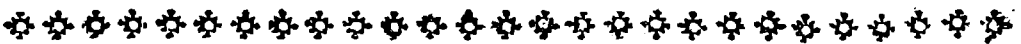
ψ. 14. &c For my part, *I will glory in nothing*, but in the cross of Christ, but in Christ crucify'd. — *But a new Creature*, but to be born a new, to receive the Spiritual Life of Grace. — *I bear the Marks of Our Lord Jesus in my Body*, by the stripes and wounds, I have receiv'd for preaching the Gospel.






THE EPISTLE OF S. PAUL THE APOSTLE TO THE EPHESIANS.

Ephesus was a famous City, the Metropolis of that call'd the Proconsular Asia, upon the Egean sea, now call'd the Archipelago. In it was the Temple of Diana, one of the 7 Wonders of the World. S. Paul had staid there two years, and preach'd another year thereabouts. See Acts 20. The Chief design of this Epistle was to hinder the Ephesians, and others in the neighbouring Cities, from being seduc'd by false Teachers, who were come among them. In the first 3 Chapters he extolls the Grace of God in mercifully calling the Gentils. It was written when S. Paul was a prisoner. See c. 4. 1. and c. 6. 20. but whether during his first imprisonment at Rome an. 62. or in the latter imprisonment, as others judge about an. 65. as we have mark'd it in the Chronotaxis, is uncertain.



CHAP. I.

x.  Aul an Apostle of Jesus Christ by the will of God, to all the Saints, who are at Ephesus, and to the faithful in Christ Jesus.

2. Grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. Blessed *be* the God, and Father of our Lord Jesus Christ, who hath bless'd us with all Spiritual blessings in heavenly *places* thro' Christ.

4. As he chose us in him before the foundation of the world, that we might be holy and spotless in his sight in charity.

5. Who hath predestinated us to the adoption of Sons through Jesus Christ unto himself: according to the purpose of his will ,

6. To the praise of the glory of his Grace , by which he hath made us acceptable , through his beloved Son.

7. In whom we have redemption thro his blood , the remission of sins according to the riches of his Grace ,

8. Which hath superabounded in us in all wisdom , and prudence :

9. That he might make known to us the mystery of his will, according to his good pleasure, which he decreed in him ,

10. In the dispensation of the fulness of times , to establish all in Christ , which are in the heavens, or in the Earth , through him :

11. In whom we are also call'd by lot , being predestinated according to the purpose of him , who worketh all things according to the counsel of his will :

12. That we might be to the praise of his glory , who before hop'd in Christ :

13. In whom , when you also had heard the word of Truth (the Gospel of your Salvation): which also believing you were seal'd with the holy Spirit of the promise ,

14. Which is the earnest of our inheritance , for the redemption of our acquired possession , unto the praise of his Glory.

15. Wherefore I also hearing of your Faith , which is in the Lord Jesus , and of your love for all the Saints ,

16. Cease not to give thanks for you , making a remembrance of you in my prayers :

17. That the God of our Lord Jesus Christ the Father of Glory , give you the Spirit of wisdom , and of revelation in his knowledge ,

18. *That he give you* Eyes of your heart enlightned, *that you* may know what is the hope of his call , and what is the riches of his glorious inheritance in the Saints ,

19. And what is the transcendent greatness of his power towards us , who believe according to the operation of his mighty power ,

20. Which he wrought in Christ , raising him from the

dead , and setting him on his right hand in the heavenly places :

21. Above all Principality and Power , and Virtues, and Dominations , and every name , that is named , not only in this world , but also in that to come.

22. And he hath put all things under his feet : and hath made him head over all his Church,

23. Which is his Body , and the fulness of him who is fill'd all in all.

ANNOTATIONS.

S. Chrysostom takes notice in his preface to this Epistle , that the doctrinal part in the first 3. Chapters , is treated in a very sublime manner with long periods and sentences , which makes the style more perplex'd , and the sense more obscure , than in his other Epistles. On this account I shall first give the reader a paraphrase as literal as I can , and then make some short notes on the difficulties in the text.

ψ. 3. *Blessed be God who thro' his son Jesus Christ made man , hath bless'd us with all spiritual blessings and Gifts , and by his grace infused into our souls , has given us a title to a happy eternity in heaven.*

ψ. 4. — 8. As by his eternal decree according to the *purpose* of his *good will* and *pleasure* , he hath made choice of us to be his *adoptive sons* , and predestinated us to be saved, and glorify'd by the merits and grace of his *belov'd son* our Redeemer , without any merits of ours to the glorious *praise* and *riches* of his *Grace* , by which he hath made us *abound* in *all wisdom* , and true *prudence*.

9. 14. *That he might make known to us* , and to all men , the mystery of his will and pleasure in establishing his new Law , of calling all Gentils , as well as Jews, to believe in his Son made man for us, *in the dispensation of the fulness of times* , that is , at the time decreed from Eternity, to *establish, to accomplish* , and, as it is in the Greek , to *recapitulate all things in heaven and on earth, in Christ*, and *through him* and his merits : on Earth , by fulfilling all the Types , figures , and prophecies concerning the Messias : and in heaven , by filling up the number of his Elect — In Christ *we are call'd by lot* , i , e , to this happy lot , this share , and state of eternal Happiness (he seems to speak with an allusion to the manner , by which the lands of a temporal inheritance were distributed to the Israelites in Palestine) *that we* , who are saved , *might be to the praise of his Glory* , might praise God for ever in the Kingdom of his glory : particularly we Jews, who *before hoped* in the Messias to come , and also *you* Gentils , who now having heard the Gospel , have believ'd in Christ , and who together with all Christians have been now *seal'd*, as it were, *with the holy Spirit of promise* , i , e , by the Spirit promis'd , and all those spiritual Graces , which are an

earnest and pledge, which give us an assurance of our future glory and happiness. *For our redemption* from our sins, and in order to the *acquired possession*, to the possession of that glorious happiness, which Christ, by his Incarnation and death, hath acquir'd for us.

¶ 15. &c. *Wherefore* hearing of your constancy in the *faith* of Christ; and of your charitable *love* to all the *Saints*, or faithful, I *give* always thanks to God I pray that God may be more and more *re-veal'd* to you, that the *eyes of your heart may be enlighten'd*, that you may know what grounds you have to hope in the *transcendent greatness* of God's *almighty power*, who *rais'd Christ from the dead*, and set him on his right hand in heaven above all the *Quires* and orders of blessed Spirits, putting all things under his feet, making him, as man, head over all his church militant on Earth, and triumphant in heaven: *which Church is his mystical Body, who is fill'd all in all*, or, as others have translated, *who filleth all in all*, the sense is, that the Glory of Christ, as head of all, is fill'd and increas'd, by the salvation and happiness of all his chosen members, and of all his Elect to the end of the world.

Notes as to the style or expressions of S. Paul in this chapter.

¶ 3. *With all spiritual blessings in heavenly places*: Lit: in *heavenlies* (a) or *Celestials*, which some expound and translate, in *heavenly things*, but this being express'd just before by *spiritual blessings*, it rather seems to be understood of the glory prepar'd for us in heaven, or in the heavenly mansions, which seems to me according to the Interpretation both of S. Hierom, and of S. Chrys. in their commentaries on these words. Estius takes notice that the same expression, *in the Celestials*, is us'd five times in this Epistle, and in all of them signifies places above us.

¶ 6. *Unto the praise of the glory of his grace*, i, e, unto the glorious praise or commendation of his Grace.

¶ 8. *In all wisdom and prudence*, which may be either referr'd to the wisdom and prudence of God the giver of grace, or to the gifts of wisdom and prudence bestow'd upon the Elect.

¶ 9. *Which he decreed in him* (b) i, e, in Christ, but in the Greek the sense is in himself i, e, in God the father who sent his son.

¶ 10. *In the dispensation of the fulness of times*. It may perhaps be translated, *at the appointed fulness of time*, which is generally expounded to signify, at the time decreed from eternity. — *To establish or restore all in Christ*, (c) The Greek is to recapitulate, or, as in the Prot. translation, to gather together all things in Christ, which S. Hierom expounds, by a fulfilling at once in Christ all the ancient figures and Prophecies of the former Law.

¶ 14. *Of our acquir'd possession*. Lit. *Unto the redemption of acquisition*, (d) i, e, in order to the acquir'd possession, or to the obtaining of that Glory, which Christ by redeeming us hath acquired for us.

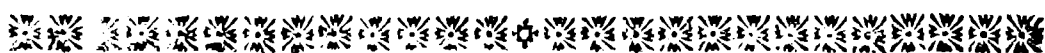
¶ 23. *Who is filled all in all*. (e) In the latin, the words have a passive signification, is fill'd: in the greek may be signify'd who filleth all in all.

(a) ¶ 3. *In caelestibus in τοῖς ὑπερανωτοῖς in supercaelestibus*. S. Hierom. 324; rom. 4. 102, Edit. *Spiritualia in caelestibus expectanda . . . the*

saurozamus nobis in calis. See S. Chrys. λογ. α. p. 765.

(b) Ψ. 9. *In eo*, but in the greek ἐν αὐτῷ, in seipso.

(c) Ψ. 10. *Instaurare ἀνακεφαλαιώσασθαι recapitulare*, see S. Hierom p. 330. — (d) Ψ. 14. *Acquisitionis*, περιποίησις. See S. Hier. and S. Chrys. — (e) Ψ. 23. *Qui omnia in omnibus adimpletur*, πάντα ἐν πᾶσι πληρούμενος, which may either be in the passive or middle voice. S. Hierom in his exposition p. 337. expressly says, non ait, qui omnia in omnibus adimplet, sed qui omnia in omnibus adimpletur . . . sicut ergo adimpletur Imperator, si quotidie ejus impleatur exercitus, sic dominus Jesus &c. see S. Chrys. in lat Edit. p. 869. and in the G. p. 776. lin. 31. διὰ πάντων ἐν πληρείᾳ τὸ σῶμα, where the whole text requires a passive sense.



CHAP II.

1. **A**Nd you he *enliven'd*, when you were dead in your trespasses and sins,
2. In which you heretofore walk'd according to the course of this world according, to the prince of the power of this air, of the spirit, that now worketh on the children of unbelief,
3. In which also we all heretofore convers'd in the lusts of our flesh, fulfilling the will of the flesh, and of *our* thoughts, and were by nature the children of wrath, as also the rest :
4. But God who is rich in mercy, through his exceeding charity with which he lov'd us,
5. And when we were dead in sins, brought us to life together in Christ, (by whose Grace you are sav'd)
6. And hath rais'd us up together, and made us sit together in the heavenly *places* through Christ Jesus :
7. That in after-ages he might shew the abundant riches of his Grace in goodness upon us in Christ Jesus.
8. For by Grace you are saved through faith : and this not of yourselves : for it is the gift of God ;
9. Not by works, that no one might boast,
10. For we are his work, created in Christ Jesus in good works, which God prepar'd that we might walk in them.
11. Wherefore be mindful, that you heretofore Gentils

in the flesh , who are call'd uncircumcision by that *nation*, which is call'd Circumcision in the flesh , made by hands :

12. That at that time you were without Christ, alienated from the conversation of Israel , and strangers to the Testaments , having no hope of the promise , and without God in this world.

13. But now in Christ Jesus you, who heretofore were afar off, are become near in the blood of Christ.

14. For he is our peace , who hath made both one, and breaking down the middle wall of partition , the enmities in his flesh :

15. Abolishing the law of ordinances by decrees , that he might make those who were two in himself into one new man , establishing peace ,

16. And that he might reconcile both in one body , to God by the Cross , destroying the enmities by himself.

17. And coming he preach'd peace to you , who were afar off, and peace to them, who where near at hand.

18. For through him we have both access in one spirit to the Father.

19. Therefore now you are not strangers and foreigners: but you are fellow citizens with the Saints , and the domesticks of God :

20. Built upon the foundation of the Apostles , and Prophets , Christ Jesus himself being the chief corner-stone :

21. In whom the whole building framed together , groweth into a holy building in the Lord ,

22. In whom you also are built up together into an habitation of God in the Spirit.

A N N O T A T I O N S.

Y. 1. He enliven'd *you when you were dead*. These words , he enliven'd , or restor'd to life , are necessary to express the literal sense and construction , as appears from the following 5th verse — By what is here translated *trespasses* , are commonly understood offences less grievous , than by the word *sins*.

2. *According to the course*, Lit : *the age of this world* , i , e , the customs of this wicked corrupt world : *according to the Prince of the power of this air* , *the Spirit* &c. meaning the devils , who are permitted to exercise their power upon the Earth , or in the air. See Jo. 12.

10. 14. 30. 16. 11.

Ÿ. 3. *In which we also* &c. some translate, *in, or among whom*, making it agree *with the children of unbelief*. S. Hierom p. 3. refers it to *trespasses or sins* — *we were by nature*, not by nature according to the state of man's first creation in Paradise, but by nature infected with original sin by the fall of our first parents, — *as also the rest*, that is, all mankind.

Ÿ. 4. — 9. *But God . . . has brought us together*, both Gentils, and Jews *to life in Christ*, remitting our sins by *faith* in him, and by the Grace of our merciful Redeemer, by his pure mercy, not by any works of ours, nor merely by the works of the former law. — Hath *made us* in a condition to sit together *in heavenly places*, to be hereafter crown'd in heaven.

Ÿ. 10. — 16. *For we are his work*, not only as to our body and soul, but by a new *creation* in Christ Jesus, with a new heart by his Grace. — *Be mindful* that as for you, who were Gentils, who were call'd an *uncircumcis'd* people by the circumcis'd Jews, that you were *without Christ*, without the hopes or expectation of the Messias, *alienated from the conversation* of those, who were God's elect people, and from the *promises*, particularly made to them, that the Messias shou'd be of their race: *without God in this world*, i, e, without the knowledge and the worship, of God. But now *by Christ*, by believing in him, you who seem'd to *be afar off*, *are become near by his blood*, by him, who died for all: for he hath brought *peace* to all men, *breaking down* by his Incarnation and death, that *wall of partition*, that *enmity* betwixt the Jews and Gentils, making them *but one*, abolishing that former *law*, of so many *ordinances*, (a) precepts, and Ceremonies, *by decrees*, which may signify by his divine decrees, or rather, as S. Hierom expounds it by the greek, *abolishing* the old Law and it's precepts by the precepts and doctrine of the new Law: that he might reconcile to God both the Jews and Gentils, that now they might be *one mystical body*, to wit the Church of Christ, of which he is the Head.

Remember then that you are no longer *strangers and foreigners*, as you were, when the Jews were the only elect people of God, now by Faith and hope, you are *fellow Citizens* with the *Saints*, and with all the Elect people of God: — you are built *upon the foundation* of the *Apostles and Prophets*, who, by their prophecies concerning the Messias, and by their teaching and preaching of the Gospel, are as it were subordinate foundation-stones under Christ the Chief founder, and the *Chief corner stone* of his Church. *In whom also* you Christians at Ephesus, and all the faithful are *built up together*, as parts of a spiritual Edifice or Temple where God inhabits.

(a) Ÿ. 15. *Legem mandatorum decretis evacuant*. τὸ νόμον τῶν ἐντολῶν ἀκυροῦσι (dogmatibus) καταργήσαντες. i, e, says S. Hierom, p. 344. *praecepta legalia Evangelicis dogmatibus commutavit*. See S. Chrys. p. 879. lat. Ed. in Sacul, p. 787.



C H A P. III.

4. **F**Or this cause, I Paul the prisoner of Jesus Christ, for you Gentils,

2. If yet you have heard of the dispensation of the Grace of God, which is given me among you :

3. That the mystery was made known to me by revelation, as I wrote above in short :

4. As you reading may understand my knowledge in the mystery of Christ :

5. Which in other generations was not made known to the Sons of men, as it is now reveal'd to his Apostles, and Prophets by the Spirit,

6. That the Gentils should be coheirs, and of the same body, and joint-partakers of his promise in Christ Jesus by the Gospel :

7. Of which I am made a minister, according to the gift of the grace of God, which is given to me through the working of his power.

8. To me the least of all the Saints, is given this grace, among the Gentils to preach the unsearchable riches of Christ,

9. And to bring all men to the light, of what is the dispensation of the mystery, that was hidden from ages in God, who created all things.

10. That the manifold wisdom of God may be known throughout the church to the Principalities, and Powers in the heavenly *places*,

11. According to the eternal decree, which he made in Christ Jesus our Lord :

12. In whom we have confidence, and access with confidence by his Faith.

13. Wherefore I beseech you not to be disheartn'd at my tribulations for you : which is your glory.

14. For this cause I bow my knees to the Father of our Lord Jesus Christ,

15. Of whom all Paternity in heaven and earth is named,

16. That he would grant you according to the riches of his glory to be strengthen'd with power by his Spirit unto the interiour man,

17 Christ to dwell, by faith in your hearts: being rooted and founded in Charity,

18. That you may be able to comprehend with all the Saints, what is the breadth, and the length, and the heighth, and the depth:

19. To know also the Charity of Christ surpassing knowledge, that you may be fill'd unto all the fulness of God.

20. Now to him, who is able to do all things more abundantly than we ask, or uuderstand, according to the power which worketh in us :

21. To him be glory in the Church, and in Christ Jesus throughout all generations world without end. Amen.

ANNOTATIONS.

ψ. 1. *For this cause, I Paul the prisoner &c.* The sense seems to be, I Paul *am* a prisoner, otherwise the sense will be suspended, and interrupted by a long parenthesis till the 14th verse, where it is again repeated, *for this cause I bow my knees.*

ψ. 2. *If yet (a) you have heard, if yet, —* doth not imply a doubt, but is the same as, for you have heard *the dispensation*: (b) this word *dispensation*, is divers times taken by S. Paul to signify the manner, by which a thing is done, or put in execution, the sense therefore here is, for you have heard how by the grace of God I have been made your Apostle.

ψ. 3. *That the mystery &c.* By this *mystery*, he means what he has already mention'd in the last Chapter, and what he continues to speak of, to wit, that by the coming of Christ, and the preaching of his Gospel, all both Jews and Gentils, all Nations should be united into one Church, by one and the same Faith — *was made known to me by revelation*, and to the other *Apostles*, and *Prophets*. — *As it is now reveal'd.* (c) S. Paul, (as both S. Hierom and S. Chrys. take notice) do's not absolutely say, that this mystery was *not known*, but only *not known as* it was afterwards to the *Apostles*. For whether by this mystery, we understand the Incarnation of Christ, or the uniting of the Jews and Gentils into one Church, we cannot doubt but both were reveal'd to Abraham, to David, to many Prophets and just men in the time of the Law: but now it was reveal'd, and made known to all — *That the Gentils should be coheirs &c.* this is the Mystery, which was heretofore unknown, and now reveal'd. This is what the greatest part of the Jews could never be brought to believe, that the Gentils should be equally sharers with them of God's promises, and blessings. They were

strangely scandaliz'd that S. Peter should receive Cornelius, an uncircumcis'd man into the same Communion. On the like account they persecuted S. Paul.

Ψ. 7. *I am made a minister*, &c. i, e, an Apostle to preach this same Doctrine of the Gospel of Christ. To me, who *am the least of the Saints*, i, e, of the Faithful, is given this mission by the Grace of God, and a *power* from the Almighty of *working* miracles, and other miraculous Gifts from him, who *created all things*, in order to *enlighten* (d) or *bring light to all men*, that they may know, and be convinc'd of the *dispensation*, and manner, in which God will have this mystery now made known, and preach'd to all the world.

Ψ. 10. That *the manifold wisdom of God*, and his other divine perfections of mercy, of Justice, &c. may be more known, and seen executed, by the coming of his Son according to his eternal decrees, of sending a Redeemer, in whom they are to believe, and have a hope and confidence of their eternal Salvation.

Ψ. 13. *Wherefore I beseech you* be not discouraged, nor *dishearten'd at my tribulations*, and persecutions on the account of the Gospel, nor at your own, which ought to be a subject both for you, and *me to glory in*.

Ψ. 14. 15. *For this same cause I pray*, and *bow my knees to the eternal Father of our Lord Jesus Christ*, of whom all *Fatherhood* (e) or *Paternity in heaven*, and *earth is named*. The greek word often-times signifies a family, and therefore may signify, of whom the *whole family in heaven and earth is named*; and thus the sense will be, that God is not only the Father of his eternal Son, but [as not only the latin text, but even the greek may signify] of all Angelical Spirits in heaven, and of all men, especially Christians made his adoptive Sons in Baptism. But here may be signify'd not only a *family*, but those in particular, who are honour'd with the name and dignity of *Fathers*, so that the name, which they have of *Fathers*, or *Patriarchs* is derived from God the Father of all, and communicated to them in an inferior degree. This exposition is found in S. Hierom, in Theodoret, Theophylact, S. John Damascen &c.

Ψ. 18. &c. *What is the breadth* &c. It is not express'd to what must be refer'd these metaphorical words of *breadth*, *length* &c. Some expound them of the charity, which in our hearts we ought to have for one another: others of the love, which Christ shew'd towards mankind, in coming to redeem all. — *That you may be fill'd unto all the fullness of God*, i, e, that as God is full of love and charity for all, so may you in an inferior degree, according [as you are capable] be fill'd with charity.

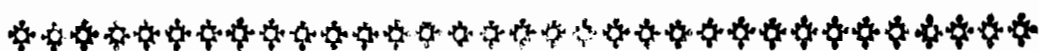
(a) Ψ. 2. *Si tamen audistis*, ἔγχε ἔγχε. *Si tamen*, and ἔγχε, do not here express a doubt, but an affirmation, the same as in latin, *si quidem*. See S. Chrys. on the next Chapter v. 21. λόγ. ιγ. p. 829. ἔγχε ἐκ ἔγχε φιβάλλαντες ἐσσι, ἐλλὰ ἐν σφῶν διαβεβαιούμεν.

(b) *Ibid.* dispensationem, ἐκδομίαν, rei gesta administrationem. —

(c) Ψ. 5. *Sicuti nunc*, ὡς νῦν. — (d) Ψ. 2. *illuminare omnes*,

Φωτίσαι πάντας, not as God doth by interior illuminations, but by preaching.

(c) Ψ. 15. *Omnis paternitas*, πατριά. See S. Hierom on this verse ; *Deus . . . paternitatis nomen ex seipso largitus est omnibus . . . præstat cæteris ut patres esse dicantur.* Theodoret tom. 3. p. 305. Ed. Par. an: 1642. *Alii patres*, *sive corporales*, *sive spirituales*, *desuper traxerunt appellationem.* οἱ δὲ ἄλλοι πατέρες . . . ἀνωθεν τὴν προσηγορίαν ἐλάουσιν See. S. I. Damascen l. 1. Ortho. fid. c. 9. Ed. Bas. p 32. τῷ δὲ ἱεῶν. &c. See Theophylactus &c.



CHAP. IV.

1. **I** Therefore prisoner in the Lord beseech you , that you walk worthy of the vocation , in which you are call'd,

2. With all humility , and mildness, with patience bearing with one another in Charity ,

3. Being careful to keep the unity of the Spirit in the bond of peace.

4. One body , and one Spirit , as you are call'd in one hope of your vocation.

5. One God , one Faith , one Baptism.

6. One God and the Father of all , who is above all, and throughout all , and in all us.

7. And Grace is given to every one of us according to the measure of the Gift of Christ.

8. Wherefore it is said : “ ascending on high he hath led captivity captive : he bestow'd gifts on men. ”

9. And that he ascended , what is it , but that he also descended first into the lower parts of the earth ?

10. He who descended , is the same also who ascended above all the heavens , that he might fulfil all things.

11. And some indeed he gave to be Apostles , some Prophets , and others Evangelists , and others Pastors , and preachers,

12. Unto the perfection of the Saints for the work of the ministry , unto the edification of the body of Christ:

13. Till we all meet in the unity of Faith , and of the knowledge of the son of God , unto a perfect man , unto the measure of the age of the fulness of Christ:

14. That we may not now be children, toſs'd to and fro, and carried about with every wind of doctrine, in the wickedneſs of men, in craftineſs to draw *men* into errors.

15. But performing the truth in charity, that we may grow up in him according to all things, who is our head Chriſt :

16. From whom the whole body being compacted, and knit together by a ſupply from every joint, according to the function unto a proportion of every member, maketh the increaſe of the body unto the edifying of it ſelf in charity.

17. This then I ſay, and teſtify in the Lord, that you may not now walk, even as the Gentils walk in the vanity of their mind,

18. Having the underſtanding obſcured with darkneſs, alienated from the life of God, thro' the ignorance which is in them, becauſe of the blindneſs of their heart,

19. Who being without hope, have given themſelves over to laſciviouſneſs, to the working of all uncleanneſs, unto covetouſneſs.

20. But you have not in this manner learnt Chriſt.

21. If yet you have heard him, and have been taught in him, as the Truth is in Jeſus.

22. To put off the old man according to your former Converſation, who is corrupted according to the deſires of error.

23. But be you renew'd in the Spirit of your mind,

24. And put on the new man, who is created according to God in Juſtice, and holineſs of Truth.

25. Wherefore laying aſide lying, each of you ſpeak truth with his neighbour : becauſe we are members one of another.

26. Be angry, and ſin not : let not the Sun ſet upon your Anger.

27. Give not place to the devil.

28. Let not him who did ſteal, now ſteal any more; but rather let him labour, working with his own hands that which is good, that he may have to give to him who is in need.

29. Let no evil speech proceed from your mouth ; but whatsoever is good to the edification of faith, that it may afford grace to the hearers.

30. And contristate not the holy Spirit of God , in which you are seal'd unto the day of Redemption.

31. Let all bitterness , and Anger , and indignation , and clamour , and blasphemy be taken away from you together with all malice.

32. And be gentle one to another , merciful, forgiving one another even as God hath forgiven you in Christ.

ANNOTATIONS.

Here begins the second part of this Epistle, in which he exhorts them to the practice of Christian virtues.

Ψ. 7. *Grace is given to every one of us according to the measure of the gift of Christ*, i.e, as it hath pleas'd Christ to bestow his free gifts upon us ; to shew , says S. Chryl. that it was not according to any merit of ours. The words also shew that Christ is the giver , and author of Graces , and consequently the true God.

Ψ. 8. *He led captivity captive* (a) S. Hierom , and others expound these words of Christ's delivering the pious souls , that had died before his Ascension, and which were detain'd in a place of rest , which is call'd Limbus patrum. — *He bestow'd gifts on men*. Having deliver'd men from the captivity of sin , he bestow'd upon them his Gifts and Graces.

Ψ. 9. *Into the lower parts of the Earth*. This cannot signify into the grave only , especially since in that , which we look upon as the Apostle's Creed , we first profess to believe, that he was buried, and afterwards that he *descended into Hell*.

Ψ. 11. *Some indeed he gave to be Apostles &c*, It is said 1. Cor. 12. 28. that God (even with the G. article) *gave some to be Apostles* &c. And here it is said of Christ: another proof that Christ is the true God.

Ψ. 13. *Unto a perfect man , unto the measure of the age* (b) *of the fulness of Christ* , that is , according to the measure of the full and perfect age of Christ. Of the ancient Interpreters , some expound this of what shall happen in the next world , after the resurrection , when all the Elect shall have bodies every way perfect , and as some conjecture , when all who rise by a happy Resurrection , shall seem to be about 30 , of the stature and age of Christ , when he suffer'd. But others, especially the Greek Interpreters , understand this verse of a spiritual perfection in this life , by which the members of Christ's mystical Body , *meet in the unity of Faith* , and increase in Grace and virtue , by imitating Christ , and following his Doctrine and example. And this seems more agreeable to what follows , *that we may not be like children toss'd to and fro by the wickedness* [c] *of men* , the G. word , as S. Hierom

observes, may signify by the *deceit*, or fallacy of men; by *illusion*, says S. Aug. And S. Chryl. tells us, it is spoken by a metaphor, taken from those, who cheat at dice, to gain all to themselves. — *to draw men into Errors*, and heresies. Such about that time were the Disciples of Simon the Magician.

Ψ. 16. *By a supply from every joint* &c. S. Paul compares the church and mystical Body of Christ (as he do's elsewhere) to a natural Body, whose perfection depends on the harmony, union, and concurrence of all the different parts; and so in the Church, of which Christ is the head, some are *Apostles*, some *Prophets* &c. and Christ hath been pleased to give them different offices, talents, and Gifts for the edifying and increase of the whole Body, which is his Church. — That they may no longer be like *Gentils* . . . alienated from *the life of God*, from such a life, as God requires they should lead.

Ψ. 19. *Who being without hope* (d) without faith, and charity. Lit: *despairing*, according to the latin text, and some G. MSS, tho according to the ordinary greek, *without grief or sorrow*, to wit, for their sins, have *given themselves over*, to all manner of vices, — *unto covetousness*, (e) Some take notice that the G. word may not only signify *avarice*, or covetousness of money, but any unsatiable desires or lusts. See the next chapter. v. 3. and 5.

Ψ. 26. *Be angry, and sin not*, as 'tis said Psal. 4. 5 Anger, as a passion of the mind, may proceed from a good motive and be guided by reason, as our Savior Christ, Mark. 3. 5. is said to *have look'd about at the Jews with anger*, i. e. with a zeal against their blindness and malice. — *Let not the Sun set upon your anger*, if moved to anger, return without delay to a calmness of mind and temper.

Ψ. 29. *That it may afford grace to the hearers*, i. e., that your speech may contribute to their good, and edification.

Ψ. 30. *Contristate not the holy Ghost*, not that the H. Ghost can be contristated. 'Tis a metaphor, and the sense is, sin not against the H. Ghost.

(a) Ψ. 8. *Captivam duxit captivitatem*, on wich words S. Hierom. p. 364. *descendit ad inferna, & sanctas animas, quæ ibi detinebantur, secum ad cælos victor deduxit.* See 1. Pet. c. 3. [b] υ 13. *In mensuram ætatis plenitudinis Christi*, ἐῖς μέτρον ἡλικίας (*ætatis vel staturæ*) τῆς πληρώματος τῆς χρείας. See S. Aug. l. 22. de Civ. c. 15. & seq tom. 7. p. 678. S. Hierom in Epitaphio Paula tom. 4. part. 2. p. 685. S. Chryl. hom 11.

(c) Ψ. 14. *In nequitia hominum*, ἐν τῇ καβέια, in fallacia. καβεία est lusus aleæ. See S. Chryl. p. 821 Ed. sav.

[d] Ψ. 19. *Desperantes.* The latin Interpreter seems to have read, ἀπηλπυότες, as in some MSS, but in most copies ἀπηλπιότες, indelentes. See S. Hier. in his commentary p. 368. — [e] Ibid in avaritiam. ἐν πλεονεξίᾳ in cupiditate, See Ψ. 3. of the next chapter.



C H A P. V.

1. **B**E you therefore followers of God, as most dear children :

2. And walk in love, as Christ also lov'd us, and deliver'd himself for us an oblation, and a sacrifice to God for an odour of sweetness.

3. But fornication, and all uncleanness, or covetousness, let it not be named among you, as it becometh Saints:

4. Neither filthiness, nor foolish talk, nor scurrility, which is not to the purpose, but rather thanksgiving.

5. For know and understand this: that no fornicator, or unclean, or covetous man, which is a serving of Idols, hath any inheritance in the Kingdom of Christ, and of God.

6. Let no man seduce you with vain words: for because of these things cometh the wrath of God upon the children of unbelief.

7. Be not you then partakers with them.

8. For you were heretofore darkness: but now *you are* light in the Lord. Walk as the children of light:

9. For the fruit of Light is in all goodness, and Justice, and Truth:

10. Proving what is acceptable to God:

11. And have no part in the unfruitful works of darkness, but rather reprove them.

12. For the things that are done by them in private, it is even shameful to mention.

13. But all things that are reprov'd, are made manifest by the light: for whatsoever is made manifest, is by light.

14. Wherefore he saith: arise thou that sleepest, and rise up from the dead, and Christ will enlighten thee.

15. Take heed therefore brethren, how you walk warily, not as unwise,

16. But as wise men: redeeming time, because the days are evil.

17. Wherefore become not imprudent : but understanding what is the will of God.

18. And be not drunk with wine , wherein is luxury , but be fill'd with the holy Ghost ,

19. Speaking to yourselves in psalms , and hymns , and spiritual canticles, singing, and making psalms in your hearts to the Lord ,

20. Giving thanks always for all things , in the name of our Lord Jesus Christ to God and the Father.

21. Being subject to one another in the fear of Christ.

22. Let women be subject to their Husbands, as to the Lord :

23. Because the man is the head of the woman , as Christ is the head of the Church. He is the Savior of his body.

24. As the Church then is subject to Christ , so also *let* women *be* to their husbands in all things.

25. Husbands love your wives as Christ the Church, and deliver'd himself for it ,

26. That he might sanctify it , purifying it by the washing of water , in the word of Life ,

27. That he might exhibit to himself a glorious Church, not having spot , or wrinkle , or any such thing , but that it should be holy , and without blemish.

28. So also ought husbands to love their wives as their own bodies. He that loveth his wife, loveth himself.

29. For no man ever hated his own flesh , but nourisheth , and cherisheth it , as Christ also doth the Church :

30. Because we are members of his body , of his flesh , and of his bones.

31. For this cause shall a man leave his Father , and his mother , and adhere to his wife , and they shall be two in one flesh.

32. This Sacrament is great , but I say in Christ and in the Church.

33. Nevertheless let every one of you in particular love his wife as himself : and let the wife reverence her husband.

A N N O T A T I O N S :

Ψ. 3. *Covetousness*, (a) or *Avarice* : the latin word is generally taken for a coveting, or an immoderate desire of money and riches. S. Hierom, and others observe, that the G. word in this, and in divers other places in the new Testament, may signify any unsatiable desire, or the lusts of sensual pleasures; and on this account S. Hierom thinks, that it is here join'd with *fornication*, and *uncleanness*. But S. Chrys. in the last chapter, Ψ. 19. hom. 13; and on this chap. Ψ. 3. shews, that by the greek word, is understood *Avarice*, or an immoderate desire of riches, when he tells us, hom. 18. that this sin is condemn'd by those words of Christ, Luke 16. 13. *You cannot serve God and Mammon*.

Ψ. 4. *Nor scurrility*, (b) what is here meant by this word, S. Chrys. tells us at large in the *Moral* exhortation after his 17th homily; to wit, jests with immodest suggestions, or a double meaning, and raillery or buffoonry against the rules of good conversation, scarce made use of by any, but by men of a low condition, and of a mean genius, *which is not to the purpose* of a Christian, who must give an account to God of all his words.

Ψ. 5. *Or covetous man, which is a serving of Idols, or who is an Idolater*. It is clear enough by the greek, that the covetous man is call'd an Idolater, whose Idol is Mammon: tho' it may be also said of other sinners, that the vices they are addicted to, are their Idols.

Ψ. 9. *For the fruit of light*. So the Latin, and divers G. copies, not the fruit of the spirit; as we read in many greek MSS: and in this Dr. Wells thought fit to change the Prot. translation.

Ψ. 14. *Arise thou that sleepest*. The sense may be taken from Isaiah, c. 60. Ψ. 1. S. Hierom thinks they may be cited from some writing not Canonical.

Ψ. 23. *Because the man is the head of the woman*, tho' S. Paul here speaks of a man, who is a husband, yet we may rather translate *man* than *husband*, being the same sentence, and same words, as 1. Cor. 11. 3. where even the Prot. translation has, that the *man is head of the woman*. — He [Christ] is the Saviour of his mystical Body, the Church: tho' some expound it, that the Husband is to save, and take care of his wife, who is as it were his Body.

Ψ. 26. *with the washing [c] or ablution of water, by the word of Life*. By this washing is generally understood the Sacrament of Baptism, and by *the word of life*, not the word of the Gospel preach'd, but the words, or form used in the administration of baptism, according to Christ's institution: but this is not so certain.

Ψ. 27, *Not having spot or wrinkle*, S. Aug. and others expound it of the glorious Church of Christ in Heaven: others even of the Church of Christ in this world, as to it's Doctrine, Sacraments, and Discipline or practices approv'd by the Catholic-Church:

Ψ. 28. — 31. *He that loveth his wife, loveth himself*. S. Paul would

have this a love like that, which a man hath for himself, or for his own flesh, when they are now join'd in wedlock, and are become, as it were, one flesh, and one person, as to a civil life and society. See Matt. 19. 5. The wife is to be consider'd as a part of the husband, as a member of his *Body*, of his *flesh*, and of his *Bones*. The words are to be taken with an allusion to what Adam said, Gen. 2. 24. *This now bone of my bones &c.* And so according to the Apostle, speaking figuratively, the Church, which is the Spouse of Christ, is framed, as it were, of his bones, and of his flesh sacrificed on the cross.

ψ. 32. *This Sacrament* or mystery, *is great in Christ, and in the Church.* This Sacrament, in construction, must be referr'd to what immediately went before, i, e, to the conjunction of Marriage betwixt man and wife: and this is call'd a great Sacrament or Mystery, as representing the union, or spiritual nuptials of Christ with his spouse the Church.

(a) ψ. 3. and 5. *Covetousness*, *avaritia*, *πλεονεξία*. See S. Hieron on these verses, who expounds it of an insatiable lust, as to the sins of uncleanness and impurity, pag. 380. But see also S. Chrys., who by *πλεονεξία* c. 4. ψ. 19. expounds an immoderate desire of riches, *χρημάτων* ὁμ. ιγ. p. 829. And here hom. 17. p. 847. ὃ γὰρ ἀνὴρ χρημάτων ἐξῶμεν, καὶ σωμάτων. And hom. 18. on the fifth verse, he expounds the word, *πλεονεξίας*, ὅς ἐστιν ἐδωλολάτρης, qui est Idololatra, of him who is properly speaking an *avaritious* man, who adores *Manumona* or riches, who takes pains to leave an inheritance to others, and deprives himself of it, &c. p. 853. *χευσὼ δαλύνοντες*. 851.

(b) ψ. 4. *Scurrilitas*, *quia ad rem non pertinet*, *εὐτραπελία* τὰ ὑμᾶν ἀνήκοντα. S. Chrys. λογ. ιγ. pag. 848. and 849. describes the vice of *εὐτραπελία* in these words: ἐνθα ἀιχρότης, ἐκεῖ ἡ εὐτραπελία... ἡ εὐτραπελία μαλακὴν ποιεῖ ψυχὴν, &c. ... πόρρω τῷτο χρεῖσιν τὸ κωμῶδειν ... εἰ καλὸν τὸ πρᾶγμα, τί τοῖς μέμοις ἀφίστα; ... παρασίτων τὸ πρᾶγμα, εἰμῶν, ὀρχησῶν, γυναικῶν πορνῶν, πόρρω ψυχῆς ἐλευθέρας, πόρρω ἐν γυνῆ... εἰ τις ἀιχρὴς, ἔτος καὶ εὐτράπελος. Where there is filthiness, there is *eutrapelia*. It is this that makes the mind effeminate... Far be it from a Christian to play the Comedian. If this were commendable, why is it left to buffoons? It is the business of flattering hangers-on, or trencher friends, of fools in a play, of debauch'd women, but far be it from persons of a higher rank, well born, and of good breeding. If any man be void of honour, void of shame, such a one is given to *Eutrapelia*. A man will scarce find it worth his while to consult the latin translation in Fronto-Ducaus, which in this, and many other places, is far from being exact. I know that Aristotle l. 4. de moribus c. 14. p. 42. Edit. Aurel. Allobrog. and S. Thomas the Doctor of the Schools 1. 2. Q. 60. a. 5. and 22. Q. 168. a. 2. take *Eutrapelia* in a different sense, when it is a facetious innocent way of jesting, containing rather instructive admonitions, and so S. Thomas tells us, it may be reckon'd among the moral virtues, but then even as Aristotle tells us, it must be without all words of immodesty, and buffoonry, which is

against good manners , otherwise it degenerates into scurrility.

(c) Ψ . 26. *Lavacro aqua in verbo vita* , τῷ λόγῳ τοῦ ὕδατος ἐν ἡμῶνι λόγον may be taken for a bath of water , or the water it self. See Tit. 3. 5. *vita* is now wanting in the greek. See Estius. S. Chrys. by the word , understands the form of Baptism in the name of the Father &c. Rom. 20.



CHAP. VI.

1. **C**hildren obey your parents in the Lord : for this is just.

2. Honour thy Father , and thy mother , which is the first commandment with promise :

3. That it may be well with thee , and thou may'st live long on the Earth.

4. And you Fathers provoke not your Children to anger : but bring them up in discipline , and correction of the Lord.

5. Servants obey your carnal masters with fear , and trembling , in the simplicity of your heart , as Christ :

6. Not Eye-servers , as it were pleasing men , but as the servants of Christ , doing the will of God from the heart ,

7. Serving *them* with a good will , as the Lord , and not as men :

8. Knowing that whatsoever good every one shall do , the same shall he receive of the Lord , whether he be slave , or free.

9. And you masters do the like to them , remitting threatnings : knowing that both their , and your Lord is in heaven : and that there is no respect of persons with him.

10. As to the rest brethren be strengthen'd in the Lord , and in the might of his power.

11. Put on you the armour of God , that you may stand against the snares of the devil.

12. For our wrestling is not against flesh and blood , but against Principalities , and Powers against the Rulers of the world of this darkness , against the evil Spirits of wickedness in the air.

13. Therefore take the armour of God , that you may be able to resist in the evil day , and in all things to stand perfect.

14. Stand then having your loins girt about in Truth , and clothed with the coat of mail of Justice,

15. And your feet shod in the preparation of the Gospel of peace :

16. In all things taking the shield of Faith with which you may be able to extinguish all the fiery darts of the most wicked one :

17. And take to you the helmet of salvation , and the sword of the Spirit (which is the word of God)

18. In all prayer , and supplication praying at all times in the Spirit: and in the same watching with all earnestness, and supplication for all the Saints :

19. And for me, that speech may be given me to open my mouth with confidence , to make known the mystery of the Gospel :

20. For which I perform the office of an Embassador in chains , so that therein I may dare to speak boldly, *and* as I ought.

21. Now that you also may know the things that regard me, *and* what I do : Tychicus a most dear Brother , and faithful minister in the Lord , will make all things known to you :

22. Whom I have sent to you for this same purpose, that you may know how things go with us , and that he may comfort your hearts.

23. Peace *be* to the Brethren , and Charity with Faith from God the Father , and the Lord Jesus Christ.

24. Grace be with all , who love our Lord Jesus Christ in sincerity. Amen.

A N N O T A T I O N S.

¶ 2. *with promise*, This commandment being deliver'd with a special promise of a long Life : which promise is to be understood conditionally, especially in regard of Christians, i, e, unless it be a greater favour to be taken out of the world young.

¶ 5. *Your carnal* , temporal *masters* , whether Christians, or heathens.

¶ 6. *Not eye-servers* , to please men only , but to do the will of God.

Ÿ. 9. *Remitting threatenings*, forbearing, and remitting the punishments, which you might perhaps threaten them with, and they deserve.

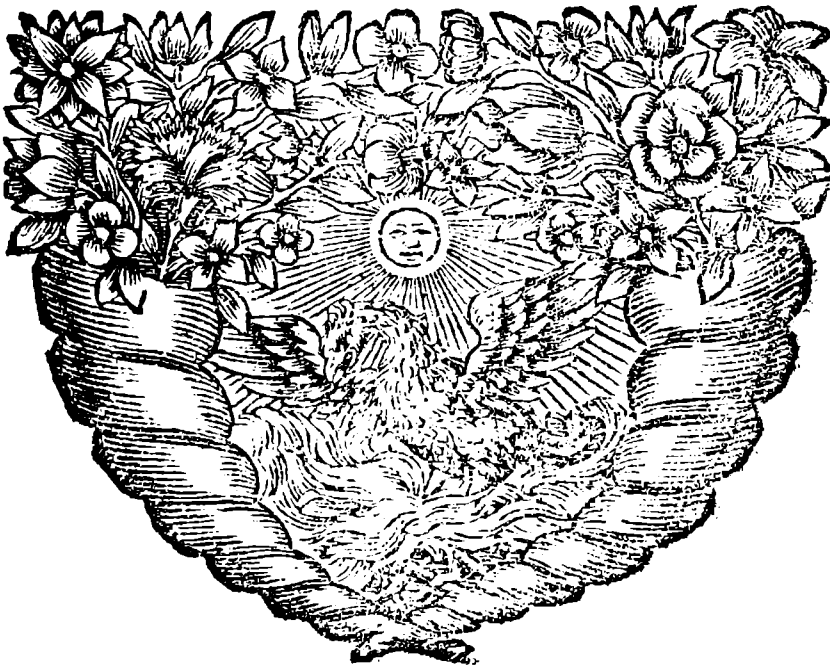
Ÿ. 12. *Flesh and blood*, which may either signify temptations of the flesh, or rais'd by mortal men — *Principalities and Powers* i, e, devils, or Apostate Angels, who before their fall, were in such ranks of spirits, and who are permitted to *rule* over the wicked in this world of *darkness* — Against the evil *Spirits of wickedness*, or wicked spirits in the air, says S. Hierom. *Lit. in celestials*.

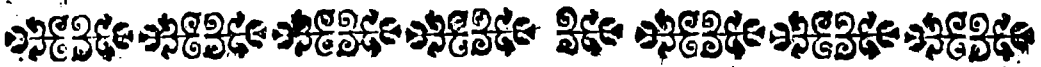
Ÿ. 14. *Your loins with Truth*, both as to doctrine, and a good life keeping your baptismal promises — *with the coat of mail of justice*, not only of the particular virtue of justice, but of all virtues in general.

Ÿ. 15. *Your feet shod in the preparation of the Gospel*, i, e, prepar'd to walk in the ways of the Gospel, as a soldier must be prepared, and in readiness to march, or to fight.

Ÿ. 16. *The shield of faith*. A lively faith working by charity, which will enable you to conquer your greatest enemies, and to escape their fiery darts, their greatest temptations and attacks.

Ÿ. 24. *Who love our Lord Jesus Christ in sincerity* *Lit. in incorruption*, with purity of heart and mind.





THE EPISTLE OF S. PAUL THE APOSTLE TO THE PHILIPPIANS.

Philippi a considerable City in Macedonia, so call'd from Philip, Father to Alexander the great. S. Paul had preach'd there, Acts 16 Those people had a great veneration for him, and supply'd his wants, when he was at Corinth, and again when he was prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the Bishop of Philippi. S. Paul sent this letter by him to the Philippians, written during his imprisonment from Rome, but whether during his first, or second imprisonment, is uncertain.



C H A P. I.

1. **P**AUL and Timothy the servants of Jesus Christ, to all the Saints in Christ Jesus, who are at Philippi, with the Bishops, and Deacons.

2. Grace *be* to you, and peace from God our Father, and the Lord Jesus Christ.

3. I give thanks to my God in every remembrance of you,

4. Continually in all my prayers, petitioning for you all with Joy,

5. On the account of your communication in the Gospel of Christ from the first day even till now.

6. Being confident of this very thing, that he who hath begun in you the good work, will perfect it until the day of Christ Jesus.

7. As it is just for me to have this thought of you all : because I have you in my heart , to be all of you partakers of my joy , in my Chains , and at my defence , and in the confirmation of the Gospel.

8. For God is my witness , how I love you all , in the bowels of Jesus Christ.

9. And this I pray that your Charity may abound more and more in knowledge , and in all understanding :

10. That you may approve the better things , that you may be sincere , and without offence unto the day of Christ,

11. Replenish'd with the fruit of Justice by Jesus Christ , to the glory and praise of God.

12. Now I would have you to know brethren , that the things which happen to me , have conduc'd more to the progress of the Gospel :

13. So that my Chains in Christ are become manifest in all the Court , and in all other *places* :

14. And many of the Brethren in the Lord, having taken courage by my Chains, have dar'd much more courageously to speak the word of God without fear.

15. Some indeed even out of envy, and strife : and some also out of a good will preach Christ ,

16. Some out of Charity : knowing that I am set for the defence of the Gospel.

17. And some out of strife publish Christ not sincerely, imagining thereby to raise greater affliction to me in my Chains.

18. But what then ? provided that every way, whether occasionally , or in truth, Christ be publish'd : even in this I rejoyce, and will rejoyce.

19. For I know that this will contribute to my salvation, by your prayers , and by the subministration of the Spirit of Jesus Christ.

20. According to my expectation , and hope, that in nothing I shall be confounded : but with all confidence, as at all times , so now Christ will be glorify'd in my body, whether it be by life , or by death.

21. For to me to live is Christ , and to die is gain.

22. Now if to live in the flesh, this is the fruit of my labour, even what I should choose I know not.

23. But I am straitn'd betwixt two: having a desire to be dissolv'd, and to be with Christ, as being much the better:

24. And to remain in the flesh, is *more* necessary for you.

25. And having this confidence, I know that I shall remain, and continue for you all unto your advancement, and joy of *your* Faith:

26. That your congratulation may abound in Christ Jesus for me, by my coming again to you.

27. Only let your conversation be worthy of the Gospel of Christ: that whether I shall come, and see you, or being absent may hear of you that you stand in one Spirit with one mind, labouring together unto the faith of the Gospel:

28. And in nothing be terrify'd by your adversaries: which to them is the cause of perdition, but to you of salvation: and this from God:

29. Because to you it is given for Christ's sake, not only that you believe in him, but also that you suffer for him:

30. Having the same combat, such as you have seen in me, and now have heard concerning me.

AN NOT A T I O N S.

¶ 1. *With the Bishops, and Deacons.* (a) By *Bishops*, many understand those who were only Priests: for the name of Priests, at that time, was common to those, who were by their ordination *Priests*, or *Bishops*, tho' the order, as well as the functions were different. S. Chrys. also takes notice, that the name of *Deacon* then signify'd any ministers of Christ. S. Paul also might mean the Bishops, or Priests, and Deacons, not only of Philippi, but also of the adjacent places.

¶ 5. *For your communication*, this word is divers times used by S. Paul for a contribution of charitable alms, which it may also signify in this place: tho' others expound it of their being made partakers of the Graces of Christ by the Gospel.

¶ 7. *At, Lit. in my defence*, or *apology*, as in the greek, i, e, being then a prisoner, waiting for his trial, and the defence he could make for himself, and the sentence of the Judge.

¶ 13. *In all the court*, (b) or in the whole Palace of the Emperor, and to all others, or in all other places at, and near Rome.

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Ψ. 15. *Some out of envy, or strife... publish, and preach Christ, thinking perhaps that this would displease me, or exasperate my persecutors against me: but whatever their motive be, if they preach the true Doctrine of Christ, I rejoyce.*

Ψ. 19. *I know will contribute to my Salvation, &c.* It may either signify to his spiritual good, and the salvation of his soul, or to his safety, and deliverance out of prison, if this was his first imprisonment. — *whether it be by life, or death, to live longer, if God pleaseth, or to suffer death at this time: he shews himself resign'd to either.* — *To live is Christ, if it be his will that I live, my life shall be spent in his service. To die, and suffer martyrdom, will be my gain, by coming to the enjoyment of Christ sooner, what to choose I know not, tho' my earnest desire is to be dissolv'd from this mortal body, and to be with Christ, as my greater happiness, yet if it be the will of God, that I labour longer, as necessary for your good, and that I again come to you, let God dispose of me according to his holy will.* — *I know, or am persuaded [as in the greek] that I shall remain...by my coming to you again.* This is one argument that this Epistle was written during his first imprisonment at Rome: yet this is not agreed upon by the Interpreters, and especially whether he ever return'd again to Philippi.

Ψ. 27. *Whether I shall come, and see you, &c.* This implies a doubt of his seeing them again. — At least endeavour you to lead a life *worthy of the Gospel*, according to the principles of *your Faith*. *And be not terrify'd by your adversaries, and Persecutors: God permits this for your Salvation, tho' an occasion of perdition to your Persecutors. You having the like combat, as you have seen in me, when whipp'd at Philippi. See Acts. 16.*

(a) Ψ. 1. *Cum Episcopis & Diaconis, τὸν Ἐπισκόποις καὶ διακόνοις. S. Hierom, S. Chrys. &c. take notice, that tho' the Office of Bishop and Priest was different, yet both these different orders were sometimes express'd by the word Bishop, ἐπίσκοπος, sometimes by the word priest, πρεσβύτερος. S. Hier. tom. 4. in Titum. p. 413. Quia eosdem Episcopos illo tempore, quos ἐν presbyteros appellabant, propterea indifferenter de Episcopis quasi de presbyteris est locutus. See again tom. 4. part. 2. Epist. ad Oceanum. p. 643. And Ep. ad Evangelum p. 802. S. Chry. on this place, Tunc nomina erant communia: atque etiam ipse Episcopus vocabatur diaconus. tom. 4. λογ. α' p. 5. Ed. Σαυὶλ τὰς πρεσβυτέρους ἕτως ἐκάλεσε. τότε γὰρ ἐκοινόναν τοῖς ἐπίσκοποις, καὶ Διάκονος ὁ ἐπίσκοπος ἐλέγετο. — (b) Ψ. 13. In omni Pratorio, ἐν ὅλῳ τῷ πραιτωρίῳ.*



CHAP. II.

1. **I**F then in you be any Consolation in Christ, if any comfort of charity, if any fellowship of Spirit, if any bowels of compassion:

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2. Fulfil my joy, that you be of one mind, *and* soul unanimous, agreeing in the same things,

3. *Doing* nothing out of strife, nor out of vain glory: but in humility looking upon others above yourselves,

4. Each of you not considering your own things, but those that are another man's.

5. For have this sentiment in yourselves, which was also in Christ Jesus:

6. Who being in the form of God, thought it no robbery to be equal himself to God:

7. But debas'd himself taking the form of a servant, made to the likeness of men, and in shape found as man.

8. He humbl'd himself becoming obedient to death, even to the death of the cross.

9. For which cause God also exalted him, and hath given him a name which is above every name:

10. That in the name of JESUS every knee should bend of those who are in heaven, on earth, and in Hell.

11. And every tongue should confess, that the Lord Jesus Christ is in the Glory of God the Father.

12. Wherefore my dearly beloved (as you have obey'd always) not as in my presence only, but now much more in my absence, work your salvation with fear and trembling.

13. For it is God who worketh in you, both to have a will, and to fulfil it through *his* good will.

14 And do all things without murmurings, and hesitations:

15. That you may be blameless, and the innocent children of God, without rebuke, in the midst of a depraved and perverse nation: among whom you shine, as lights in the world,

16. Holding fast the word of life to my glory in the day of Christ, that I may not have run in vain, nor labour'd in vain.

17. But if I am also offer'd up upon the sacrifice, and service of your faith, I rejoyce, and congratulate with you all.

18. And on the same account, do you also rejoyce, and congratulate with me.

19. Now I hope in the Lord Jesus, to send quickly to you Timothy : that I also may be of good heart, when I know the state of your affairs.

20. For I have not any one so of the same mind, who with a sincere affection is solicitous for you.

21. For all seek their own, not the things of Jesus Christ.

22. But know the proof of him, that as a son the Father, so hath he serv'd with me in the Gospel.

23. Him therefore I hope to send to you, as soon as I shall see how things go with me.

24. And I trust in the Lord, that I myself shall also speedily come to you.

25. But I judg'd it necessary to send to you Epaphroditus my Brother and fellow-labourer, and fellow-foldier, but your Apostle, and the minister to my wants.

26. For he did indeed long after you, and was in trouble, because you had heard that he was sick.

27. For he was sick to death : but God had mercy on him; and not only on him, but on me also, that I might not have sorrow upon sorrow.

28. Therefore I have sent him more speedily, that having seen him you may again rejoyce, and I may be without sorrow.

29. Receive him therefore with all joy in the Lord, and have an honour for such men.

30. Because he was at the point of death for the work of Christ, exposing his life to fulfil what was wanting in you towards serving of me.

ANNOTATIONS.

¶ 1. *If then in you be any Consolation.* If you have any desire to comfort me in Christ, or for Christ's sake.

¶ 3. *Looking upon others better than yourselves.* S. Thomas 22. Q. 162. a. 3. puts the question, how an innocent man, can with truth think himself worse than the most wicked of men? He answers, that a man, who has receiv'd very extraordinary Gifts from God, cannot think these gifts less than what any other has receiv'd : but *he* may reflect, that he has nothing, and is nothing of himself. And a man truly humble considers only his own sins and failings, and is persuaded, that any other person would have made better use of the same

graces , which agrees with what follows , *not considering your own things.*

Ψ. 6.-8. *Who being in the form (a) of God*, that is, truly , properly, and essentially God from Eternity , as the ancient Fathers here observ'd against the Arians , *took upon himself the form of a servant*, i , e , taking upon him our human nature , became truly a man , and as man , the servant of God , but remaining always God , as before , *thought it no robbery*, no injury to his Eternal Father , *to be equal*, to be esteem'd, and to declare himself equal to God , to be *one thing* with him , as on divers occasions he taught the people , as we have observ'd in the notes on St. John's Gospel , &c. — *But he debas'd himself*, divested himself of all the marks of greatness for the love of mankind. The G. text signifies *he made himself void*. [b] On which account Dr. Wells, instead of *made himself of no reputation* , as in the Prot. Translation , has chang'd it into , *emptied himself* ; not but that the true Son of God must always remain truly God , as well as by his Incarnation truly man , but that in him , as man , appear'd no marks of his divine power and greatness — *made to the likeness (c) of men* , not only as to an exterior likeness, and apparently , but at the same time truly man , by uniting his divine person to the nature of man — *In shape* , (d) or habit , *found as man* , not cloth'd exteriorly only , as a man is cloth'd with a garment or coat , but found, both as to shape and nature a man , and, as S. Chrys. says , with the appearances of a sinful man , if we consider him persecuted by the Jews , and nail'd to an infamous cross.

Ψ. 9. *God hath given him a name* &c. The name, or word *Jesus*, represents the dignity of him , who is signify'd by the name , and who is exalted, even as man, above all creatures in Heaven , Earth, and Hell, all which creatures either piously reverence him , or are made subject to him against their will : that *every tongue* may confess our Lord *Jesus* to be now , and to have been always in the *glory* of his Father , equal to him substance , and in all perfections — *It is God that worketh in you both to will, and to accomplish*. We can neither have a will, nor begin , nor fulfil any thing of ourselves, in order to a reward in heaven.

Ψ. 16. *To my Glory* &c. i , e , I beseech you to continue in Faith , and comply with the word , and doctrine of the Gospel, that I may have glory , and rejoyce together with you in the day of Christ , when he shall come to Judgment.

Ψ. 17, *But if I am offer'd up upon the sacrifice, (e) and service of your faith, I rejoyce, &c.* The sense of these obscure words seems to be , that I shall rejoyce , and you also may rejoyce, and congratulate with me , if after having first offer'd up your faith and obedience to the Gospel , as an acceptable sacrifice to God, I myself, or my blood by Martyrdom , be also added , and poured out , as a second Sacrifice upon the other. It is to be understood with an allusion to those sacrifices of the old Law , call'd *libations*, consisting of liquid things , as Wine , Oil, blood , which were poured out , or at least sprinkled upon other victims, and things sacrific'd : so that he compares the shedding,

of his blood to these libations, and their submission to the faith of Christ, to the sacrifice before offer'd to God.

Ψ. 21. *All seek the things that are their own*, i, e., many do so.

Ψ. 25. *Epaphroditus*, . . . *your Apostle*, and *the minister to my wants*. Epaphroditus had also labour'd after S. Paul, and is thought to have been the Bishop of the Philippians; thus he might be call'd their Apostle: tho' (as others conjecture) the word *Apostle*, may be here apply'd to him, as one *sent* by the Philippians to S. Paul with contributions to supply his wants.

Ψ. 28. *And that I may be without sorrow*, without the great concern and trouble, that I am now in for you.

Ψ. 30. *Exposing his life to persecutions*, and to this danger that he was in by a sickness, which was mortal, had not God restor'd him his health. — He came with your charities, to supply that *which was wanting on your part*, or which I stood in need of: and I am perswaded you desir'd to do it sooner, if you had met with an opportunity.

(a) Ψ. 6. *in formâ Dei*. ἐν μορφῇ θεῶ. See, S. Chrys. tom. 4. p. 31. 32. λογ. 5, where he shews, how many heresies are confuted by these words, and says ἡ μορφή τῷ δέλφ, ἡ φύσις δέλφ . . . καὶ ἡ μορφή τῷ θεῷ, θεῷ φύσις. See S. Greg. of Nyssa .. 3. cont. Eunom. S. Aug. l. 1. de Trin. c. 1. &c.

(b) Ψ. 7. *Exinanivit Semetipsum*. ἐκένωσε, evacuavit, a κένος, vacuum. See. S. Chrys. hom. 7.

(c) *Ibid in similitudinem hominum factus*, ἐν ὁμοιώματι S. Chrys. p. 40. λογ. 7. See Rom. 8. *in similitudine carnis peccati*.

[d] *Ibid. Et habitu inventus ut homo*, σχήματι ἐνεσθῆς ὡς ἄνθρωπος See S. Chrys. *Ibid* i, e. habitu factus est.

(e) Ψ. 17. *Sed etsi immolor super sacrificium*, & obsequium fidei vestrae, ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυτίᾳ, καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν. σπένδεισθαι est libari, eo modo quo sanguis effunditur super sacrificia.



CHAP. III.

1. **A**S to what remains, my Brethren rejoyce in the Lord. To write indeed the same things to you, is not grievous to me, but for you is necessary.

2. Beware of dogs, beware of evil workers, beware of concision.

3. For we are the Circumcision, who serve God in the Spirit, and we glory in Christ Jesus, not putting confidence in the flesh:

4. Altho I may have also confidence in the flesh. If any man think he may confide in the flesh, I may more,

5. Being circumcis'd on the eighth day, of the race of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews as to the law a Pharisee,

6. According to zeal a persecutor of the Church of God, conversing without blame according to *that* justice, which is by the law.

7. But the things that where an advantage to me, those I look'd upon a disadvantage for Christ's sake.

8. But indeed I esteem all things a loss for the eminent knowledge of Jesus Christ my Lord, for whose sake I have suffer'd the loss of all things, and do count them as dirt, that I may gain Christ,

9. And may be found in him, not having my justice, which is of the Law, but that which is from the faith of Christ Jesus, the justice which is of God in Faith,

10 To know him, and the power of his Resurrection, and the fellowship of his sufferings: being made conformable to his death:

11. If by any means, I may come to the Resurrection, which is from the dead:

12. Not that I have attain'd, or am now become perfect: but I pursue if by any means I may lay hold of *that*, in which I am also laid hold on by Christ Jesus.

13. Brethren I do not count that I have laid hold of *it*. But one thing *I do*, forgetting the things that are behind, and stretching forth myself to those that are before,

14. I pursue towards the mark, for the prize of the supernal vocation of God in Christ Jesus.

15. As many of us therefore as are perfect, let us be of this mind: and if any be of another mind, this also God will reveal to you.

16. Nevertheless whereunto we are come *so as* to be of the same mind, let us also continue in the same rule.

17. Be you followers of me Brethren, and observe them who walk so, as you have our model.

18. For many walk, whom I have often told you (and now tell you with tears) to be enemies to the cross of Christ:

19. Whose end is perdition: whose God is their belly:

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and whose glory is in their shame, who mind earthly things.

20. But our conversation is in heaven : from whence also we wait for the Saviour our Lord Jesus Christ ,

21. Who will reform our vile body, made conformable to his glorious Body, according to his operating, by which he is able to make all things subject to himself.

A N N O T A T I O N S.

Ψ. 2. *Beware of Dogs.*(a) The Jews call'd so the Gentils , and S. Paul now applies it to those among the Jews, who spread false Doctrine , who privately snarl'd , and publickly barked against the true Apostles. None deserve sharp reprehensions more than heretical Preachers.

— *Beware of Concision* , or as some French Translations , of false Circumcision. S. Paul by derision makes use of this word , which signifies a cutting to pieces, or destruction.

Ψ. 3. *For we are the circumcision, or the circumcised.* We Christians now use the only profitable, and commendable spiritual Circumcision , which to the Coloss. 2. 11. he calls the *Circumcision of Christ*, and to the Rom. 2. 29. *Circumcision of the heart in the Spirit*. — *We trust not in the Flesh* , i , e , in such carnal Ceremonies.

Ψ. 4—9. *If any one may Confide, or glory in the Flesh*, in being of the Jewish Race , and of their Religion , *the more may I* , i , e , I have greater reasons to glory than they have , being *circumcised of the Race of Israel* , &c. — *But I look'd upon all these things of no Advantage* , as soon I was miraculously call'd to the knowledge and Faith of Christ. — *That I may be found in him not having my own Justice* , which is of the Law , i , e , not pretending to be justified , neither by my own works , nor by the works of the Jewish Law , but by that which proceedeth from a *faith in Christ* , and by his merits. — *If by any means I may obtain the Resurrection* , which is from the dead. i, e, may attain to a happy Resurrection , when the dead shall rise again.

Ψ. 12. *Not that I have already attained* , the happiness I hope for. *Or am now become perfect* , as to that perfection in virtue , which I must always endeavour to increase in , but like a person still running a race for a Prize, I *pursue* , and run as well as I can , I stretch myself with perseverance towards (b) *the mark* , forgetting that part of the course, which I have made, — *Let all of us, tho' perfect* as to the knowledge of the mysteries we are to believe, *be of this mind* , that we are still to advance in the way of Christian perfection : *and if any of you be of another mind* , and think otherwise , *God will reveal to you*, and teach you this Truth , that we may all continue in the same Rule of Doctrine and Discipline. We may here take notice with S. Chrys. , that it is not enough to believe , or have a true Faith, but that we must strive, and labour to the End in the way of Perfection. 2dly that S. Paul did not look upon himself absolutely certain of his Salvation , and how much greater presumption would this be in us ?

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heard, and seen in me, do these: and the God of peace shall be with you.

10. I rejoyc'd exceedingly in the Lord, that at last your concern for me flourish'd again, as you had also that concern: but you were taken up with affairs.

11. I say not this as it were for *my* wants: for I have learnt, in what state I am, to be satisfy'd with it.

12. I know to be reduc'd low, and I know also to abound: (every where, and in all circumstances I am instructed) both to be full, and to be hungry, both to abound and to be in want?

13. I can do all things in him, who strengthens me.

14. Nevertheless you have done well, communicating to my tribulation.

15. And you Philippians also know, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated to me in the way of giving and receiving, but you only:

16. For even to Thessaionica you sent once and again for my use.

17. Not that I seek gifts, but I seek the fruit abounding on your account.

18. Now I have all, and abound: I am in plenty, having receiv'd from Epaphroditus the things which you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God.

19. May then my God fill up all your want, according to his riches, in glory through Christ Jesus.

20. And to God and Our Father be Glory for ever and ever. Amen.

21: Salute every Saint in Christ Jesus.

22. The Brethren who are with me, salute you. All the Saints salute you, especially they who are of Cesar's house.

23. The Grace of our Lord Jesus Christ be with your Spirit. Amen.

ANNOTATIONS.

¶ 3. *I intreat thee also my true*, and faithful [a] *companion*, S. Chryf. expounds it of his fellow-labourer, or fellow soldier: And

says, that some pretended, that by it was meant S. Paul's wife, but this he absolutely rejects, as do all the Ancient Interpreters, who teach us, that S. Paul was never married; if we except the particular Opinion of Clement of Alexandria l. 3. Strom. p. 448. Edit. Heinsii, who at the same time tells us, that S. Paul, and those ministers of the Gospel, who had wives, lived with them, as if they had been *their Sisters*. The Pretended Reformers, who bring this place to shew that Bishops and Priests may marry, will they be for living after this manner? See 1. Cor. 7. *ψ*. 7. and 8. But even Calvin, Beza, and Dr. Hammond expound this of some man that labour'd with S. Paul. — *with those women who labour'd with me in the Gospel*, not by preaching, but by assisting other ways to promote the Gospel.

ψ. 6. *But in every [b] thing by prayer &c.* By the Greek, the sense and construction cannot be *in every prayer*, but in every thing, in all circumstances have recourse to Prayer.

ψ. 8. *Whatsoever things are chaste.* The greek also implies, *honest or grave* — *Holy*, in the G. *pure* — *think on these*, practise these virtues.

ψ. 10. *Your concern for me hath flourish'd again.* Lit. *that you have flourish'd again to think or care for me*, which appears by your sending me a supply of money. — Which you *had not an opportunity* to do before.

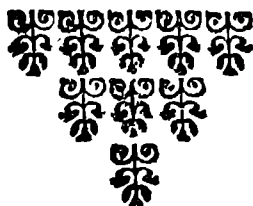
ψ. 11. *I have learnt to be content with what I have.* Lit. *to be sufficient*. — I know how to be in a low condition. Lit. *to be humbled*.

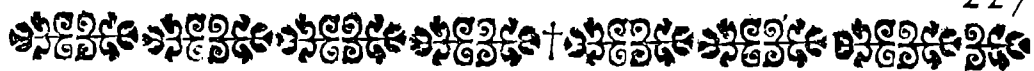
ψ. 14. 15 *By communicating (c) i, e, contributing to relieve my wants—as to giving and receiving*, by my giving you spiritual Instructions, and you returning to me temporal Assistances: and know that these your charities are an *Odour of sweetness*, an *acceptable sacrifice* to God.

ψ. 19. *May God fulfil all your want?* See the G. which determines the signification of the Latin.

(a) *ψ*. 3. *Germane compar.* σύζυγε γνήσιε. S. Chrysf. λόγ. ιγ. p. 76. expounds it by σύνεργος and συσρατῶτης. He tells us some fancied it was S. Paul's wife, but says he, ἀλλὰ ἐκ ἐστίν ἑρς.

[b] *ψ*. 6. *Sed in omni oratione ἑρς, ἀλλ' ἐν πάντι, τῇ προσευχῇ, no torpies, πάση.* — (c) *ψ*. 14. *communicantes, συνκοινωνήταις.* See. c. 1. *ψ*. 5. ἑρς. — (d) *ψ*. 19. *Omne desiderium vestrum, the common G. copies χρεία, tho' some ἐπιθυμία, some χαρῶν gaudium, and some χάρις gratiam.*





THE EPISTLE OF S. PAUL THE APOSTLE TO THE COLOSSIANS.

Colossus was a City of Phrygia near Laodicea. S. Paul do's not seem to have preach'd there himself. See c. 2. v. 1. but being the Apostle of the Gentils, he wrote this Letter to them, about the same time that he writ to the Ephesians and Philippians, when he was a Prisoner. And S. Chrys. takes notice that the Epistles he wrote in Prison, seem even more spiritual than the rest.

The chief design was to hinder them from being seduced by False Teachers. The Doctrine, and the exhortations to virtue are in a great measure the same, as in the Epistle to the Ephesians.



CHAP. I.

1. § § § § § **P**AUL an Apostle of Jesus Christ by the will of God, and Timothy the brother :

2. To them that are at Coloss, the Saints and faithful brethren in Christ Jesus.

3. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, always praying for you :

4. Having heard of your faith in Christ Jesus, and the love which you have to all the Saints,

5. Because of the hope which is laid up for you in heaven: which you have heard in the word the truth of the Gospel :

6. Which is come unto you, as it is in the whole world, and bringeth forth fruit, and increaseth, as it doth

in you, from the day you heard of it, & knew the grace of God in truth,

7. As you learnt from Epaphras our most dear fellow-servant, who is a faithful minister of Jesus Christ for you,

8. Who also hath manifested to us your love in the Spirit.

9. Wherefore we also from the day that we heard it, cease not praying for you, and desiring that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10. That you may walk worthy of God in all things pleasing *him*: fructifying in every good work, and increasing in the knowledge of God:

11. Strengthen'd in all power, according to his mighty glory, unto all patience, and long-suffering with joy,

12. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the Saints in Light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved son,

14. In whom we have redemption by his blood, the remission of sins.

15. Who is the image of the invisible God, the first born of all creatures:

16. For by him were made all things in heaven and on the earth, visible, and invisible, whether Thrones or Dominations, or Principalities, or Powers; all things were created by him, and in him:

17. And he is before all, and all things subsist in him.

18. He is also the head of his body the church, who is the beginning, and the first born from the dead: that in all things he might have the preeminence.

19. For in him it hath seem'd good that all fulness should inhabit:

20. And by him to reconcile all things to himself, making peace by the blood of his cross, both as to the things that are on the earth, and as to things which are in heaven.

21. And even you who were heretofore alienated, and enemies in *your* mind by evil works:

22. Yet now hath he reconciled *you* in the body of his flesh by death, to present you holy, and spotless, and blameless before him:

23. So be it you continue grounded in faith, and settled, and not to be moved from the hope of the Gospel, which you have heard, which hath been preached in the whole creation, which is under the heavens, whereof I Paul am made a minister.

24. Who now rejoyce in my sufferings for you, and do fulfil the things, that are wanting of the sufferings of Christ, in my flesh, for his Body, which is the Church:

25. Whereof I am made a minister, according to the dispensation of God, which is given to me towards you, that I may fulfil the word of God:

26. The mystery, which hath been hidden from ages, and from generations, but now is made manifest to his Saints,

27. To whom God hath been pleased to make known the riches of the glory of this mystery among the Gentils, which is Christ, in you the hope of Glory,

28. Whom we preach, correcting every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29. Wherein I also labour, striving according to his working, which he worketh in me in power.

ANNOTATIONS.

¶ 6. *Thro' the whole world*, i. e., a great part of it.

¶ 7. *From Epaphras*, who seems to have been their first Apostle, and their Bishop.

¶ 9. *In all wisdom*. He begins by an admonition against false Teachers, who it is likely, says S. Chrys., with their Philosophical notions, mix'd errors and fables.

¶ 10. *Worthy of God, in (a) all things pleasing him*. This is the construction of the Latin by the Greek.

¶ 11. *According to his mighty Glory*. Lit. to the Power of his Glory.

¶ 13. *Into the Kingdom of his beloved Son*. Lit. into the Kingdom of the Son of his love. See Ephes. 1- ¶ 6. and 7.

¶ 15. *The first [b] born of all creatures*. S. Chrys. takes notice against the Arians, that the Apostle calls Christ the *first begotten* or *first born*. not the first created, because he was not created at all. And

the sense, is that he was before all creatures, proceeding from all Eternity from the Father: tho' some expound the words of Christ as man, and that he was greater in dignity. See Rom. 8. 29.

Ψ. 16. 17. *All things were created by him, and in him . . . and [c] subsist in him.* If all things that are, were made by him, he himself was not made. And his divine power is also signified, when it is said, all things subsist, or are preserved by him.

Ψ. 18. — 24. *He is also the head of his Body the Church.* He now speaks of what agrees to Christ as man — *the first born from the dead*, i. e., the first that rose to an immortal life. — *In him it hath pleas'd God, that all fulness shou'd inhabit.* The greatest plenitude of Graces was conferr'd on him as man, and from him, as he was our head, derived to all the members of his Church. — N. B. The Prot. Translation, follow'd by Mr. N. . . by way of explanation adds, *it hath pleas'd the Father*: but, as Dr Wells observes in his Paraphrase, there is no reason to restrain it *to the Father*, seeing the work of the Incarnation, and the blessings by it conferr'd on all mankind, are equally the work of the Blessed Trinity, tho' the 2d person only was join'd to our Nature — *To reconcile all things to him, or to himself* — *By the blood of his Cross*, i. e., which Christ shed on the Cross. — *As to things on Earth, and in Heaven*: not that Christ died for the Angels, but says S. Chrys. the Angels were, in a manner at war with men; with sinners, as they stood for the cause and Glory of God, but Christ put an end to this Enmity, by restoring men to his Favour.

Ψ. 24. *I now (c) fulfil things . . . in my Flesh for his Body, which is the Church.* Nothing was wanting in the sufferings, or merits of Christ, for a sufficient and superabundant redemption of mankind: and therefore he adds, *for his Body, which is the Church*, that his sufferings were wanting, and are to be endured, by the example of Christ, by the faithful, who are members of a crucified head, See S. Chrys. and S. Aug. — *According to the dispensation of God*, i. e., to the appointment of his divine Providence — *This mystery of Christ's Incarnation hath been hidden &c.* See Ephes. 1. Ψ. 12. &c. Ψ. 4. &c.

Ψ. 29. *Which worketh in me powerfully.* Lit. *worketh in power.*

* (a) Ψ. 10. *Ut ambuletis dignè Deo per omnia placentes.* ἀξίως τῷ κυρίῳ ἐν πάσαι ἀρεσκαίαν. — (b) Ψ. 15. *Primogenitus omnis creaturae, πρωτότοκος πάσης κτίσεως.* S. Chrys. λόγ. γ'. p. 103. ὁ πρωτόκτιστος, ἀλλὰ πρωτότοκος . . . ἐκὼν ἐκτίσθαι. (c.) Ψ. 16. 17. *in ipso constant.* ἐν αὐτῷ συνέστηκε. See S. Chrys. [d] Ψ. 19. *In ipso complacuit, we may rather understand Deo, than Patri.* So St. Chrys. p. 105. τὴν θέλειν τῷ θεῷ, τῷ το γὰρ ἐστίν, ὅτι ἐν αὐτῷ ἡυδόκησε.

(c) Ψ. 24. *Adimpleo quia defunt.* τὰ ὑστερήματα. See S. Chrys. and S. Aug. in Pjal. 86. iom. 4. p. 922. *B. restabant Christi passionnes in corpore, vos autem estis Christi Corpus, & membra.* vid. Chrys. ὁμ δ. p. 109.



CHAP. II.

1. **F**OR I would have you know what a concern I have for you, and for them who are at Laodicea, and for all who have not seen my face in the flesh :

2. That their hearts may be comforted, instructed in charity, and unto all the riches of a full understanding, unto the knowledge of the mystery of God the Father, and of Christ Jesus :

3. In whom are hidden all the treasures of wisdom, and knowledge.

4. And this I say, that no one may deceive you in lofty discourses.

5. For tho' I am absent in body, yet I am with you in Spirit; rejoycing, and beholding your order, and the stedfastness of your faith, which is in Christ.

6. As then you have receiv'd Jesus Christ the Lord, walk in him,

7. Rooted, and built up in him, and strengthen'd in faith, as you have also learnt, abounding in him in thanks-giving.

8. Take heed lest any man deceive you by Philosophy, and vain fallacies according to the Traditions of men, according to the elements of this world, and not according to Christ :

9. For in him dwelleth all the fulness of the God-head corporally :

10. And you are fill'd in him, who is the head of all Principality, and Power :

11. In whom also you are circumcis'd with a Circumcision not made with the hand by a taking away of the bodily flesh, but with the circumcision of Christ:

12. Buried together to him in Baptism, in whom also you have risen by faith of the operation of God, who rais'd him from the dead.

13. And when you were dead in sins, and in the uncircumcision of your flesh, he hath enliven'd you together in him, forgiving you all your sins :

14. Cancelling the hand-writing of the decree which was against us, which was contrary to us, and the same he took away, fastening it to the Cross:

15. And divesting Principalities, and Powers, hath led them confidently in shew, openly triumphing over them in himself.

16. Let no one therefore judge you in meat, or drink, or in regard of a festival day, or of the new moon, or of Sabbaths:

17. Which are a shadow of future things: but the body is Christ's.

18. Let no one seduce you, affecting in humility, and the worship of Angels, walking in things which he hath not seen, vainly puff'd up in his carnal mind,

19. And not retaining the head, from which the whole Body, being supply'd by joints, and *mutual* connections, compacted together increaseth in the increase of God.

20. If then you are dead with Christ from the Elements of this world: why do you yet decree as living in this world?

21. Neither touch, nor taste, nor handle *them*:

22. All which things are unto destruction by the very use, being according to the precepts, and doctrines of men:

23. Which things indeed have a shew of wisdom in superstition, and humility, and not sparing the Body, not in any honour to the satiating of the flesh.

A N N O T A T I O N S.

¶ 4. *That no man may deceive you.* (a) He means those false Teachers, and vain Philosophers, who deceiv'd them by a sophistical way of reasoning, advancing in this manner their fabulous Inventions, 'tis likely some disciples of Simon the Magician.

¶ 7. *Rooted and built up in him*, who is the head of all, your Redeemer, and author of your salvation, not upon Angels.

¶ 8. *Left any one over reach you.* (b) In the G. *make a prey of you*, as thieves that steal things ~~—~~ *according to the Tradition of men*. There were two sorts of false Teachers among them: they who mix'd vain Errors from Heathen Philosophy with the Principles of Christian Religion, and they who had been Jews, and were for making them retain those Rites and Customs, which the Jews had among them, and were only from their private human *traditions*,--according to *the Elements of the world*: by which some expound *vain fallacies*, and false maxims of the first kind of Teachers; others the Jewish Ceremonies, which are call'd *weak and poor Elements*, or Rudiments. Gal. 4. 9.

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This is neither to condemn in general the use of Philosophy, which S. Aug. commends, and made use of: nor all Traditions deliver'd by the Apostles. See 1. Cor 11. and 2. Thess. c. 2. *ψ*. 14

ψ. 9. *For in him (in Christ) dwelleth all the fulness of the God-head (of the divinity) corporally, (c)* that is, in the person of Christ, the son of God, *really and substantially* united to our human Nature. Not *inhabiting* as in a Temple, as the Nestorian-Hereticks pretended, nor as by his Grace, in men's souls, but so as to be personally or Hypotatically united to the Soul and Body of Christ.

ψ. 11. *Bodily Flesh. Lit. of the Body of the Flesh.*

ψ. 12. 13. *Buried with him in Baptism*, signify'd by the Ceremony of Immersion in Baptism. See Rom. 6. 3.

ψ. 14. *Having cancell'd &c. (d)* This is commonly expounded of the sentence of Eternal death pronounc'd against sinful Adam, and all his Posterity, for having sinn'd in him. Others would have it to signify only the yoke and obligations of the Mosaical Law, which could not of it self remit sins, and occasionally made persons greater sinners. This sentence of Death (whether we understand the one or the other) *Christ took away, fastening it as it were, to the Cross*, taking it away by his Death on the Cross.

ψ. 15. *And divesting Principalities and Powers*, the Devils and his Infernal Spirits, *triumph'd over them &c.*

ψ. 16. 17. *Let no one Judge you as to meat and drink, i, e,* for not abstaining from meats, call'd unclean, for drinking out of a cup without a cover. See Numb. 19. or for not keeping the Jewish Festivals.

— For these were but *shadows*, Types and Figures of future things to be fulfill'd in the new Law of Christ: *and the Body is Christ's, i, e,* he was the Body, the Truth, the substance signified by these shadows, and Types.

ψ. 18. 19. *Let no one seduce you. (c)* In the G. hinder you from getting the Prize. — *affecting. Lit. Willing [f]* by their own will, *in humility, and the worship of Angels*, practising a wrong and mistaken humility in regard of the Angels, when you pay them a worship not due to them, pretending them to be the Mediators and Saviors of mankind, as if they were equal, or greater than Christ, our only Redeemer walking in things you understand not, these men being deceiv'd by their vain Philosophy, and pride of their own Imaginations. — By this means *not retaining*, but having shaken off their only true invisible head, Christ Jesus, who is the head of his Church.

'Tis granted that these false Doctors among the Colossians, had introduced an undue and superstitious worship of Angels, and gave to them, even a greater Honour than to Christ. They worship'd them as the Creators of the world, as Mediators with God, even above Jesus Christ, which S. Paul here expresseth by these words, *not retaining the Head*. These seem to have been some Disciples of Simon, and their heresies continued in some Churches of Asia even to the 4th Age, as we may find by a Canon of the Council of Laodicea. But there's nothing here, nor in that Council against a due, i, e, an inferiour Honour and ve-

neration, nothing like a divine honour, nor injurious to Christ our Chief mediator, and only Redeemer, which the Church, from the first ages, paid to Saints and Angels. We do not ask Grace, we do not offer up sacrifice, we hope not for salvation, but from God only, from Christ, God and man.

Ψ. 20. — 23. *Why do you decree (g) in this manner, touch not &c. i, e, why do you permit yourselves to be taught in this manner by those Jewish doctors: why do you touch or eat this, lest you be unclean, such superstitious observations, now at least, when there's no necessity, nor obligation for you to observe them, tend to destruction &c.*

Ψ. 23. *These things indeed, which such masters teach you, may have a shew of wisdom, in their nice superstitious ways, join'd by some of them with extraordinary abstinencies, and severities used to the Body in fasting, which they observe, without any honour or regard, even not to the satiating of the Flesh, i, e, according to the common Exposition, with such an excess, as not to allow the Body (h) what is sufficient, or necessary to support nature, that a man may be able to labour and comply with his duties; but here's nothing against discreet fasting, and self-denials, so much recommended in the H. scriptures.*

(a) Ψ. 4. *Decipiat, παραλογίζεται, fallaci ratiocinatione.*

(b) Ψ. 8. *Decipiat συλαγωγῶν, pradam furtivè abducens. See S. Chrys. λόγ. 5. p. 118. — [c] Ψ. 9. In ipso inhabitat omnis plenitudo divinitatis corporaliter, κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. See S. Chrys. Ibid.*

[d] Ψ. 14. *Chirographum decreti. χειρόγραφον τῷ Δόγματι. In the common G. Copies τοῖς δόγμασι. as Ephes. 2. 15.*

(e) Ψ. 18. *Seducat, καταβραβεύτω. See mr Leghs', Crit. Sacra.*

[f] *Ibid: volens, θέλων. Religione θεηκέα. — Walking ambulans, ἐμβατεύων, superbè se ingerens.*

[g] Ψ. 20. *Quid adhuc decernitis, δογματίζεσθε;*

[h] Ψ. 23. *Et non ad parcendum corpori, καὶ ἀφειδίᾳ σώματος, & in non parcentia corporis, vel in crudelitate erga corpus. — Non in honore ad saturitatem, ἐκ ἐν τιμῇ πρὸς πλησμονήν.*



C H A P. III.

1. **I**F then you be risen with Christ, seek those things that are above, where Christ is sitting on the right hand of God:

2. Mind the things that are above, not the things that are upon the earth.

3. For you are dead, and your life is hidden with Christ in God.

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4 When Christ who is your life , shall appear , then shall you also appear with him in glory.

5. Mortify therefore your members , which are upon the earth ; fornication , uncleanness , lust , evil concupiscence , and conuersion , which is a serving of idols :

6. For which things the wrath of God cometh upon the children of Incredulity :

7. In which you also heretofore walked when you lived , in them.

8. But now lay you also aside all ; anger , indignation , malice , blasphemy , filthy discourse , out of your mouth.

9. Lie not one to another , putting off the old man with his deeds ,

10. And putting on the new , him who is renewed unto knowledge , according to the image of him , who created him.

11. Where there is neither Gentil , nor Jew , circumcision , nor incircumcision , Barbarian , nor Scythian , bond , nor free : but Christ is all , and in all.

12. Put on therefore , as the elect of God , holy and beloved , the bowels of mercy , kindness , humility , modesty , patience :

13. Bearing one with another , and forgiving one another , if any man hath a complaint against any one : even as the Lord , hath pardoned you , so do you also.

14. But above all these things , have charity , which is the bond of perfection :

15. And let the peace of Christ exult in your hearts , in which also you are called in one body : and be thankful.

16. Let the word of Christ dwell in you abundantly , in all wisdom , teaching and admonishing one another , in psalms hymns , and spiritual canticles , singing to God in grace in your hearts.

17. Whatsoever you do in word or in deed , do all things in the name of the Lord Jesus Christ , giving thanks to God and the Father by him.

18. Women be subject to your husbands ; as it becometh , in the Lord.

19. Men love your wives , and be not bitter towards them.

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20. Children obey your parents in all things , for this is pleasing to the Lord.

21. Fathers provoke not your children to indignation , lest they be discouraged.

22. Servants obey in all things those who are your masters according to the flesh, not Eye-servers, as pleasing men, but with simplicity of heart, fearing God.

23. Whatever you do , do it from the heart , as to the Lord , and not to men :

24. Knowing that from the Lord , you shall receive the reward of inheritance. Serve the Lord Christ.

25. For he that doth an injury , shall receive for that which he hath done unjustly : and there is no regard to persons with God.

ANNOTATIONS.

Ψ. 1. *If you be risen &c.* The remaining part of this Epistle , has no great difficulties , but excellent Instructions , as that to the Ephesians.

Ψ. 5. *Your members, Fornication , uncleanness &c.* He considers mans Body as made up of sins and sinful Inclinations.

Ψ. 8. *Blasphemy , (a)* It may here signify either the sin of Blasphemy against God, or speaking ill of our neighbour by detraction, calumnies , affronts &c. see S. Chrys.

Ψ. 10. *According to the Image of him that created him.* We are created to the Image of God , in as much as our souls are spiritual and immortal , but here we are put in mind to imitate God by sanctity and Justice , as God is Holy and the fountain of Justice.

Ψ. 11. *where ,* or in which state , when we put on the new man by sanctity and Grace , God makes no distinction betwixt Jew and Gentil &c.

Ψ. 14. *Above all have Charity,* the love of God, and of your Neighbour , *which is the bond of perfection ,* the End of all virtues , which unites the hearts of all to God.

Ψ. 15. *The Peace of Christ exult , (b)* reign , conquer , bear away the Prize.

Ψ. 17. *Do all things in the name of the Lord for God's sake.* Let all be done for his honour and Glory. See 1. Cor. 10. 31.

(a) Ψ. 8. *Blasphemiam.* S. Chrys. p. 133. βλασφημίας, τὰς λυδορίας.

(b) Ψ. 15. *Exultat ,* βραβεύτω : *palman referat.*



CHAP. IV.

1. **M**asters , do to your servants , that which is just and equitable , knowing that you also have a master in heaven.

2. Continue in prayer , watching therein with thanksgiving:

3. Praying also for us , that God would open unto us a door of utterance to speak the mystery of Christ (for which I am also in chains.)

4. That I may make it manifest in the manner as I ought to speak.

5. Walk with wisdom towards those , who are without : redeeming the time.

6. Let your speech be always with grace , seasoned with salt, that you may know how you ought to answer every man.

7. As to what regards me , Tychicus our most dear brother, and faithful minister, and fellow servant in the Lord, will make all known unto you:

8. Whom I have sent to you for this same purpose , that he may know the things , that concern you , and may comfort your hearts ,

9. With Onesimus , a most dear and faithful brother , who is one of you. They will let you know all things , that are done here.

10. Aristarchus my fellow prisoner saluteth you , and Marcus the Cousin german of Barnaby, touching whom you have received commands ; if he come to you , receive him :

11. And Jesus , who is called Justus ; who are of the Circumcision : These only are my fellow labourers in the kingdom of God , who have been a comfort to me.

12. Epaphras saluteth you , who is one of you , a servant of Christ Jesus, always solicitous for you in prayers, that you may stand perfect , and be replenished in all the will of God.

13. For I bear him witness , that he hath much concern

for you, and for them who are at Laodicea, and who are at Hierapolis.

14. Luke the physician dearly beloved, saluteth you, and Demas.

15. Salute the brethren who are at Laodicea, and Nymphas, and the church, that is in his house.

16. And when this Epistle shall be read among you, cause it also to be read in the Church of the Laodiceans: and that you likewise read that of the Laodiceans.

17. And say to Archippus: Look to the ministry, which thou hast received in the Lord, that thou may fulfil it.

18. The salutation by the hand of me Paul. Be mindful of my Chains. Grace be with you. Amen.

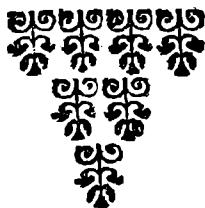
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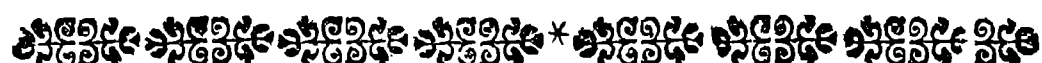
ψ. 3. *A door of utterance*, i, e., of free speech to preach the Gospel.

ψ. 6. *With Grace, seasoned with salt*, with a cheerful discretion.

ψ. 16. *That you also read that of the Laodiceans.* (a) Some expound these words of an Epistle, which S. Paul wrote to the Laodiceans which is lost, (for that now extant is no more than a collection of sentences out of S. Paul.) By the Greek text, is rather signified: Letter writ from Laodicea, and might be a letter sent from the Laodiceans to S. Paul, which he had a mind the Colossians should read.

(a) ψ. 16. *That of the Laodiceans.* *eam quæ Laodicensium est*, τὴ ἐκ λαοδικείας, See S. Chris. λόγ. ιβ. p. 152. and P. Mauduit dissert: on this place, who endeavours to prove that S. Paul writ to the Laodiceans.





THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO THE THESSALONIANS.

S AINT Paul having preach'd with success at Thessalonica, the Chief City in Macedonia, wrote to them this letter, to confirm them in the Christian Faith, and in the practice of virtue. This, in order, is the first Epistle of S. Paul. He wrote it about the year 52, as 'tis thought, from Corinth.



C H A P. I.

1. § § § § § § § **P** AUL, and Silvanus, and Timothy, to the Church of the Thessalonians, in God the Father, and the Lord Jesus Christ.

§ § § § § 2 Grace be to you, and peace. We give thanks to God always for all of you, making a remembrance of you in our prayers without intermission,

3. Being mindful of the work of your faith; and of *your* labour, and charity, and of the patience of *your* hope of our Lord Jesus Christ, before God and our Father:

4. Knowing brethren, beloved of God, your election:

5. For that our Gospel was not to you in words only, but also in power, and in the Holy Ghost, and in much fulness, as you know what manner of men we were among you for your sake.

6. And you became followers of us, and of our Lord, receiving the word in much tribulation, with the joy of the Holy Ghost:

7. So that you are become a pattern to all that believe in Macedonia, and in Achaia.

8. For from you was spread the word of the Lord, not only in Macedonia, and in Achaia, but also in every place your faith, which is in God, is spread abroad, so that it is not necessary for us to speak any thing.

9. For they publish concerning us what manner of entrance we had to you : and how you were converted to God from idols to serve the living, and the true God,

10 And to wait for his son from heaven (whom he hath raised from the dead) Jesus, who hath deliver'd us from the wrath to come.

A N N O T A T I O N S.

ψ. 5. *And in much fulness.* (a) some would have the G. word to signify in a full assurance, but in the style of the new Testament, it may as well signify a fulness, or plenitude.

ψ. 8. *From you was spread abroad the word.* (b) The G. *was founded* about — in Every place, in very many Places.

(a) ψ. 8. *In plenitudine multâ.* ἐν πληροφορίᾳ πολλῇ see Luke 1.

(b) ψ. 8. *Diffamatus est, ἐξήχηται.* In sonuit S. Chrys. says λόγ. β'. p. 166. δηλῶν ὅτι ὡς περ σάλπιγγος, *instar Tuba.*



C H A P. II.

1. **F**Or yourselves brethren, know our entrance unto you, that it was not in vain :

2. But having suffered before, and, (as you know) been treated with contumelies at Philippi, we had confidence in our God, to speak to you the Gospel of God with great earnestness.

3. For our exhortation was not from error; nor from uncleanness, nor in deceit,

4. But as we are approved of God, that the Gospel should be intrusted to us : so we speak, not as pleasing men, but God, who trieth our hearts.

5. For neither have we at any time used flattering speeches, as you know: nor sought an occasion of covetousness: God is witness :

6. Nor

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6. Nor seeking glory from men, nor from you, nor from others.

7. When we might have been burthensome to you as the Apostles of Christ : but we have made our selves little in the midst of you , as if a nurse should cherish her children.

8. So moved with an affection for you , we earnestly desired to impart to you, not only the Gospel of God, but also our own souls ; because you were become most dear to us.

9. For you remember brethren our labour, and toill: day and night working, lest we should be burthensome to any one of you , we preach'd to you the Gospel of God.

10. You are witnesses, and God also, how holily, and justly , and without blame, we were among you, who believed :

11. As you know, in what manner (as a father doth his children)

12. Intreating every one of you, and comforting you, we charged you , that you should walk worthy of God , who hath called you unto his kingdom, and glory.

13. Therefore we also give thanks to God without intermission : that when you had received the word of God from us by hearing, you received it, not as the word of men, but (as it truly is) the word of God, who worketh in you, who have believed.

14. For you brethren, have follow'd the example of the Churches of God, which are in Judea in Christ Jesus : in as much as you also have suffer'd the same things of your own country men , even as they have of the Jews:

15. Who both kill'd the Lord Jesus , and the prophets , and have persecuted us , and please not God , and are adversaries to all men ,

16. Forbidding us to speak to the Gentils, that they may be saved , *thus* to fill up their sins always ; for the wrath of God is come upon them unto the end.

17. Now we brethren being deprived of you for a short time , as to sight , not in heart , have hastened more earnestly to see your face with a great desire :

18. For we would have come to you , I Paul , both once and a second time, but Satan hath hindred us.

19. For what is our hope , or joy , or crown of Glo-

ry? are not you so in the presence of our Lord Jesus Christ at his coming?

20. For you are our glory and our joy.

AN NOT A T I O N S.

Ψ. 3. *Our Exhortation was not proceeding from error*, (a) i, e, was not by promoting Errors, or uncl. annels.

Ψ. 5. *Nor sought an occasion of Covetousness*. Not so as to make the Gospel a cloke for gain-sake.

Ψ. 7. *We have made our selves little*, (b) by our carriage, and by our humility, and kindness. In the G. made our selves Gentle, good natured &c.

Ψ. 8. *Moved with an Affection for you* Lit. *desiring you*. (c) S. Chryf. admires the tender Expressions of love in S. Paul.

Ψ. 13. *The word of God by hearing*. Lit. *the word* (d) *of the hearing of God*, which can only signify, the word of God you heard from us.

Ψ. 16. *To fill up the measure of their sins*, after which God's justice would punish them — *For the wrath of God is come upon them to the End*. It seems a foretelling of their entire destruction, which hap- pen'd not long after under Vespasian, and Adrian.

Ψ. 17. *Being deprived* (e) *of you*. Lit. *become desolate*, because of our Separation from you.

(a) De errore &c. i, e, ex errore, ἐκ πλάνης. &c. (b) Ψ. 7. Παυλί, and so ὑπιοι in divers G. copies, but in the common Copies, ἡπιοι, placidi.

(c) Desiderantes vos, ἡμετέροισι ὑμῶν. see Legh's Crit. sacra.

(d) Ψ. 13. Verbum auditus Dei. λόγον ἀκοῆς. — Ψ. 17. desolati a vobis ἀπορφανισθέντες.



C H A P. III.

1. **W**herefore forbearing no longer, we were willing to stay alone at Athens:

2. And we sent Timothy our brother, and a minister of God in the Gospel of Christ, to confirm you, and exhort you concerning your faith:

3. To the end that no one may be moved by those afflictions: for you yourselves know that we are appointed hereunto.

4. For even when we were with you, we foretold to you,

we should suffer tribulations, as it came to pass, and you know.

5. Therefore I also enduring no longer, sent to be informed of your faith: lest perhaps the tempter should have tempted you, and that our labour should become in vain.

6. But now Timothy coming from you to us, and acquainting us with your Faith and Charity, and that you keep a good remembrance of us always, being desirous to see us, as we also to see you:

7. Therefore Brethren we were comforted in you, in all our necessity, and tribulation by your faith,

8. For now we live, if you stand *firm* in the Lord.

9. For what thanks-giving can we return to God for you in all the joy, wherewith we rejoyce in the sight of God, for your sakes,

10. Earnestly praying night and day, that we may see your face, and that we may accomplish the things that are wanting to your faith?

11. Now may God himself, and our Father, and our Lord Jesus Christ, direct our way unto you.

12. And may the Lord make you to increase, and make your Charity abound one towards another, and towards all, as we also in you:

13. In order to confirm your hearts without blame in Holiness, before God, and our Father, at the coming of our Lord Jesus Christ with all his Saints. Amen.

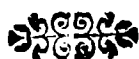
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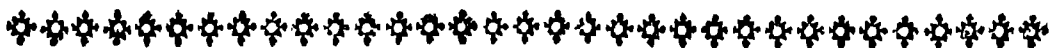
ψ. 1. and 5 th. *No longer enduring* i, e, not being able to be at rest, for not seeing you, nor hearing concerning you.

ψ. 3. *That we are appointed hereunto*, i, e, meet with trials, and troubles in this world, as our Saviour Christ foretold.

ψ. 8. *We live*, that is we live in joy and comfort, if you stand firm in the Faith of Christ, as you ought.

ψ. 10. *That we may accomplish the things that are wanting to your Faith*, i, e, give you fuller Instructions — *And may the Lord make you increase*, i, e, increase the number of Christians among you.





C H A P. I V.

1. **N**OW as to the rest brethren, we desire, and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and please God, so you may walk that you may abound more.

2. For you know what precepts I have given you by the Lord Jesus.

3. For this is the will of God, your sanctification : that you abstain from fornication,

4. That every one of you may know how to possess his own vessel in sanctification, and honour ;

5. Not in the passion of lust, as the Gentils do, who know not God :

6. And that no man go beyond, or circumvent his brother in the matter : because our Lord is a revenger of all these things, as we have told you before, and testified.

7. For God hath not call'd us to uncleanness, but unto holiness.

8. Therefore he who despiseth these things, despiseth not men, but God : who also hath given his holy spirit in us.

9. Now concerning fraternal charity, we have no need to write to you : for you yourselves have learnt of God to love one another.

10. For you do it to all the brethren in all Macedonia. But we beseech you brethren to abound *in it* more and more,

11. And that you endeavour to be quiet, and to perform your own business, and that you work with your hands, as we commanded you : that you walk decently towards them that are without, and need nothing of any man's.

12. And we would not have you to be ignorant brethren concerning them who have slept, that you may not be in sorrow even as the rest, who have no hope.

13. For if we believe that Jesus died, and rose again : so also them who have slept thro' Jesus, God will bring with him.

14. For this we say to you in the word of the Lord , that we who are alive , who are remaining unto the coming of the Lord , shall not prevent them , who have slept.

15. For the Lord himself at the command *given* , and at the voice of the Archangel , and at the trumpet of God , shall come down from heaven : and the dead , who are in Christ , shall rise first.

16. Then we , who are alive , who are left , shall be caught up together with them in the clouds to meet Christ into the air , and so shall we be always with the Lord.

17. Therefore comfort one another with these words.

ANNOTATIONS.

Ÿ. 4. *His own vessel* , i , e , his own Body. see 1. Kings 21. 5.

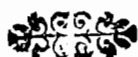
Ÿ. 6. *That no one go beyond, or circumvent his Brother in the matter.* (a) The Prot. and Mr N..... even in their Translations, add, in *any* matter, because some expound it of frauds and circumventions in any kind of business ; But this addition of *any* , shou'd be left out, seeing the best Interpreters expound it of a prohibition of Adultery , and the Injury thereby done to another , and of sins of that kind only, which is confirm'd by what follows , and what go's before. See S. Hierom in C. 4. ad Ephes. tom. 4. p. 369. S. Chrys. Sermon. 3. on this place. *Here* , (says he) *he speaks of Adultery , as before of Fornication &c.* See Theodoret , Theophylact , Estius , Menochius , a Lapide &c.

Ÿ. 11. *And need nothing of any man's.* This is the sense by the Greek nor do's the Latin here signify to *desire* , but to *want*. Ibid. *them that are without*, i , e , Infidels out of the pale of the Church.

Ÿ. 15. *At the (c) command given.* God's command will in a moment raise , and bring all to Judgment — *And these who died in Christ* , in the Grace of Christ , shall rise first , not as to time , but in Dignity.

(a) Ÿ. 6. *Ne quis supergrediatur , neque circumveniat in negotio fratrem* , ἐν τῷ πρᾶγματι. see S. Hierom. *diligenter observa , quia ad castitatem nos provocans , & volens uxoribus tantum esse contentos , dixerit , ne quis supergrediatur &c.* S. Chrys. λόγ. ε' p. 186. ἐν ταῦτα περὶ μοιχείας φασιν , ἀνωτέρω δὲ περὶ παρνείας πάσης

(b) Ÿ. 11. *Nuilius aliquid desideretis* , μὴδὲνος χρείαν ἔχητε , i , e , nullius opus habeatis. (c) Ÿ. 15. *In jussu* , ἐν κελεύσματι , *from κελύσω , in celeusmate , in voce simul clamantium.*





C H A P. V.

1. **B**Ut of times, and moments Brethren it is not needful that we write to you.

2. For you know perfectly that the day of the Lord will come, even as a thief in the night.

3. For when they shall say peace, and security: then shall a sudden destruction come upon them, as travail to a woman with child, and they shall not escape.

4. But you Brethren are not in darkness, that that day should overtake you like a thief:

5. For you are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6. Therefore let us not sleep as others, but watch, and be sober.

7. For they who sleep, sleep in the night: and they who are drunk, are drunk in the night.

8. But we, who are of the day, let us be sober, having put on the coat of mail of Faith, and of Charity, and as a helmet the Hope of salvation:

9. Because God hath not appointed us unto wrath, but to the obtaining of Salvation through our Lord Jesus Christ,

10. Who died for us: that whether we wake, or sleep, we may live together with him.

11. For which cause comfort one another: and edify one another, even as you do.

12. Now we beseech you Brethren, to know those, who labour among you, and who preside over you in the Lord, and who admonish you,

13. That you esteem them more abundantly in charity for their work: have peace with them.

14. And we beseech you Brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all.

15. Take heed that no one return evil for evil to any

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one : but always pursue that which is good towards one another , and towards all men.

16. Rejoyce always.

17. Pray without intermission.

18. In all things give thanks : for this is the will of God in Christ Jesus in you all.

19. Extinguish not the Spirit.

20. Despise not Prophecies.

21. Prove all things : hold fast that which is good.

22. Refrain yourselves from all appearance of evil.

23. And may the God of peace sanctify you in all things : that your whole Spirit , and soul, and Body may be preserved without blame at the coming of our Lord Jesus Christ.

24. He who hath call'd you, is faithful : who will also perform.

25. Brethren pray for us.

26. Salute all the brethren with a holy kiss.

27. I adjure you by the Lord that this Epistle be read to all the Holy Brethren.

28. The Grace of Our Lord Jesus Christ be with you. Amen.

ANNOTATIONS.

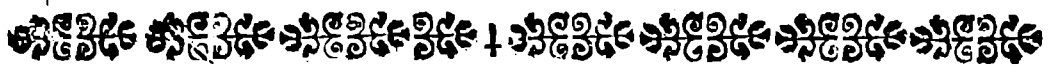
¶ 1. *Of Times, and moments We need not write, i, e, of the day of Judgment, of the End of the world, of the destruction of Jerusalem. It is enough to know the Time is uncertain, and that death cometh as a Thief in the night.*

¶ 5. *You are the Children of Light. i, e, there's little danger of thieves in the day time, when it is light : Also watch, and have arms to defend you, the coat of mail of Faith, the Helmet of Hope: you are under the Protection of Christ, who died for you, and for your Salvation. see S. Chrys. p. 293. &c.*

¶ 14. *Rebuke, or correct the unquiet, (a) by the G. it signifies the disorderly, or those that keep no order.*

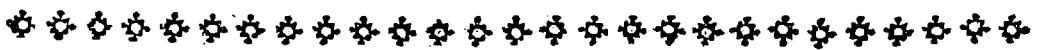
¶ 21. *Prove all things, i, e, examin Prophecies, whether they be true, and the Doctrine, which you hear from new preachers, and refrain your selves, not only from Evil, but from every thing, that hath the appearance of evil, and which may disedify, and scandalize others.*

(a) ¶ 14. *The unquiet, inquietos, ἀτάκτοι, inordinatos, sine ordine & regula viventes.*



THE SECOND EPISTLE OF S. PAUL THE APOSTLE TO THE THESSALONIANS.

THe chief design is to rectify a mistake they were in, as to the day of Judgment being at hand. He commends their Faith, exhorts them to persevere. This letter was written soon after the former, and also from Corinth, about an. 52.



C H A P. I.

1. §*****§ **P**AUL, and Silvanus, and Timothy to
§*§ the Church of the Thessalonians in God
§*§ our Father, and the Lord Jesus Christ.
§*§ 2. Grace to you, and peace from God
§*****§ our Father, and the Lord Jesus Christ.

3. We must always Brethren thank God for you, as it is fitting, because your faith increaseth more and more, and the charity of every one of you aboundeth towards each other :

4. Even so that we ourselves glory in you in the Churches of God, on the account of your patience, and faith, and all your persecutions, and tribulations, which you endure

5. For an example of the just judgment of God, that you may be accounted worthy of the Kingdom of God, for which also you suffer.

6. Seeing it is a just thing with God to repay tribulation to them, who raise tribulation against you :

7. And to you, who are under tribulation, rest with us

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when the Lord Jesus shall be reveal'd from heaven, with the Angels of his power,

8. In a flame of fire executing vengeance on them who have not known God, and who obey not the Gospel of our Lord Jesus Christ

9. Who shall suffer eternal pains in destruction from the face of the Lord, and from the Glory of his power:

10. When he shall come to be glorify'd in his Saints, and to be made marvellous in all, who have believ'd: because our testimony hath been believ'd among you concerning that day.

11. On which account we always pray for you; that our God would make you worthy of his vocation, and that he fulfil all the good pleasure of his bounty, and the work of faith in his power,

12. That the name of our Lord Jesus may be glorify'd of you, and you in him, according to the Grace of our God, and of the Lord Jesus Christ.

ANNOTATIONS.

Ÿ. 4. 5. *Which you endure for an Example of the just Judgment of God.* i, e, that the Persecutions, and troubles you suffer in this world, shew the Justice of God in punishing men for their sins, even in this life, so that by these temporal pains, you may be *found worthy* of a crown of Eternal Glory in the *Kingdom of God*.

Ÿ. 6. *Seeing (a) it is a just thing.* Lit. *If yet it be just.* S. Chrys. takes notice, that we must not expound the text, as if S. Paul made a doubt, whether it was just, or not, for God to *repay Tribulation* to such as *troubled*, afflicted, and persecuted his faithful servants, and to punish them, when *he shall be reveal'd*, i, e, at the day of Judgment, with *Flaming Fire*, or with the flames of Hell; nothing certainly is more just; as on the contrary, it is just to reward the pious, and those who are *found worthy of the glorious Kingdom of God*.

Ÿ. 10. This shall be at the last day, when Christ shall come to be glorified in his Saints, and to be made (b) *marvellous*, to be admired and prais'd in (or by) *all them, who have believ'd in that day*, i, e, the things foretold of that day, *because our Testimony (c) hath been believ'd among you concerning that day*, Lit. *in that day*, i, e, as to the punishments and rewards, that shall be given on that day.

Ÿ. 11. *On which (d) account* (Lit. *in which*) we pray &c. By the Greek, the sense and construction cannot be, *in*, or *on which day*: and therefore it must be refer'd to what was said before, that God shou'd be glorified in his Saints, and so may be translated, *on which account*

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we pray &c. that Christ may be glorified in you, being made Saints by his Grace &c.

(a) *Ψ. 6. Si tamen justum est, εἴπερ δίκαιον. see S. Chrys. λόγ. β' p. 226. εἴπερ, ἐνταῦθα ἀντὶ τῆς ἐπέας &c.*

(b) *Ψ. 10. Admirabilis fieri in omnibus, θαυμαδοῦναι ἐν πᾶσι. Ib. (c) Quia creditum est testimonium nostrum super vos in illâ die, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ — (d) In quo, εἰς ὃ, in quod, but it cannot agree with ἡμέρᾳ, day.*



CHAP. II.

1. **N**OW we beseech you Brethren, by the coming of our Lord Jesus Christ, and of our coming together unto him :

2. That you be not soon mov'd from your sense, nor be terrify'd, neither by spirit, nor by words, nor by a letter pretended to be sent from us, as if the day of the Lord was at hand.

3. Let no one by any means deceive you : for *it shall not be*, unless a falling away come first, and the man of sin be reveal'd, the Son of perdition,

4. Who opposeth, and exalteth himself above all that is call'd God, or is worshipp'd, so that he sit in the Temple of God shewing himself as if he was God.

5. Do you not remember that when I was yet with you, I told you these things?

6. And now you know what hindereth, that he may be reveal'd in his time.

7. For now the mystery of iniquity is working : only he who now holdeth, let him hold it, till taken away.

8. And then shall that wicked one be reveal'd, whom the Lord Jesus shall kill with the breath of his mouth, and shall destroy with the brightness of his coming:

9. Whose coming is according to the operation of Satan, in all power, and signs, and lying prodigies,

10. And in all deceit of iniquity to them that perish ; because they receiv'd not the love of the truth that they might be saved. Therefore God shall send them the operation of delusion to believe lies,

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11. That all may be judged, who have not believ'd the truth, but consented to iniquity.

12. But we must give God thanks always for you brethren beloved of God, that God hath chosen you the first fruits unto salvation, in the sanctification of the spirit, and the belief of the Truth;

13. Whereunto he hath call'd you by our Gospel unto the purchasing of the Glory of our Lord Jesus Christ.

14. Therefore brethren stand *firm*: and keep the traditions, which you have learnt, whether by word, or whether by our Epistle.

15. And may our Lord Jesus Christ himself, and God and our Father, who hath lov'd us, and hath given us eternal consolation, and good hope in Grace,

16. Comfort your hearts, and strengthen you in every work, and in good speech.

ANNOTATIONS.

¶ 1. *And our coming together (a) unto him.* Lit. of our Congregation unto him. i, e, that you be not mov'd by any pretended revelation, nor by any words, or letter, as spoken, or written by me.

¶ 3. For it shall not be, *unless a falling away come first*, (b) what is meant by this *falling away* (in the G.) this *Apostacy*, is uncertain, and differently expounded. S. Hierom, and others understand it of a falling off of other Kingdoms, which before were subject to the Roman Empire; as if S. Paul said to them; you need not fear that the day of Judgment is at hand, for it will not come, till other Kingdoms, by a general revolt, shall have fall'n off, so that the Roman Empire be destroy'd. The same Interpreters expound the 6th and 7th verse in like manner, as if when it is said, *now you know (c) what hindreth &c.* That is, you see the Roman Empire subsisteth yet, which must be first destroy'd. — And when it is added, *only he who now holdeth, let him hold it, till taken out of the way*, the sense (say these Authors) is, let Nero, and his successors hold that Empire, till it be destroy'd, for not till then will the day of Judgment come. A Lapidé makes this Exposition so certain, that he calls it a *Tradition of the Fathers*, which to him seems *Apostolical*.

But we must not take the Opinion of some Fathers, in the Exposition of obscure Prophecies, where they advance Conjectures (which others at the same time reject, or doubt of) to be Apostolical Traditions, and Articles of Faith, as the learned B. of Meaux, Bossuet, takes notice on this very subject, in his Preface, and Treatise on the Apocalypse against Jurieux. — S. Hierom indeed, and others thought the Roman Em-

pire was to subsist till Antichrist's coming, which by the Event, most Interpreters conclude to be a mistake, and that it cannot be said the Rom. Empire continues to this Time. See Lyrannus on this place, S. Thomas of Aquin, Salmeron, Estius, and many Others; thò A Lapidè with some few pretend the Roman Empire still subsists in the Emperors of Germany. — we also find that divers of the Ancient Fathers, thought that the Day of Judgment was just at hand in their Time. See Tertull S. Cyprian, S. Greg. the Great, &c.

And as to this place, it cannot be said the Fathers unanimously agree in their Exposition. S. Chrys (d) Theodoret, S. Aug. in one of his Expositions, by this *falling off*, and *Apostasy*, understand *Antichrist himself*; Apostatizing from the Catholick Faith: And they who expound it of Nero, did not reflect, that this Letter of S. Paul, was written under Claudius, before Nero's Reign.

According to a 3d and common Exposition by this *Revolt* or *Apostasy*, others understand a great falling off, of great numbers from the Catholick Church and Faith in those Nations, where it was profess'd before: (not but that, as S. Aug. expressly takes notice, the Church will remain always visible, and Catholick in it's Belief till the end of the world) This interpretation we find in S. Cyr. (e) of Jerusalem Catech. 15. see also S. Anselm on this place, S. Thomas, Salmeron, Estius, &c.

In fine that there's no Apostolical Tradition, as to any of the Interpretations of these words, we may be fully convinc'd from the words of S. Aug. (f) L. 20 de Civ. Dei, C. 19. T. 7. p. 597. nov: Edit: where he says, *For my part I own my self altogether ignorant, what the Apostle means by those words: but I shall mention the suspicions of others, which I have read, or heard.* — Then he sets down the Exposition concerning the Rom. Empire. He there calls it a *suspicion*, and *conjecture*, what others say is an Apostolical Tradition.

In like manner the Ancient Fathers are divided, as to the Exposition of the words of the 6th and 7th verse, when it is said, *you know what hindereth*: some understand, that Antichrist must come first. Others that the aforementioned *Apostasy*, or *falling off* from the Church, must happen before. And when S. Paul says (v. 7.) *that he who holdeth now, may hold, or let him hold*, some expound it, let him take care at the time of such Trials, to hold, and preserve the true Faith to the End.

N. B. When the Expositions are so different, as in this place, who-soever pretends to give a literal Translation, ought never to add words to the Text, which determine the sense to such a particular Exposition, and especially, in the same Print, as Mr. N.... hath done on the 7. verse, where he translates, *only let him that now holdeth the Faith, keep it until he be taken out of the way.*

V. 3. 4. *And that the man of sin (g) hath been revealed, the Son of Perdition, who will sit in the Temple of God shewing himself as if he was God.* he is call'd again V. 8. *the wicked one, whom our Lord Jesus Christ will kill with the breath of his mouth.* By all these words is described to us the Great Antichrist, about the End of the world, according to the unexceptionable Authority, and consent of the

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ancient Fathers. 'Tis as ridiculous, as malicious to pretend with divers late Reformers that the Pope and all the Popes, since the destruction of the Roman Empire, are the *Great Antichrist, the man of sin* &c. Grotius, Dr. Hammond, and divers learned Protestants have confuted, and ridicul'd this groundless Fable (of which more on the *Apocalypse*) It may suffice to observe here, that Antichrist, the *man of sin*, the *Son of perdition*, the *wicked one*, according to all the Ancients, is to be one particular man, not so many different men. 2. That he is to come a little while before the day of Judgment 3. That he will make himself adored, and pretend to be God, what Pope did so? 4thly that he'll pretend to be Christ &c.

Ψ. 7. *The mystery of Iniquity is working*, (h) or, *is now wrought* by the Precursors of Antichrist, i, e, by Infidels, and Hereticks. For as S. John says, there are many *Antichrists*, Precursors to the great Antichrist, and Enemies of Christ. 1. John c. 2.

Ψ. 10. *God shall send them the operation of delusion*(i), i, e, says S. Chrys. and S. Cyril, he will permit them to be led away with *illusions*, by *signs*, and *lying Prodigies*, which the Devil shall work by Antichrist &c.

Ψ. 12. *That he hath chosen you the first Fruits*, call'd you the first, or before many others, by his Eternal decree, to the Faith, whilst he hath left others in darkness and Infidelity.

Ψ. 14. *Traditions, whether by word*, (k) or by our *Epistle*. Therefore, says S. Chrys., the Apostles did not deliver all things that were to be believ'd, by writing,

(a) Ψ. 1. *Et nostra Congregationis in ipsum, καὶ ἡμῶν ἐπισυναγωγῆς πρὸς αὐτόν.* — (b) Ψ. 3. *Nisi venerit discessio primum, ἡ ἀποστασία.* S. Hier. Ep ad *Algasiam*. Q. 11. t. 4. p. 209. *Ἀποστασία, inquit... ut omnes Gentes, quæ Rom. Imperio subjacent, recedant ab eis.*

(c) Ψ. 6. S. Chrys. λόγ. δ. p. 235. says, that by these words, you know what hindreth, is probably understood the Roman Empire, &c. and Tertull. l. de Resur. Carnis c. 24. p. 340. on those words, till taken out of the way, donec de medio fiat, *Quis nisi Romanorum status?*

(d) S. Chrys. λόγ. γ'. p. 232. τί ἐστὶν ἡ ἀποστασία; αὐτὸν καλεῖ τὸ Ἀντίχριστον. See Theodoret on this Place. — (e) S. Cyr. of Hierusalem C. 15. p. says, this *Apostasy* is from the true Faith and good works. αὕτη ἐστὶν ἡ ἀποστασία. S. Anselm, and others mention both *Expositions*, i, e, from the Roman Empire or from the Faith. — (f) S. Aug. Ego prorsus quid dixerit, me fateor ignorare . . . suspiciones tamen hominum, quas vel audire, vel legere potui, non tacebo, &c. Quidam putant hoc de Imperio dictum esse Romano, &c. — (g) Ψ. 3. ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας. ὁ ἀντικείμενος, &c. ille homo peccati, ille filius perditionis, the G. Articles sufficiently denote a particular man.

(h) Ψ. 7. *Mysterium jam operatur Iniquitatis τὸ μυστήριον ἡδὴ ἐνεργεῖται.*

(i) Ψ . 10. *Mittet illis Deus operationem erroris*, $\pi\acute{\epsilon}\mu\psi\epsilon\iota$, $\epsilon\lambda\epsilon$.
S. Cyr. Hier. Cat. 5. $\sigma\upsilon\nu\chi\alpha\rho\acute{\epsilon}\iota\ \gamma\acute{\iota}\nu\epsilon\theta\alpha\iota$. See also *S. Chrysf.* $\lambda\omicron\gamma$. δ . p . 236
 — (k) Ψ . 14. *S. Chrysf.* 237. $\epsilon\nu\tau\epsilon\upsilon\theta\epsilon\nu\ \delta\epsilon\acute{\iota}\lambda\omicron\nu$, $\epsilon\lambda\epsilon$.



C H A P. III.

1. **A**S to the rest Brethren pray for us, that the word of God may have free course, and and may be glorify'd, even as among you:

2. And that we may be deliver'd from vexatious, and wicked men: for all persons have not faith.

3. But God is faithful, who will strengthen you, and preserve you from evil.

4. And we trust in the Lord, concerning you, that you both do, and will do the things we command.

5. And the Lord direct your hearts in the charity of God, and in the patience of Christ.

6. Now we denounce to you brethren in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition, which they receiv'd from us.

7. For you yourselves know how you ought to imitate us: for we were not disorderly among you:

8. Nor did we eat any man's bread for nothing, but in labour, and toil, working day and night, lest we should be burthen some to any of you.

9. Not as tho' we had not authority, but to make ourselves a pattern to you to imitate us.

10. For even when we were with you, we denounc'd this to you: that if any man will not work, neither let him eat.

11. For we have heard that some walk disorderly among you, not working at all, but meddling with curiosity.

12. Now to such as these, we denounce, and beseech in the Lord Jesus Christ, that working with silence, they eat their own bread.

13. And you brethren desist not from well doing.

14. And if any one obey not our word by *this* Epistle,

take notice of such a one, and keep not company with him, that he may be ashamed :

15. Yet look not upon him as an enemy, but admonish him as a Brother.

16. And the Lord himself of peace grant you everlasting peace every where. The Lord be with you all.

17. The Salutation of me Paul with my own hand : which is the token in every Epistle. Thus I write.

18. The Grace of our Lord Jesus Christ be with you all. Amen.

AN NOT A T I O N S.

ψ. 2. *From vexatious* or importune men. In the G. is signify'd men who act unreasonably, absurdly, &c.

ψ. 3. *From Evil*, It may either signify evil things, or the evil one, the devil.

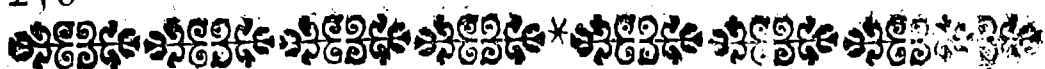
ψ. 6. *We denounce*, or declare, or by the Greek, we command. — In the name of the Lord : this may signify a separation by Excommunication.

ψ. 7. and 10. *Troublesome*, or *unquiet*, by the Greek, he understands those who being idle, and not keeping themselves employ'd, lead a disorderly Life. *Not working*, but prying with curiosity, into other men's actions. He that is idle, saith S. Chryf., will be given to curiosity.

ψ. 12. *To eat their own bread*, which they work for, and deserve, not that of others.

ψ. 15. *Look not upon him as an enemy*. A necessary Instruction for those, whom Providence has placed over others, to admonish and correct them, but with charity, and peace; so that we neither be, nor give them occasion to think we are their Enemies.



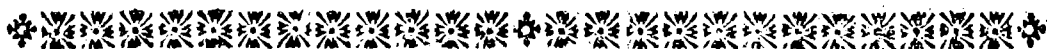


THE FIRST EPISTLE OF S. PAUL THE APOSTLE TO TIMOTHY.

Saint Paul passing through Lycaonia about the year 51, some of the Brethren at Derbe, or Lystra, recommended to him a Disciple, by name Timothy, who from his infancy had study'd the Holy Scriptures. S. Paul took him, making him his Companion and fellow-labourer in the Gospel: and not to offend the Jews, who could not be ignorant that Timothy's Father was a Gentil, he caus'd him to be circumcis'd. Afterwards he ordain'd him Bishop of Ephesus.

The main design of this Epistle, was to instruct Timothy in the duties of a Bishop, and also all Bishops and Ministers of Christ, and of his Church, as appears by these words. c. 3. 14. *These things I write to thee. . . that thou may'st know how to behave thyself in the house of God, which is the Church of the living God.*

This Epistle seems to have been written an. 64. or 65.



CHAP. I.

1. §***§ A U L an Apostle of Jesus Christ by the
§* P *§ command of God Our Saviour, and of Je-
§* § sus Christ our hope:
§* § 2. To Timothy *his* beloved Son in the
§***§ faith. Grace, mercy, and peace from God
the Father, and from Christ Jesus our Lord.
3. As I desir'd thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach other Doctrine,
4. And that they should not attend to fables, and end-
less

less Genealogies : which furnish disputes rather than the edification of God , which is in Faith.

5. Now the end of the precept is charity from a pure heart , and a good conscience , and from an unfeign'd faith.

6. From which some having gone astray, are turn'd to vain talk,

7. Desirous to be teachers of the Law , neither understanding what they say , nor what they advance.

8. And we know that the law is good, if any man use it lawfully:

9. Knowing this that the Law is not made for a just man , but for the unjust and disobedient , for the ungodly, and for sinners , for the impious, and the defiled , for murderers of Fathers and Mothers , for manslayers ,

10. For Fornicators , and Sodomites, for men-stealers, for liars , and perjur'd persons , and what other thing soever is contrary to sound Doctrine ,

11. Which is according to the Gospel of the Glory of the blessed God , which hath been intrusted to me.

12. I give thanks to him , who strengthen'd me to Christ Jesus our Lord , that he esteem'd me faithful , putting me in the ministry :

13. Who before was a blasphemer , and a persecutor , and a railer ; but I obtain'd God's mercy , because I acted ignorantly in unbelief.

14. And the Grace of our Lord hath abounded exceedingly with faith, and love , which is in Christ Jesus.

15. *This is* a faithful saying , and worthy of all acceptation : that Christ Jesus came into this world to save sinners , of whom I am the chief :

16. But for this cause have I obtain'd mercy: that in me first of all Christ Jesus might shew all patience, for the instruction of those, who shall believe in him , unto life everlasting.

17. Now to the King of Ages , immortal , invisible , the only God be honour, and Glory for ever and ever. Amen.

18. This precept I commend to thee my Son Timothy, according to the foregoing Prophecies on thee, that in them thou may'st war a good warfare ,

19. Having faith , and a good conscience , which some rejecting , have shipwrack'd as to the Faith :

20. Of which number is Hymeneus , and Alexander :

whom I have deliver'd over to Satan, that they may learn not to blaspheme.

A N N O T A T I O N S.

Ψ. 1. *Of God our Saviour.* God the Father is here call'd our Saviour, as also to Titus. 3. 4. being author of our Salvation, as are all the three divine persons.

Ψ. 2. *To Timothy his beloved Son* (a) In the greek, his *true Son in the faith*, not that S. Paul first converted him, but that by his instructions he was settl'd in the principles of faith and of Christian Religion.

Ψ. 3. *Not to teach other doctrine* (b) Lit. *not to teach otherwise*, i, e, than what I taught them. — *not to attend to Fables and endless Genealogies* (c) and disputes about pedigrees from Abraham, and David, which furnish vain talk rather than the edification of God or Godly Edification. In Some G. MSS, is read *dispensation*, (d] or *Economy*, and so the sense may be, which contribute nothing to the explaining the dispensation of Grace in the mystery of Christ's Incarnation — The construction of these two verses is imperfect, when it is said, *as I desir'd thee*, nothing being express'd corresponding to the word *as*: some understand it, *as I desir'd before*, *so now* in this Epistle I desire it of thee again. The same difficulty occurs in the greek, as in the latin text.

Ψ. 5. *The end of the precept.* By the precept many understand, as it were by way of a parenthesis, all that is here contain'd from the 3d to the 18th verse, where *precept* is again repeated. We may understand by *the precept* the Law of Moyses in general, comprehending both the ceremonial part, and the moral precepts, which are also of the law of nature. The ceremonial part was design'd to bring us to Christ by Types and Figures, and the moral precepts, which were also of the Law of nature, or natural reason, were to bring men to observe them by punishments, and so were deliver'd against wicked criminals, *ungodly*, who worshipp'd (e) not God, against *the unjust* (f) in the G. *lawless men* &c. *Sodomites* Lit. *lyers with men*, as the men of Sodom had done.

Ψ. 13. *Because I acted ignorantly in unbelief, or in Incredulity*, not that we can think it an invincible, and altogether an inculpable ignorance, such as would have made S. Paul blameless in the sight of God. It was through his pure mercy, that he call'd S. Paul, when his great sins, and false zeal made him a greater object of the divine mercy: and God in him was pleas'd to make known to all men, his wonderful *patience*, that no sinners might despair. The Grace of God was *superabounding*, or *exceedingly abundant* in him.

Ψ. 15. *Christ Jesus the true Son of God, came into this world, to save sinners, of whom, says S. Paul, I am the first, the chief, the greatest.*

Ψ. 18. *This precept I commend to thee.* Some understand it a *precept* of what follows, that he should wage a *good warfare* against the enemies of God, and of his Salvation. Others refer it to the precept mention'd before, Ψ. 3, to wit, that Timothy should charge all

the new converts , not to give ear to new Teachers. — According to the foregoing prophecies on thee. He seems to mean some particular predictions, made by some, who had the Gift of prophecies, and who foretold that he shou'd be a great minister of God.

Ÿ. 20. *Whom I have deliver'd to Satan* , to wit , by Excommunication, *that they may learn* &c. divers Interpreters think that God at that time us'd to punish persons excommunicated with visible judgments , permitting them to be tormented by the devil.

(a) Ÿ. 2. *Dilecto* , γνωστόν τέκνον. Some MSS. ἀγαπήνῳ.

(b) Ÿ. 3. *Ne aliter docerent* , μή ἕτερο διδασκαλεῖν , aliud docere.

(c) Ÿ. 4. *Interminatis* , ἀπεράντοις , infinitis , sine fine.

(d) *ibid.* *Ædificationem Dei* , οἰκοδομίαν θεῷ , which I think might as well be translated, Godly edification. Some few MSS. οἰκονομίαν.

(e) Ÿ. 9. *Impiis* , ἀσέβεισι , *inde votis*, non colentibus Deum. (f) *injustis* , ἀνόμοις , sine lege.



C H A P. II.

1. **I** desire therefore first of all that supplications , prayers , intercessions , thanks-givings be made for all men :

2. For Kings , and all men , who are in high stations , that we may lead a quiet, and peaceable life in all piety, and chastity.

3. For this is good, and acceptable in the sight of God our Saviour ,

4. Whose will is that all men be sav'd, and that they come to the acknowledgment of the Truth.

5. For there is one God , one mediator of God and men, the man Christ Jesus :

6. Who gave himself a redemption for all , a testimony given in due time:

7. Whereunto I am appointed a preacher, and an Apostle (I speak the truth , I lie not) the Doctor of the Gentils in the faith , and in truth.

8. I will therefore that men pray in every place , lifting up pure hands without anger , or disputings.

9. In like manner also women in comely apparel, adorning themselves with modesty , and sobriety, and not with plighted hair , or gold , or pearls , or costly array :

10. But, as it becometh women, professing piety by good works.

11. Let the woman learn in silence with all subjection.

12. But I permit not a woman to teach, nor to exercise authority over the man; but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not seduced, but the woman being seduced, was in the transgression:

15. Yet she shall be saved by bearing children, if she continue in faith, and love, and holiness with sobriety.

A N N O T A T I O N S.

¶ 1. *Intercessions*, as in the Prot. translation. And if men's *intercessions* to God in favour of others, are no injury to Christ, as our Mediator: how can it be any injury to Christ for the Angels or Saints in heaven to pray or intercede to God for us.

¶ 2. *For Kings*, who were then heathens, this being in Nero's time.

¶ 4. *Whose will is, or, who hath a will that all men be saved.* They contradict this, and other places of the Scripture, as well as the Tradition and Doctrine of the Catholick church, who teach that God *willeth only* the salvation of the *Predestinated*, of the *Elect*, and as they say, *of the first begotten only*: and that he died *only* for them, and not for all mankind. But if it is the will of God, that all, and every one be saved, and no one resists, or can frustrate the will of the Almighty, whence comes it, that every one is not saved? to understand, and reconcile divers places in the holy Scriptures, we must needs distinguish in God, *a will* that is *absolute* and *effectual*, accompanied with special Graces and assistances, and with the gift of final perseverance, by which thro' his pure mercy he decreed to save the *Elect*, without any prejudice to their free will and liberty; and *a will*, which by the order of providence, is *conditional*, and this not a metaphorical, and *improper will* only, but a true and *proper will*, by which he hath prepar'd, and offer'd graces and means to all men, whereby they may work their Salvation; and if they are not saved, it is by their own fault, by their not corresponding with the graces offer'd, it is because they *resist the holy Ghost*, Acts. 7. 51. If in this we meet with difficulties, which we cannot comprehend, the words of S. Paul Rom. 9. 20. *ô man, who art thou, who repliest against God?* may be sufficient to make us work our Salvation with fear and trembling.

¶ 5. 6. *One mediator of God and men, the man Christ Jesus: who gave himself a redemption for all.* Take all these words together, and we may easily understand in what sense the Apostle calls our Saviour Christ, the *one* or *only Mediator*, that is, he is the only mediator, who at the same time is our Redeemer; the only mediator, who could mediate betwixt God, the person offended by sin, and men the offenders;

the only mediator who reconciled God to mankind by his Incarnation and death, by the infinite price of his blood, by his own merits, independently on the merits of any other. All Catholicks allow that the dignity and office of Mediator in this sense, belongs only to our Redeemer Jesus Christ, or to the Son of God made man to save us. The sense then of this place is, that as there is but *one God*, who created all, so there is but *one mediator*, who redeem'd all.

But yet the name of Mediator is not so appropriated to Christ, but that in an inferior, and different sense, the Angels and Saints in heaven, and even men on earth, who pray to God for the Salvation of others, may be call'd *Mediators*, *Intercessors*, or *Advocates*, and we may apply ourselves to them to pray, intercede, and mediate for us, without any injury to Christ, since we acknowledge, that all their intercession, and mediation, is always grounded on the merits of Christ our redeemer. The same word for *Mediator*, in the greek, as well as in the Latin, is given to Moyses, God's servant, Gal. 3. 19. See also Deut. 5. 5. The words of our Saviour himself Matt. 23. taken according to the letter, contain an express prohibition of being call'd *Masters*, or *Fathers*, and this reason is given, because all men have *one Father* in heaven, and because Christians have *one master Christ*: Yet no one can justly pretend from thence, that in a different sense, a man may not be call'd Father, or master, without any injury to God, or to Christ.

Ψ. 6. *A redemption for all*, not only for the predestinated, not only for the just, not only for the faithful, but for all Gentils and Infidels: and therefore he says again, c. 4. Ψ. 10. that Christ is *the Saviour of all men*, and especially of the faithful. See S. Aug. (a) and S. Chrysostom. (b)

Ψ. 7. *In which*, i, e, to preach which, *I have been made the Apostle*, and *Doctor of the Gentils*. In the G. unto which, &c.

Ψ. 11. 12. *In*, or *with silence*. See 1. Cor. 14. 34. See S. Chryf. [c]

Ψ. 13. *Adam was first form'd... and was not seduc'd*, i, e, was not, at least seduc'd first, as the woman.

Ψ. 15. *She shall be sav'd by bearing children*, &c. and performing other duties of a wife, with a due subjection to her husband, taking care to serve God, and bring up her Children in the faith of Christ, in piety, &c.

(a) Ψ. 6. See S. Aug. l. de Spi. & Lit. tom. 10. c. 33. p. 118. vult Deus omnes homines salvos fieri... non sic tamen, ut eis adimatur Liberum Arbitrium, quo vel bene, vel male utentes, justissime judicentur. Quod cum fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt.

(b) Ibid. S. Chryf. όμ. ζ. p. 277. η ο μὲν χειρὸς η εὐπρέθων ὑπὲρ ἁλλήλων... πῶς ἔν, φητιν ἐκ ἐπίστευσαν, ὅτι ἐκ ἡθέλησαν. τὸ δὲ αὐτῆς μέρος ἐργάσειο.

(c) Ψ. 11. In silentio. S. Chryf. λόγ. θ. ἐδάδαζεν ἅπασι ἡ γυνὴ, καὶ αὐτὴ κατέσχευε.



C H A P. III.

1. **I***T* is a faithful saying : If a man desires the office of a Bishop , he desireth a good work.

2. A Bishop then must be blameless , the husband of one wife , sober , prudent , of good carriage , chaste , given to hospitality , fit to teach ,

3. Not given to wine , not striking *any* , but modest , not litigious , not covetous , but

4. One that rules well his own house ; having his children subject with all chastity.

5. For if a man knoweth not how to rule his own house , how shall he take care of the Church of God ?

6. Not a Neophyte : lest being puff'd up with pride , he fall into the condemnation of the devil.

7. And he must also have a good testimony from those who are without , lest he fall into reproach and into the snare of the devil.

8. Deacons in like manner chaste , not double-tongued , not given to much wine , not greedy of filthy lucre :

9. Having the mystery of faith in a pure conscience.

10. And for these , let them first be proved : and so let them minister , having no crime.

11. In like manner , the women chaste , not given to detraction , sober , faithful in all things.

12. Let the deacons be the husbands of one wife : who govern their children and their families well.

13. For they that have ministred well , will purchase to themselves a good degree , and confidence in the faith , which is in Christ Jesus.

14. These things I write to thee , hoping to come to thee shortly.

15. But in case I tarry long , that thou may'st know how to behave thyself in the house of God , which is the Church of the living God , the pillar and ground of truth.

16. And undoubtedly great is the Mystery of piety ,

which hath been manifested in the flesh, justified by the Spirit, appeared to Angels, been preached to the Gentils, hath been believed in the world, and received up into glory.

A N N O T A T I O N S.

Ÿ. 1. *He desireth a good work.* No doubt but the work, or office, and charge of a Bishop, is good: but the motive of desiring to be a Bishop, not always good. However in those days the *desire* could scarce be grounded on temporal advantages.

Ÿ. 2. *A Bishop* (the same name then comprehended Priest) *must be blameless*, as to life and conversation, adorn'd, says S. Chryf., with all virtues. See also S. Hierom in his letter to Oceanus. — *The* (a) *husband of one wife.* It do's not signify, that to be a Bishop or Priest, he must be a married man: nor that he must be a man, who has but one wife at a time, but that he must be a man, who has never been married but once, or to one wife: because to be married more than once, was look'd upon as a mark of too great an inclination to sensual pleasures. 'Tis true at that time, a man might be chosen to be a Bishop or priest, whose wife was living, but from that time, he was to live with her, as with a sister. This S. Hierom testify's as to the discipline of the Latin Church. — *Sober* (b) *The G.* rather signifies *Watchful.* — *Chaste,* (c) There's nothing for this in the G. text at present, unless in some few M S S. perhaps the ancient Latin Interpreter added it, as being signify'd, and comprehended in the other words. — *fit to teach,* à Doctor or teacher, as the G. signifies.

Ÿ. 3. *Not given to wine* (or a lover of wine.) This, says S. Chryf. is less than to be a drunkard, for such are excluded from the Kingdom of heaven, whoever they be. 1. Cor. 6. 10. — *Not striking any one*, Lit. *not a striker*, S. Chryf. understands not striving, fighting, or quarrelling even with his tongue. — *Not Covetous*, (d) of money, as appears by the greek text.

Ÿ. 4. *With all Chastity.* The Greek implies grave, sober, temperate, but as this answers to what is said, Tit. 1. 6. it seems to be properly understood of Chastity.

Ÿ. 6. *Not a Neophyte.* Not one newly as it were *planted*, or newly instructed in the faith. — That *he fall not into the judgment and condemnation of the Devil*, by returning to his evil habits, he has so lately quitted.

Ÿ. 8. *Deacons Chaste,* By the Greek, grave, sober &c. But why do's he pass from *Bishops* to *Deacons*, not naming Priests? S. Chry. answers, that Priests were comprehended under the name of Bishops, their functions being much the same (except as to the Ordination of the ministers of God.)

Ÿ. 11. *Women Chaste.* By the Greek again sober, grave &c. By these women, are commonly understood, such as had made a vow of not marrying

and who assisted at the Baptism of women. — *Not given to detraction*, or calumnies, as in the Greek. A necessary admonition.

Ψ. 15. *The pillar and ground of Truth*, By the promises of Christ to direct his Church by the infallible spirit of Truth. see John 16. 7. Matt. 28. 20. &c.

Ψ. 16. *A great mystery of piety*. Meaning the mystery of the Incarnation of the son of God. And so in most G. copies, and in S. Chrys. we read, *God appear'd in the flesh*. (f) — *Receiv'd up into Glory*, by Christ's glorious Ascension into heaven.

(a) Ψ. 2. *Unius uxoris virum*, i, e, *non bigamum*. See S. Chrys. p. 285. (b) *Ibid*, *Sobrium*, ηφάλιον. *Vigilantem*. — (c) *Pudicum*, some G. MSS. σεμνόν. — (d) Ψ. 3. *cupidum*, ἀφιλάργυρον. — (e) Ψ. 11. *Non detrahentes*, μὴ διαβόλους. — (f) Ψ. 16. *Quod manifestatum est*, θεὸς ἐφανερώθη ἐν σάρκι. See S. Chrys.



CHAP. I V.

1. **N**OW the spirit saith plainly, that in the latter times some shall depart from the faith, giving ear to spirits of error, and to the doctrines of devils,

2. Speaking lies in hypocrisy, and having their conscience seared,

3. Forbidding to marry, *commanding* to abstain from meats, which God created to be received with thanks-giving by them who believe, and who have known the truth.

4. For every creature of God is good, and nothing is to be rejected, which is taken with thanks-giving:

5. For it is sanctified by the word of God, and prayer.

6. In proposing these things to the brethren, thou shalt be a good minister of Christ Jesus, nourished by the words of faith, and of the good doctrine, thou hast attained to.

7. But avoid impertinent old wives' fables: and exercise thy self to piety.

8. For bodily exercise profiteth little: but piety is profitable for all things, having a promise of the life that now is, and of that to come.

9. *This is* a faithful saying, and worthy of all acceptation.

10. For hereunto we labour, and are reviled, because we hope in the living God, who is the Saviour of all men especially of the faithful.

11. Command and teach these things.

12. Let no man despise thy youth : but be thou an example of the faithful , in word , in conversation, in charity , in faith , in chastity.

13. Till I come , apply thy self to reading, to exhortation and Doctrine.

14. Neglect not the grace , which is in thee , which was given thee by prophecy , with the imposition of the hands of the Presbytery.

15. Meditate on these things, be employed in these things : that thy proficiency may appear to all men.

16. Attend to thy self , and to the Doctrine. Be earnest in them : for in so doing , thou shalt both save thy self, and them that hear thee.

ANNOTATIONS.

ψ. 1. *In the latter days* Lit. *last days* , i , e , hereafter , or in days to come. — *To the Spirits of error , and the doctrines of devils.* Or to seducing spirits , and doctrines of devils , as in the Prot. translation. The sense must be , that men shall teach false doctrine by the suggestion of the devil.

ψ. 2 *Their conscience fear'd* , harden'd , a metaphor from the custom of burning Malefactors with a hot iron.

ψ. 3. *Forbidding to marry.* Here , says S. Chryl. (a) are foretold and denoted the Hereticks call'd *Encratites* , the *Marcionites* , *Manicheans* , &c. who condemn'd all Marriages as evil , as may be seen in S. Ireneus, Epiphanius , S. Aug. Theodoret , &c. These Hereticks held a God, who was the Author of good things , and another God , whô was the author or cause of all evils , among which they reckon'd marriages , flesh-meats , wine &c. The Doctrine of Catholicks is quite different , when they condemn the marriages of Priests , and of such as have made a vow to God to lead always a single life: or when the Church forbids persons to eat flesh in Lent , or on fasting days , unless their health require it. We hold that marriage in it self , is not only *honourable* , but a Sacrament of divine Institution. We believe , and profess that the same only true God , is the author of all creatures , which are good of themselves, that all eatables are to be eaten with thanksgiving , and none of them to be rejected , as coming from the author of evil. When we condemn Priests , for marrying , it is for breaking their vows, and promises made to God of living unmarried , and of leading a more perfect life , we condemn them with the Scripture , which teaches us , that vows made are to be kept: with S. Paul , who in the next Chap. ψ. 12. teacheth us , that they who break such vows , incur their damnation. When the Church , which we are commanded to obey , enjoyns an abstinence from flesh , or puts a restraint , as to the times of eating on

days of humiliation, and fasting, is it by way of self-denial, and mortification, so that it is not the meats, but the transgression of the precept, that on such occasions, defiles the consciences of the transgressors. You'll object, says S. Chrys. *that we hinder persons from marrying, God forbid.* &c. S. Aug. l. 30. cont. Faustum C. 6, *You see*, says he, *the great difference in abstaining from meats for mortification-sake, and as if God was not the author of them.* We may observe, that God in the law of Moyses, prohibited swine's flesh, and many other eatables. And that even the Apostles in the Council of Jerusalem, forbade the Christians, at least about Antioch, to eat at that time *blood and things strangled*; not that they were bad of them selves, as the Manicheans pretended.

Ÿ. 5. *It is Sanctify'd by the word of God, and prayer*, that is praying, that they may not, by the abuse we make of them, be an occasion to us of sinning and offending God.

Ÿ. 7. *Old wives' fables.* [b.] Some understand the groundless traditions of the Jews. Others the ridiculous fictions of Simon-Magus, and his followers. In the greek they are call'd, *prophane fables.*

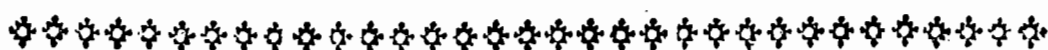
Ÿ. 10. *Of all men*, and especially of the faithful, who have receiv'd the grace of Faith.

Ÿ. 12. *Let no one despise thy youth*, i. e. let thy behaviour be such, that no one can have occasion to despise thee. He seems then about the age of 40.

Ÿ. 13. *Attend to reading &c.* He recommends to him the reading of the H. Scriptures, which, says S. Amb., is *the book of Priests*, l. 3. de fid. c. 7.

Ÿ. 14. *Neglect not the grace.* The greek seems to imply the Gifts of the H. Ghost, given by the Sacraments (c) *by Prophecy*, which may signify, when the Gift of preaching, or of expounding Prophets, was bestow'd upon thee — *with the imposition of the hands of the* (d) *presbytery.* Some expound it, when thou did'st receive the order of Priesthood, or was made Bishop: the sense rather seems to be, when the hands of Priests of the first order, i. e. of Bishops, were laid upon thee, according to S. Chrysostom.

(a) Ÿ. 3. 5. Chrys. ὁμῶς ἔκ κολλούμεν, μὴ γένοιτο. S. Hierom L. 1. cont. Jovinian. tom. 4. pag. 156. *si nupserit Virgo, non peccavit. . . . non illa Virgo, qua se semel Dei cultui dedicavit: harum enim si qua nupserit, habebit damnationem*, see S. Aug l. 30. cont. Faust. c. 6. both as to marriage, and meats. (b) βεβήλας (c) Ÿ. 14. *Gratiam, χαρίσματος.* — (d) Ibid. *Presbyterii*, τῶν πρεσβυτέρων. See Luke 22, 26. And Acts 22. 3, where πρεσβυτέριον is taken for a number of Jewish Priests.



C H A P. V.

i. **R**Ebuke not an ancient man, but intreat him as a Father: the young men, as thy brethren:

2. The old women, as mothers, the younger, as sisters in all Chastity :

3. Honour widows, who are widows indeed.

4. But if any widow have Children, or Grand-Children, let her learn first to govern her own family, and to requite her parents : for this is acceptable in the sight of God.

5. Now she that is a widow indeed, and desolate, let her hope in God, and continue in supplications, and prayers night and day.

6 For she that is amidst delights, while she is yet living, is dead.

7. And these things give in charge, that they may be blameless.

8. Now if any man take not care of his own, and especially of those of his own house, he hath denied the faith, and is worse than an infidel.

9. Let a widow be chosen of no less than threescore years, who hath been the wife of one husband.

10. Having a testimony of her good works, if she hath educated *her* Children, if she hath exercised hospitality, if she hath washed the Saint's feet, if she hath relieved such as were in tribulations, if she hath follow'd every good work.

11. But the younger widows shun : for when they have grown wanton in Christ, they will marry ;

12. Incurring damnation, because they have made void their first faith.

13. Moreover being also idle they learn to go about from house to house : and they are not only idle, but tatlers, carried away with curiosity, speaking things which they ought not.

14. I would therefore have the younger to marry, to bear children, to be mistresses of families, and to give no occasion to the adversary to speak evil.

15. For some are already turned aside after Satan.

16. If any one of the faithful have widows, let him relieve them and let not the church be burdened, that there may be sufficient for them, who are widows indeed.

17. The priests that rule well, let them be accounted worthy of double honour : especially they who labour in the word and doctrine.

18. For the Scripture saith: thou shalt not muzzle the ox that treadeth out the corn: and the labourer is worthy of his hire.

19. Against a Priest receive not an accusation, unless it be by two or three witnesses :

20. Them that sin rebuke before all; that the rest also may fear.

21. I charge thee before God, and Christ Jesus, and the Elect Angels, that thou observe these things without partiality, not declining to either side.

22. Impose not hands lightly upon any one : neither be partaker of other men's sins. Keep thy self chaste.

23. Drink not yet water : but use a little wine for thy stomach's sake and thy frequent infirmities.

24. Some men's sins are manifest, going before to judgment : and some men they follow after.

25. In like manner good deeds also are manifest *before hand*; and such, as are otherwise, cannot be hid.

A N N O T A T I O N S.

Ψ. 1. *An ancient man* (a) Here the word Presbyter, is not taken as in other places, for a Bishop, or Priest, but for an *elderly man*, who is otherwise to be dealt with than *young men*.

Ψ. 3. *Honour widows*, to *honour*, here is to relieve, and maintain.

Ψ. 4. *Let her* (b) *learn first &c.* He gives this as a mark to know, if widows deserve to be maintain'd out of the common Stock; if they have been careful of their own family, and to assist their Parents, if yet alive. In most G. copies, and in the Syriac, is read, *let them learn*, i. e., *let the Children, and Grand-Children learn* to govern their family, and to assist their Parents, when they are widows, that, as 'tis said, Ψ. 16. the Church may not be burthen'd with maintaining them.

Ψ. 5. *She that is a widow indeed, and desolate*, destitute of help, as the G. word implieth, may be maintain'd; and then let her be constant in *prayers*, and devotions, *night and day*.

Ψ. 6. *For she that is amidst delights*, i. e., that seeks to live in ease and plenty, *whilst she is yet living*, as to the Body, *is dead* (c) by the Spiritual death of her soul in sin. See S. Chrys. with no less Eloquence, than Piety, expounding this riddle, as he terms it, to wit, what it is to be at the same time alive, and dead. When the soul enlivens the Body, and yet the soul is dead, i. e., depriv'd of Grace, which is the Life of the Soul. So 'tis said Apoc. 3. *Thou hast a name of one that is living, and at the same time art dead.*

¶ 8. *He hath denied his faith*, not in words, but in his Actions. *Is worse than an Infidel*, nay even than Brutes, that take care of their young ones.

¶ 9. *Not under the age of 60.* Some think he speaks only of such a widow, as was placed over all the rest. But the common Exposition is of all such widows, as were maintain'd in that manner, who made a vow of Chastity, who assisted the ministers of the Church in looking to the poor, and in the administering Baptism to women — *who hath been the wife of one Husband*, i, e, hath never been married but once.

¶ 11. As for the *Younger Widows*, (d) admit them not into that number: *for when they have grown wanton in Christ*. which may signify in the Church of Christ, or as others translate, *against Christ*, when they have been nourish'd in Plenty, indulging their appetite in eating, and drinking, in Company, and Conversation, in private familiarities, and even sometimes in sacrilegious Fornications against Christ, and their vows, they are for marrying again. See S. Hierom.

¶ 12. *Having*, or incurring, and making themselves liable to *damnation*, by a breach of their *first Faith*, their *vow*, or Promise.

¶ 13. *Idle, talkers.* He shews by what steps they fall. Neglecting their prayers, they give themselves to idleness; they go about visiting from *house to house*; they are carried away *with curiosity* to hear what passes, and speak *what they ought not* of their neighbour's Faults.

¶ 14. *I would have the younger* (c) (widows) *to marry*. They who understand this of a command, or exhortation to all widows to marry, make S. Paul contradict himself, and the advice he gave to widows 1. Cor. 7., where he says, ¶ 40. *She* (the widow) *will be more happy, if she so remain according to my Counsel*, and when it is there said, *I would have all to be as myself*. See the notes on those places. He can therefore only mean such young widows, of whom he is speaking, that are like to do worse. Thus it is expounded by S. Hierom to Sabina. (f) *Let her rather take a Husband, than the devil*, and in another Epistle to Ageruchia. *It is better to take a second Husband, than many adulterers*. S. Chryl. (g) on this verse, *I will, or would have such to marry, because they themselves will do it*. See also S. Aug. (h) *de Bono viduitatis*. c. 8.

¶ 15. *For some have already turn'd aside after Satan*, by breaking the vows they had made. Yet it do's not follow, says S. Aug. in the same place, that they who abstain not from such sins, may marry after their vows. *They might indeed marry, before they vow'd*, but this being done, *unless they keep them, they justly incur damnation*. *What is it*, says he again, on the 75. psalm, *they made void their first Faith? but that they made vows, and kept them not*. — But let not this, says he, make you abstain from such vows, *for you are not to comply with them by your own strength, you'll fall, if you presume on your selves, but if you confide in him, to whom you made these vows, you'll securely comply with them*. How different was the doctrine and practice of the first and chief of the late

pretended Reformers, who were many of them Apostates after such vows?

Ψ. 17. 18. *The Priests or the ancient Ministers*, i, e, Bishops, Priests, &c. deserve a double honour, i, e, to be more liberally supplied and maintain'd by the Flock, especially, when they labour in preaching the word — *Thou shalt not muzzle &c.* See 1. Cor. 9. 9.

Ψ. 19. *Against one of the Priest.* The word *Presbyter*, (k) is commonly here expounded of Bishops and Priests: tho' S. Chrys. understands it of men advanced in age — *Receive not an accusation*, i, e, do not sit as judge, nor hearken to such informations.

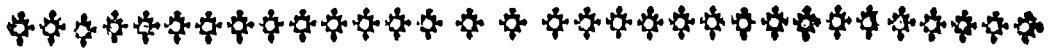
Ψ. 20. *Them that sin*, so as to be publick criminals, &c.

Ψ. 21. *Without partiality* (l) without prejudice for, or against any one, *not declining to either side*, holding the scales of justice equally.

Ψ. 22. *Impose not hands lightly on any one*, in promoting him to be a minister of God by the Sacrament of Order, unless he be duly qualified. *Neither*, in this *be partaker of other men's sins*, as they make themselves, who ordain others rashly.

Ψ. 24. 25. *Some mens sins are manifest*, &c. These two verses seem connected with the admonition before given, as to ordaining ministers, *some men's sins*, and evil life is so manifest, that they are certainly to be rejected: *but to some men*, they follow after: they appear not till after a trial and examination. *In like manner the good deeds*, and good Life of some men, are so manifest, that they may be easily admitted. And such *as are otherwise*, that is when they are desirous to conceal their virtues, *they cannot be hidden* by an examination and trial, they will appear.

(a) Ψ. 1. *Seniori*, πρεσβυτέρῳ. — (b) Ψ. 4. *Discat*, In most G. copies, *discant*, μανθανέτωσαν. Yet S. Chrys. in his commentary, λόγ. ιγ. expounds it of the widow. — (c) Ψ. 6. S. Chrys. λόγ. ιγ. p. 301. τὸ τοῦ Φυσιῶν ἄνιγμα, &c. — (d) Ψ. 11. *Cum luxuriata fuerint in Christo*, ὅταν γὰρ κατασηλιάσῃ τῇ χειρὶ. See Apoc. 18. Ψ. 7. and 9, It is a metaphor from horses not to be govern'd. See S. Hier. Ep. ad Ageruchiam tom. 4. part. 2. p. 741. τῇ χειρὶ, i, e, contra Christum, say Erasmus and Arias Montanus. In injuriam viri sui Christi, says S. Hierom. — (e) Ψ. 14. *Volo juniores nube*, e, βέλομαι νεωτέρας γαμῆν. — (f) S. Ep. ad Sabinam t. 4. part. 2. p. 669. *maritum potius accipiat quam diabolum*. Ibid. Ep. ad Ageruchiam p. 741. *multo tolerabilius habere secundum virum, quam plures adulteros*. — (g) S. Chrys. λόγ. ιε p. 311. βέλομαι, ἐπειδὴ αὐταὶ βέλονται. — (h) S. Aug. de bono viduitatis. c. 8. *nubant Antequam Deo voueant, quod nisi reddant, jure damnantur*. And in psal. 75. *Quid est primam fidem irritam fecerunt? voverunt, & non reddiderunt*. — (i) And again S. Aug. *Non sitis pigri ad vouendum. Non enim viribus vestris implebitis: deficietis, si de vobis presumitis, si autem de illo cui vouistis, vouete, securi reddetis*. — (k) Ψ. 19. *Adversus presbyterum*, κατὰ πρεσβυτέρῳ. Et S. Chrys. p. 313, τὴν ἡλικίαν, — (l) Ψ. 21. *Sine prajudicio*, χωρὶς προκερίματος.



C H A P. V I.

1. **W**Hosoever are servants under the yoke , let them count their masters worthy of all honour , lest the name and doctrine of the Lord be blasphemed.

2. But they who have believing masters , let them not despise *them* , because they are brethren ; but rather serve them , because they are *of the* faithful and beloved, who are partakers of the benefit. These things teach, and exhort.

3. If any man teach differently, and consent not to the wholesome words of our Lord Jesus Christ , and to that doctrine , which is according to piety :

4. He is proud, knowing nothing, but languishing about questions, and strifes of words ; whence proceed envy , contention , blasphemies , evil suspicions ,

5. Conflicts of men corrupted in mind , and destitute of the truth , looking upon gain to be piety.

6. Now piety with sufficiency is great gain.

7. For we brought nothing into this world: and doubtless we can carry nothing out.

8. Having then food, and wherewith to be covered , with these we are content :

9. For they who would become rich , fall into temptation , and into the snare of the devil, and into many unprofitable and hurtful desires , which drown men to destruction and perdition.

10. For the root of all evils is the desire of money : which some coveting , have err'd from the faith , and intangled themselves in many sorrows.

11. But thou , ô man of God , shun these things ; and pursue justice , piety , faith , charity , patience , mildness.

12. Fight the good fight of faith : lay hold on life everlasting, wherein thou art call'd , and hast made a good confession before many witnesses.

13. I charge thee before God , who quickeneth all things , and before Christ Jesus , who gave testimony under Pontius Pilate , a good confession :

14. That thou keep the commandment without spot ; blameless until the coming of our Lord Jesus Christ :

15. Which he in due time will shew , *who is* the blessed and only mighty one, the King of Kings, and Lord of Lords :

16. Who alone hath immortality and dwelleth in light inaccessible : whom no man hath seen , nor indeed can see, to whom be honour and everlasting Empire. Amen.

17. Command them who are rich in this world, not to be high-minded , nor to hope in uncertain riches , but in the living God (who giveth us all things abundantly to enjoy)

18 To do good , to become rich in good works , to distribute readily , to communicate to others ,

19. To lay up in store for themselves a good foundation for the time to come, that they may obtain true life.

20. O Timothy, keep that which is committed to thy trust : avoiding the profane novelties of words , and the opposition of a knowledge falsely so called ,

21. Which some men promising , have fal'n from the faith. Grace be with thee. Amen.

A N N O T A T I O N S.

ψ. 1. *Left the Doctrine of the Lord be blasphem'd* , or ill spoken of by Infidels , when such as were converted , refused to be servants.

ψ. 2. *Let them not despise them* , &c. i , e , they who were servants under Christian Masters , ought to think themselves more happy on that account , being *Brethren* , and partakers of the same Benefit of Faith , and Grace.

ψ. 4. *Languishing (a) about Questions* , unprofitable disputes — *blasphemies* , which may either signify against God , or railing one against another, *conflicts* , &c. (b) and dissensions of *men corrupted* in their minds : such is the character , and description , he gives of those ancient Hereticks , which agrees to hereticks in General.

ψ. 5. -- 8. *Looking upon gain to be Piety* , [c] or *Piety to be gain* , the sense is the same , that they make a shew of Piety only for gain-sake. — But *Piety with sufficiency* , or when a man hath what is sufficient to support his necessities, is certainly a *great Gain* , is accompanied with the most valuable advantages , the treasure of a good Conscience , a peace of mind , the Grace of God , and hereafter a Recompence of Eternal Glory.

ψ. 9. 10. *For they who would be rich.* (d) He do's not say, as S. Chryl. observes, *they who are rich* , as persons may be rich , and make good use of their riches to God's honour , and the good of others ; But such as *would be rich* , who seek riches , and have their

their heart and Affections upon Riches, *fall into various Temptations of Injustice, of Pride, and vanity, into hurtful Lusts, which drown and plunge (e) men into perdition, &c.* — *The Root of all Evils, is Covetousness, (f) or the love of Money, as it is in the Greek: a covetous man being ready to sacrifice his soul for money.*

¶ 11. *But thou o man of God (g)* This says S. Chrys., is one of the highest Titles, and commendations that can be given to any man. So are call'd Samuel, Elias, Elizeus 1. Reg. c. 2. c. 9. 3. Reg. 33.

¶ 12. *Fight a good fight, Lit. strive (h) a good strife.* S. Paul oftentimes brings this comparison of men striving for a Prize — *Thou ... hast made a good confession before many witnesses, not only when baptiz'd, not only when thou was ordain'd Bishop, but by thy constancy in sufferings, and Persecutions, says S. Chrys. tho' we know not the particulars.*

¶ 13. 14. *Who under Pontius Pilate &c.* Some expound it of the words and particular testimony, Christ gave, when he said, he was a King, but not of *this world*, who came to teach *the Truth*: we may rather understand it with others, of all Christ taught and suffer'd under Pilate, or whilst he was Governour of Judea. — *That thou keep the commandment*; Some understand that of fighting manfully; Others of loving God; others rather comprehend all that S. Paul had commanded him, and all the Instructions given — *until the coming of the Lord, (i) which coming he, in due time, will shew.* This is the construction by the Greek.

¶ 16. *who alone hath immortality, i, e, is immortal of himself, and by his own nature — In a light inaccessible to human eyes, or understandings — to whom be honour for ever. Amen.*

¶ 17. — 19. *Command them that are rich in this world, not to confide in such uncertain goods; to strive to be rich in good works, To communicate (k) in lending, assisting, giving to others, by which they'll lay up an everlasting treasure.*

¶ 20. *o Timothy keep that which is committed (!) to thy Trust* He do's not mean his Charge of Bishop, nor the Graces of God, but the true and sound Doctrine, deliver'd to him, either by writing, or word of mouth, according to the common Interpretation. See S. Chrys. Vincentius Lirinensis, Commonitorii c. 17. This is confirmed by the following words, *avoiding the profane (m) novelties of words. in the G. empty vain, babling.* The Apostle here condemns new words, which change the doctrine: but sometimes to express the ancient Doctrine, new words may be found necessary, as those of Trinity, Incarnation, Consubstantiality, Transubstantiation, &c, as S. Athan: S. Aug. and others observ'd. See 2. Tim. 1. 14.

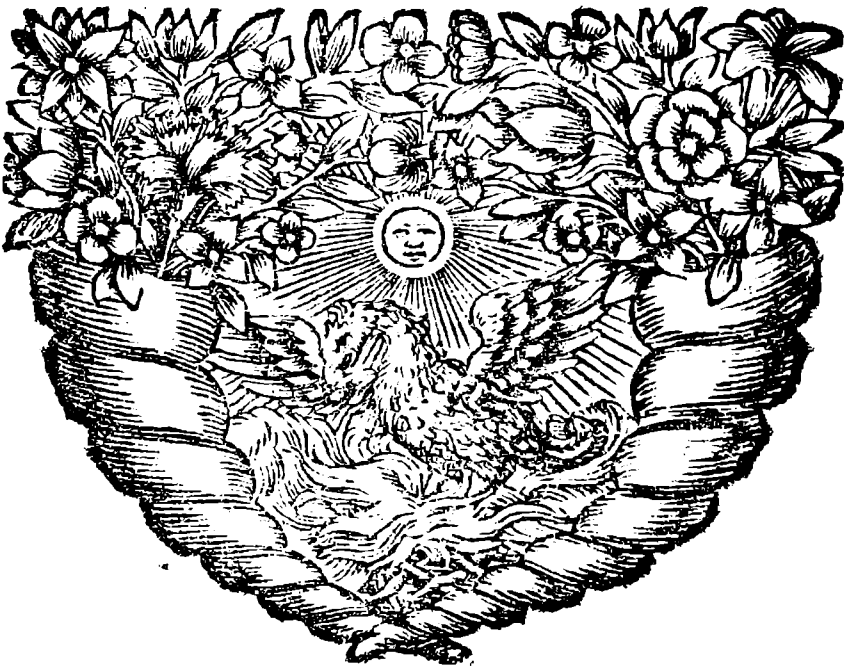
The opposition of knowledge falsely so (n) call'd. S. Chrys. understands in particular the Errors of the *Gnosticks*, so call'd from the same G. word, who were the successors of Simon Magus. But they perhaps having not that name, when S. Paul wrote, we may rather understand *Hereticks* in general, who all pretend to an uncommon knowledge in scriptures, when they follow their own private judgment, and so *fall from the Faith.*

(a) Ψ. 4. *Languens*, νοσῶν. *hercians*, Erasmus, *insaniens*.

[b] Ψ. 5. *Conflictationes*, παραδρατιβαί, *Exercitarii nes*. — (c) *Ibid.* *existimantes* *quastum* *esse* *pietatem*, ποισμὸν εἶναι τὴν εὐσεβειαν. In the ordinary G. copies follows, ἀφίστατο ἀπὸ ταν τριῶτων, and so the Prot. Translation, from which withdraw thyself. But Grotius, and Dr. Wells leave them out, preferring those MSS. that agree with the Latin vulgat, and with the Syriack. — [d] Ψ. 9. *Qui volunt divites fieri*. οἱ βυλόμενοι. S. Chrys. λόγ. ιζ p. 321. ἢ ἀπλῶς εἶπεν, οἱ πλετεῖς, ἀλλ' οἱ βυλόμενοι. — (e) *Ib.* *mergunt*, βυ. ἰζοσι.

[f] Ψ. 10. *Cupiditas*, φιλαργυρία, *amor pecuniæ*. — (g) Ψ. 11. *o homo. Dei* See S. Chrys. λόγ. ιζ p. 321. μέγα ἀξίωμα εἷς. *magna dignitas* εἷς. (h) Ψ. 12. *Certa bonum certamen*, ἀγωνίζε τ καλὸν ἀγῶνα, which may be by running, as well as by fighting.

[i] Ψ. 14. 15. *Usque ad Adventum Domini*, quem εἷς. μέχρι τῆς ἐπιφανείας .. ἦν, νοι ὄν. and so must agree with *adventum* — (k) Ψ. 18. *communicare*, κοινωνικῆς. See κοινωνεῖν, Rom. 12. εἷς. — [l] Ψ. 20. *Depositum custodi*, τὴν παρακαταθήκην φύλαξον. See S. Chrys. on these words — (m) *profanas vocum novitates*, tho' all the G. copies have νοτῶ κενοφωνίας, *vocum inanitate*, the Latin Interpreter must have read, καινοφωνίας. — (n) *Ibid.* *Falsi nominis scientia*, ψευδωνυμῶν γνώσις. S. Chrys. λόγ. ιη, τινὲς ἐκύτους ἐκάλει τότε Γιωσκύς





THE SECOND EPISTLE OF S. PAUL THE APOSTLE TO TIMOTHY.

THE main subject and design is much the same as in his former to his Disciple Timothy, to instruct him, and exhort him in what belong'd to his office of Bishop. — Some think this Epistle written during his first imprisonment. The more common opinion is that it was 5. or 6. years after, in his last imprisonment. See Euseb. S. Hierom, and others cited by Tillemont, and by P. Maudite Diss. II. where this historical fact is discuss'd at large.



CHAP. I.

1. § § § § § **P** § § § § § AUL an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus:
2. To Timothy my most dear Son, Grace, Mercy, Peace from God the Father, and Christ Jesus our Lord.
3. I give thanks to God, whom I serve from my forefathers with a pure Conscience, that without intermission I have a remembrance of thee in my prayers, night and day
4. Desiring to see thee, being mindful of thy tears, that I may be fill'd with joy,
5. Calling to mind that unfeigned faith, which is in thee, which dwelt first in thy Grand-Mother Lois, and in thy mother Eunice, and I am sure is also in thee.
6. For which cause I admonish thee, that thou stir up

the Grace of God , which is in thee by the imposition of my hands.

7. For God hath not given us the Spirit of fear ; but of power , and of love , and of sobriety.

8. Be not therefore asham'd of the testimony of our Lord , nor of me his prisoner : but labour together with me in the Gospel according to the power of God :

9. Who hath deliver'd us , and hath call'd us with his holy call , not according to our works , but according to his own purpose , and Grace , which hath been given us in Christ Jesus before the beginning of the world.

10. And which is now made manifest by the appearing of our Saviour Jesus Christ , who hath indeed destroy'd death , and hath enlightn'd Life and incorruption by the Gospel :

11. In which I am appointed a Preacher , and an Apostle , and a Teacher of the Gentils.

12. For which cause also I suffer these things , but I am not confounded. For I know whom I have believ'd , and I am sure that he is able to keep that which I have deposited *with him* unto that day.

13. Hold the form of sound words, which thou heard'st from me in faith and in the love in Christ Jesus.

14. Keep the good deposited in trust to thee by the Holy Ghost, who dwelleth in us.

15. Thou knowest this, that all they who are in Asia , are turn'd away from me , among whom is Phigellus, and Hermogenes.

16. The Lord grant mercy to the house of Onesiphorus : because he hath often refresh'd me , and was not asham'd of my chain :

17. But when he was come to Rome , he carefully sought me , and found me.

18. The Lord grant him to find mercy of the Lord in that day. And how many things he ministred to me at Ephesus , thou knowest very well.

ANNOTATIONS.

Ψ. 3. *Whom I serve from my forefathers with a pure Conscience*, i, e, have always serv'd, and worship'd the one true God, as my Forefathers had done, which was true, even when he persecuted the Christians, tho' this he did, not *with a pure Conscience*, but with a false, mistaken zeal: and his Ignorance could not excuse him, after he might have known Christ.

Ψ. 5. *Whish I am sure* (a) (morally certain) *is also in thee*.

Ψ. 6. *That thou stir up* (b) *the Grace of God*. In the G. is a metaphor for fire, that is blown up again — *which is in thee by the Imposition of my hands*, when thou was ordain'd Bishop.

Ψ. 7. *Of Fear* (c) of a cowardly fear, and want of courage. — *of sobriety*, (d) tho' the Protestants here translate of *a sound mind*, yet they translate the same G. word by sobriety in divers other places, as Acts. 26. 25. 1. Tim. 2. 9. and 15. and c. 3. 2. Tit. 1. 8. &c.

Ψ. 8. *Take pains with me* (e) *in the Gospel*, i, e, labour with me in preaching &c. Or by the G. be partner with me in suffering.

Ψ. 10. *By the appearing* (Lit. the illumination) *of Christ, who hath enlightn'd life*.

Ψ. 12. *I am sure that he* (God) *is able to keep that which I have deposited with him* (f) *unto that day*, i, e, to the day of Judgment. S. Paul here means that which he had committed, or as it were deposited in the hands of God, to wit the treasure of an Eternal reward, due in some measure to S. Paul for his Apostolical Labours. This treasure, promis'd to those that live well, the Apostle hopes he has placed, and deposited in the hands of God, who will reward him, and repay him at the last day. This is the common Interpretation.

Ψ. 14. *Keep the good* (Doctrine) *deposited*, or committed (g) *to thy Trust*. This is different [tho' the word be the same] from what he spoke of, Ψ. 12. There he mention'd what he had committed and deposited in the hands of God: here he speaks of what God hath committed, and deposited in the hands of Timothy, after it was deliver'd to him by S. Paul, and the other Preachers of the Gospel: that is, he speaks of the care Timothy must take to preserve the same sound Doctrine, and to teach it to others, see 1. Tim. 6. 20.

Ψ. 15. *All who are in Asia*, are turn'd away from me, i, e, all who are of Asia, or all the Asiaticks, now at Rome, where I am Prisoner, have withdrawn themselves from me, now when I am in danger: but he excepts Onesiphorus, who sought him out, assisted and reliev'd him in his wants.

[a] Ψ. 5. *Certus sum, πείπισμαι, persuasum habeo.* — (b) Ψ. 6. *Ue resuscites, ἀναζωοποιεῖν, quasi sopitum ignem excitare.* — (c) Ψ. 7. *Timoris, δουλίας, Timiditatis, it is not φόβος* — (d) *Ibid. Et sobrietatis, εὐφροσύνη.*

(c) *ψ.* 8. *Collabora, συγκακοπάθησον. Mala ferto tecum.* — (f) *ψ.* 12. *Depositum meum, παραθήκην μου. S. Chrys. λόγ. β. 336. says it may be either what S. Paul committed to the trust of God, or what God committed to him. ἢν ὁ θεὸς αὐτῷ παρακατέθετο, ἢ ἢν αὐτὸς τῷ θεῷ* — (g) *ψ.* 14. *bonum depositum custodi. τὴν καλὴν παρακαταθήκην φύλαξον.*



C H A P. II.

1. **T**HOU therefore my Son be strengthen'd in the Grace, which is in Christ Jesus :

2. And the things which thou hast heard from me among many witnesses, these commend to faithful men, who also shall be able to teach others.

3. Labour as a good Soldier of Christ Jesus.

4. No man waging war for God entangles himself with worldly affairs : that he may please him, to whom he hath approv'd himself.

5. For he also who striveth for the mastery, is not crown'd, unless he strive lawfully.

6. The husband - man who laboureth must partake first of the fruits.

7. Understand what things I say : for the Lord shall give thee understanding in all things.

8. Remember that the Lord Jesus Christ is risen from the dead of the seed of David, according to my Gospel,

9. In which I labour even unto Chains, as one doing evil ; but the word of God is not chain'd up.

10. Therefore I suffer all things for the sake of the Elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly Glory.

11. *It is* a faithful saying : for if we are dead with him, we shall live with *him* :

12. If we suffer, we shall also reign with *him* : if we deny *him*, he will also deny us :

13. If we believe not, yet he remaineth faithful, he cannot deny himself.

14. Put them in mind of these things : testifying before the Lord. Strive not about words : for it conduceth to

nothing, but to the subversion of the hearers.

15. Be very careful to make thy self approv'd of God, a workman who needs not be asham'd, handling rightly the word of truth.

16. But shun profane, and vain speeches : for they promote much impiety.

17. And their talk spreadeth as a Cancer : among whom is Hymeneus and Piletus,

18. Who are fall'n from the truth, saying that the Resurrection is now past, and they have subverted the Faith of some.

19. But the firm foundation of God standeth, having this seal : the Lord hath known those who are his ; and let every one depart from iniquity, who nameth the name of the Lord.

20. Now in a great house are not only vessels of Gold, and Silver, but also of wood, and of earth : and some indeed unto honourable uses, some to dishonourable.

21. If therefore any one cleanse himself from these, he shall be a vessel unto honour sanctify'd, and useful to the Lord, prepar'd unto every good work.

22. But fly youthful desires, and pursue justice, faith, charity, and peace with those who call upon the Lord from a pure heart.

23. And shun foolish questions and void of instruction : knowing that they engender strifes.

24. Now the servant of the Lord must not have strifes, but be gentle towards all, fit to teach, patient,

25. With modesty admonishing those, who resist the truth : if at any time God give them repentance to know the Truth,

26. And they recover themselves from the snares of the devil, by whom they are held captives at his will.

AN NOT A T I O N S.

ψ. 1. *The Grace which is in Christ Jesus*, i. e., which is in thee by Christ Jesus.

ψ. 2. *By many witnesses* : some expound it, in the presence of many witnesses : Others of the witnesses and testimonies, which S. Paul had brought out of the Scriptures, when he instructed Timothy.

ψ. 3. *Labour* (a) The G. implies, take pains in suffering, as c. 1.

¶ 8. — *As a good soldier &c.* The Apostle bringeth 3 comparisons 1. of a soldier, 2. of one that *strives*, and runs for a prize, 3. of a husband-man. No man waging war, entangleth himself with secular affairs, with other affairs of the world : much less must the soldier of Christ, who *striveth* (b) (better than *fighteth*;) which belongs to the first comparison.

¶ 6. *The husband-man who laboureth* (c) *must first partake.* Both the Lat. and G. text admits of two Interpretations : the first may either be, that 'tis fitting the husband-man partake first, and before others, of the fruits of his labours, or that he must first labour, and then partake.

¶ 7. *The Lord shall give thee understanding*, (d) In some G. copies, *may he give thee.*

¶ 8. *According to my Gospel.* He seems to understand his Preaching.

¶ 9. *Wherein I labour*, or suffer, by the Greek.

¶ 10. *For the Elect.* By the *Elect*, we need not always understand those predestinated to Eternal Glory, but chosen, or call'd to the true Faith: and this must rather be the meaning of S. Paul in this place, who could not distinguish betwixt those predestinated to Glory, and others.

¶ 11. *If we die with him*, to sin, or, as others expound it, by martyrdom, *we shall also live.* and reign with him in heaven — But if *we deny him*, by renouncing our Faith, or by a wicked Life, *he will also deny us*, and disown us hereafter. See Matt. 10. 33. — He continues always faithful, and true to his promises. He is Truth and *cannot deny himself.*

¶ 15. *To make thy self approved* (e) or acceptable to God — *handling rightly* : (f) in ye G. *cutting* or *dividing* the word of Truth, according to the capacities of the hearers, and for the good of all.

¶ 16. *Vain speeches*, or vain babbling: (g) for they much *promote* it, e, in the G. shall *promote impiety.* He seems to hint at the Disciples of the Magician, and their fables.

¶ 17. 18. *Like a cancer* (h) others say, *a canker*, or *Gangrene* a distemper that eats the flesh, and parts affected — *saying, that the Resurrection is already past.* It is uncertain, what these Hereticks meant. Some say they held no Resurrection, but that, by which some died, and some were born. Others that they admitted no Resurrection, but that by Baptism from sin. Others that they call'd, what is related in the Gospel, that *many Bodies of the Saints rose*, at Christ's death, the only Resurrection.

¶ 19. *But the foundation of God*, and of the Christian Faith, *standeth firm*, tho' some fall from it, and will stand to the end of the world; the church being built on a rock, and upon the promises of Christ, which cannot fail. — *having this seal : the Lord knoweth them who are his.* The words are applied from the 26. Chap. of Numbers, v. 5. The sense is, that the faith and Church of Christ cannot fail, because God has decreed, and promis'd to remain with his Church, and especially to protect his Elect, to the end of the world, *to know his*, here is not only to have a knowledge, but is accompanied with a love, and singular protection over them, with such Graces, as shall make them persevere

to the End. — *And let every one who nameth, or invoceth the name of the Lord, depart from Iniquity.* Several understand these words, which are like those in the same place numb. 16. *Depart from the Tabernacles of the Impious*, to be as it were, a second seal, or part of the seal of God's firm decree, in as much as the Elect by his Grace, or when they are, prevented and assisted by his Grace, will always *depart from iniquity*, will remain firm in Faith, and in the Practice of good works, so that this may rather be an effect of the former seal, i. e. of God's decree to protect his Elect, than a different seal.

Ψ. 20. 21. *Now in a great house there are &c.* Tho' S. Chryl. by a great house, understands the world, and seems to think that in the Church are none, but precious *vessels of gold and silver*; yet this is only true of the perfect part of the Church, as it comprehends the Elect only. The common Exposition, by the *great house*, understands the Catholick Church of Christ here upon the Earth, in which are mixed both *vessels of Gold*, and of *Earth* both good and bad, both the faithful that will be saved, and others that will be lost, by not persevering in the Faith, and Grace of Christ. Every one's endeavour must be to cleanse *himself from these*, to depart from the ways of iniquity, by the assistances of those Graces which he offers him, that so he may be a *vessel unto honour*, not troubling himself about the mysteries, and secrets of Predestination, but believing, and knowing for certain, that if he be not wanting on his part, he can never be lost: and therefore let him follow the admonition of S. Peter, 2. Pet. 1. 10. *Wherefore brethren let it be your endeavour by good works to make sure your vocation and Election, for doing these things, you shall not sin at any time.*

Ψ. 22. — 23. *Youthful desires of any kind, not only of Luxury, and Intemperance — Fit to teach and instruct others — If at any time, God may touch the hearts of those, who believe not, or who lead a wicked life — By whom they are held captives at his will: for sinners wilfully put themselves under the slavery of the devil, and wilfully remain in it.* The G. signifies, that they are taken alive in the devil's nets.

[a] Ψ. 3. *κακοπάθειον*, and Ψ. 9. *for laboro, κακοπαθῶ*.

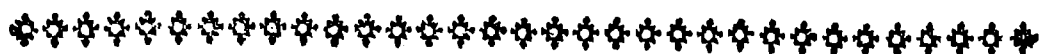
(b) Ψ. 5. *Qui certat in Agone, εἰαν ἀθλή τις* — (c) Ψ. 6. *Laborem Agricolam, oportet primum de fructibus percipere.* 'Tis the same ambiguity in the G.

(d) Ψ. 7. *Dabit, δώσει*, which Dr. Wells prefers, tho' in more G. copies be found *δάν*, det.

(e) Ψ. 15. *Probabilem, δοκιμον*. — [f] *Ibid. rectè tractantem, ὀρθοτομῶντα*

(g) Ψ. 16. *Vaniloquia, κενόφωνίας*. See 1. Tim. 6. 20. — (h) Ψ. 17. *Ut Cancer, ὡς γάγγραινα*. — Ψ. 24. *Docibilem, διδακτικόν*. See 1. Tim. 3. 2. Which is there translated *Doctorem*, and it signifies one fit to teach.

[k] Ψ. 25. *ne quando, μήποτε, quasi, ὥς quando* — (l) Ψ. 26. *Captivi tenentur ἰσχυρομένους*.



CHAR. III.

1. **A**Nd know thou this , that in the last days shall come dangerous times :

2. Men shall be lovers of themselves, covetous, haughty , proud , blasphemers , disobedient to parents , ungrateful , impious,

3. Without affection , without peace , slanderers , incontinent , unmerciful , without kindness ,

4. Traitors , stubborn, puff'd up , and lovers of pleasures more than of God :

5. Having indeed the appearance of piety , but denying it's power. These also avoid :

6. For of this sort are they, who insinuate themselves into houses and lead captives silly women loaden with sins, who are carried away with divers desires :

7. Always learning , and never attaining to the knowledge of Truth.

8. But as Jannes and Mambres resisted Moyfes: so these also resist the Truth , men corrupted in mind , reprobate as to the Faith ,

9. But they shall make no further progress : for their folly shall be manifest to all , as that of those men was.

10. But thou hast closely follow'd my Doctrine , conduct , purpose , faith , long-forbearing , love , patience ,

11. Persecutions , sufferings : such as came upon me , at Antioch , Iconium , and Lystra : what kind of persecutions I endur'd , and out of all the Lord delivered me.

12. And all who will live piously in Christ Jesus , shall suffer persecution.

13. But evil men, and seducers shall go on to the worse ; erring, and driving into errors.

14. But do thou continue in the things, which thou hast learnt , and which have been committed to thy trust: knowing of whom thou hast learnt.

15. And that from thy Child-hood thou hast known

the holy Scriptures, which are able to instruct thee unto salvation, by the faith, which is in Christ Jesus.

16. All Scripture divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice :

17. That the man of God may be perfect, and furnish'd unto every good work.

A N N O T A T I O N S.

Ψ: 1. *That in the last days.* It only signifies hereafter. And the advice S. Paul gives to Timothy, Ψ. 5. *From these also turn away*, shews that some of those false teachers shou'd come in S. Timothy's Days. — We may observe that few agree exactly in translating or expounding the sense of so many Greek or Latin words, which express the vices of such Hereticks, but the difference is so small, that it need not be taken notice of.

Ψ. 5. *Having an Appearance of Piety* in some things, as we may see Hereticks affect to be thought more exact than the Catholicks in some things, by which the Devil more easily deceives souls, *but denying by their lives the power, virtue, and force of Piety.*

Ψ. 6. 7. *Who insinuate themselves* (a) Lit. *penetrate into houses, leading captives to their party silly* (b) *women &c.* That this is the custom of almost all hereticks, see S. Hierom to Ctesiphon. tom. 4. part. 2. p. 477. Noy. Edit. Where he brings a number of instances, from Simon Magus to his Time. ~~—~~ *Never attaining to the Knowledge of Truth.* These words in Construction, agree with the aforesaid women.

Ψ. 8. 9. *Iannes and Mambres*, the names of Magicians, who in Egypt resisted Moyse, says S. Chrysostom: and tho' not mention'd in the scriptures, their names might be known by Tradition. — *But they shall prosper no further.* How doth this agree with the 13 verse, where it is said, *that seducers shall go on to the worse &c?* or with what he said in the last Chap. Ψ. 17. *That their talk spreadeth like a Cancer?* we may answer, that the Hereticks became worse, and seduced very many in all ages, but the Providence of God always put a stop to their Progress, so that they could never prevail against the Church, as they hoped, and proposed to do.

Ψ. 14. — 17. *But do thou continue in the things, which thou hast learnt &c.* S. Paul here gives particular advice to his Disciple S. Timothy, who had been long since instructed in all the Truths and Mysteries of the Christian Faith, who had receiv'd the Gifts of the Holy Ghost, of Prophecy, of interpreting the Scriptures, who was a Priest, a Bishop of Ephesus, the Metropolis of Asia, whose office it was to instruct, direct, and convert others. He tells this great Bishop, that *the holy Scriptures are able*, and may conduce, or *may instruct him unto salvation* (Ψ. 15.) unto his own Salvation, and that of others — *All scripture divinely inspired, is PROFITABLE to teach, to reprove, to correct, or admonish, to instruct others in justice, and in the ways of*

virtue, *that* thus he who is *a man of God*, a minister of the Gospel *may be perfect*, and *instructed unto every good work*.

But when our adversaries of the pretended Reformation, undertake from these four verses, to shew, first, that every ignorant man or woman, is hereby warranted to read, and put what construction their private spirit, or private judgment suggests, upon all places of the holy Scriptures. 2dly that the Scriptures alone contain all truths, which a Christian is bound to believe; or at least, that the Scriptures teach him all things necessary to salvation, without regard to the Interpretation, and authority of the Catholick-church, I may at least say (without examining at present, any other pretended grounds of these Assertions) that these consequences are very remote from the text, and sense of S. Paul in this place. As to the first: do's this follow: the scriptures must be read by Timothy a priest, a Bishop, *a man of God*, a minister of the Gospel, whose office it is to instruct and convert others, therefore they are proper to be read and expounded by every ignorant man or woman? do's not S. Paul say elsewhere, 2. Cor. 2. 17. that *many adulterate*, and corrupt *the word of God*? do's not S. Peter tell us, 2. Pet. 3. 16. that in S. Paul's Epistles, *are some things, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction*? See the preface to S. John in the first Volume, p. 301. where the reasons are brought, for which it was requisite, that the Church should put some restraint to the abuse, which the ignorant made of reading the Scriptures in vulgar tongues. — As to the 2d consequence: do's it follow: every scripture divinely inspired is *profitable* for S. Timothy, for a priest, a Bishop, a *man of God*, a minister and preacher of the Gospel, to teach and instruct, and conduce to bring both him, and others to Salvation: therefore they contain all things, that a Christian need to believe? &c. Is not every Christian bound to believe, that the books in the Canon of the new and old Testament, are of Divine Authority, as in particular, these two Epistles of S. Paul to Timothy: where do's the Scripture assure us of this? but of this elsewhere.

(a) *Ÿ. 6. Qui penetrant, ἐνδύοντες.* (b) *Ibid. mulierculas γυναῖκας. nunquam pervenientes, μηδέποτε δυνάμενα* which agrees with γυναῖκας.



C H A P. IV.

1. **I** charge thee before God, and Jesus Christ, who shall judge the living and the dead, by his coming, and his Kingdom:

2. Preach the word, urge in season, *and* out of season: reprove, beseech, rebuke in all patience, and Doctrine.

3. For a time will come, when they shall not bear sound

doctrine, but according to their own desires, having itching ears, shall heap up to themselves teachers:

4. And shall turn away indeed their hearing from the truth, and shall be turn'd to fables.

5. But for thy part watch, in all things take pains, do the work of an Evangelist, fulfil thy ministry. Be sober.

6. For I am now to be offer'd up a sacrifice, and the time of my dissolution is at hand.

7. I have fought a good fight, I have finish'd my course, I have kept the faith.

8. For the rest there is laid up for me a crown of Justice, which the Lord the just Judge will render to me at that day: and not only to me, but to them also, who love his coming. Make haste to come speedily to me.

9. For Demas hath left me, loving this world, and is gone to Thessalonica:

10. Crescens into Galatia, Titus into Dalmatia.

11. Only Luke is with me. Take Mark and bring him with thee: for he is useful to me for the ministry.

12. Tychicus I have sent to Ephesus.

13. The cloak which I left at Troas with Carpus, bring with thee at thy coming, and the books, especially the parchments.

14. Alexander the Copper-Smith hath done me many evil things: The Lord will render to him according to his works:

15. Whom thou also be aware of: for he hath very much opposed our words.

16. At my first defence no one stood with me, but all forsook me: May it not be laid to their charge.

17. But the Lord stood with me, and strengthen'd me, that the preaching may be accomplish'd by me, and all Nations may hear: And I was deliver'd from the mouth of the Lion.

18. The Lord hath deliver'd me from every evil work: and will preserve me unto his heavenly Kingdom, to whom be glory for ever and ever. Amen.

19. Salute Prisca, and Aquila, and the house of Onesiphorus.

20. Erastus remain'd at Corinth. And Trophimus I left sick at Miletum.

21. Make haste to come before the winter. Pubulus and Prudens, and Linus, and Claudia, and all the Brethren salute thee.

22. The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

ANNOTATIONS.

Ψ. 1. *I charge thee.* Lit. *testify to thee, before God, and Jesus Christ who is to judge the living and the dead*, i, e, all those that have been dead for so many ages since the beginning of the world, and the living i, e, those who shall be found living at the end of the world; but who shall die, and be presently rais'd again. See 1. Cor. 15. 52. — *At his coming* (a) The sense by the G. seems to be, who shall judge them *at*, or *by* his coming rather than, *I charge thee by his coming*, as others translate.

Ψ. 2. *In season*, (b) *out of season*, i, e, whether the hearers are willing to hearken to thee, or not. Or (as others understand it) whether it be convenient, or inconvenient for thee, to signify, that the ministers of God must not desist from preaching, whatever troubles they are under.

Ψ. 3. *Having itching Ears*, [c] i, e, the hearers have such ears, running after novelties, and such Doctrine, as favours their Passions.

Ψ. 5. *Watch, in all things take pains.* It may either be expounded, *watch in all things*, or, *take pains in all things*: the latter seems the true construction. *Fulfil thy ministry*, (d) so even Dr. Wells in his amendments to the Prot: Translation, which hath, *make full proof of thy ministry*. See Luke 1. Ψ. 1. See also S. Chrys. on this place — *Be sober*. There is nothing for this in the G. nor in S. Chrysostom. The Latin Interpreter seems to have added it, as being contain'd in the other Greek words in this verse.

Ψ. 6. *I am now to be offer'd up a sacrifice* (e) Lit. *to be immolated*. See Philip. 2. 17. *The time of my dissolution*, (Lit. *resolution*) *is at hand*. This makes many judge, that this Letter was written during his last imprisonment, but the sense perhaps may be, that being old, and worn out with Labours, he could not live long.

Ψ. 7. *I fought a good fight, or strived a good strife* (f) The Latin and Greek, may signify any kind of striving for a prize. — *I have kept the Faith*, not only the Christian Faith, but been faithful in my office.

Ψ. 8. *A crown of Justice, which the just Judge will render to me.* These words confirm the Catholick Doctrine, that good works perform'd with the assistance of God's Grace, deserve, and are meritorious of a reward in Heaven: 'Tis what is signified, i, by *a crown of*

Justice, 2, from a just Judge. 3. Which he will render, or give as a reward. Yet we own with S. Aug : that we have no merit, but what is also a gift of God, from his Grace, and mercy, and grounded on his promises.

Ψ. 9. *Loving this world*, i, e, his safety, and to avoid Persecutions.

Ψ. 13. *The cloak (g) which I left at Troas*. It is expounded a cloak by S. Chryf., S. Hierom &c. Others think he may mean some coffer, or Trunk, in which were his books, and some things that he valued.

Ψ. 14. *The Lord will render (h) to him*. Were ad shall render, not only in the Latin and Syriack, but also in diverse G. MSS, which Dr. Wells again prefers before the ordinary G. copies, in which we read, *The Lord render or reward him*, as in the Prot. Translation. If that was the true reading, we must take the words by way of a Prophecy, and not as an Imprecation, or curse.

Ψ. 16. 17. *At my first defence*, or Trial, when I appear'd before Nero, and my Judges, *no one was with me*, all, or almost all, abandon'd me in that danger: *may it not be laid to their charge*. — *And I was deliver'd from the mouth of the Lion*, i, e, according to the common Exposition, from Nero. — *That by me the preaching might be accomplish'd*, or fulfill'd, and *all the Gentils might hear it*. This is an argument that he writ this letter in his first imprisonment.

Ψ. 22. *The Lord be with thy Spirit*. *Grace be with you*: These words are a fervent prayer, with which S. Paul divers times concludes his Epistles, such is the prayer of the priest when he turns about at mass, with *Dominus vobiscum*, and when the people answer, *Et cum Spiritu tuo*.

(a) Ψ. 1. *per adventum*, κατὰ τὴν ἐπιφάνειαν. — (b) Ψ. 2. *θυμῶν ἀκαίως*, Tempestivè, intempestivè. — (c) Ψ. 3. *Prurientes auribus κηθόμενοι*, if it agreed with Teachers, it shou'd be κηθόμενοι — (d) Ψ. 5. *ministerium tuum imple*, πληροφόρησον. S. Chryf. λόγ. θ. p. 371. *τετίσι*, πλήρωσον; and so again, Ψ. 17. *predicatio impleatur*, πληροφορηθῇ, *τετίσι*, says S. Chryf. p. 376. *πληρωθῇ*. S. Chryf. doubtless understood Greek, as well as Erasmus, or Mr. Legh, who therefore need not have accused the Latin Interpreter, as if he knew not Greek, so as to distinguish betwixt, *πληροφορεῖν*, and *πληρῆν* — (e) Ψ. 6. *Jam delibor*, ἤδη σπένδομαι. See S. Chryf. ὁμ. θ. p. 372. that *σπονδῇ*, libamen, is more than *θυσία*, hostia — (f) Ψ. 7. *Certamen certavi*, τῷ ἀγῶνι ἠγώνισμαι. 'Tis not express'd by *μάχομαι*. and *μαχῆ*. — (g) Ψ. 13. *penulam*. *φελώνην*, some MSS, *φαιλόνην*, and *φαιλάνην*. S. Chryf. ὁμ. 1. p. 375. *ἐνταῦθα τῷ ἡμᾶτιον λέγει*, tho' he takes notice, that some understood *γλωσσομοχον*, ἤθα τὰ βιβλία. — (h) Ψ. 14. *reddet*, ἀποδώσει, in some MSS, *tha' in more ἀπεδώ*, the commentary of S. Chryf. agrees with the Latin.



7. For a Bishop must be without crime as the steward of God : not proud , not subject to anger , not given to wine , not striking *any* , not greedy of filthy lucre :

8. But given to hospitality, kind , sober , just , holy , continent ,

9. Holding fast the faithful word , which is according to the Doctrine , that he may be able to exhort in sound doctrine, and to reprove them , that gainsay it.

10. For there are many disobedient, vain talkers, and seducers: especially they who are of the Circumcision :

11. Who must be reprov'd : who subvert whole families , teaching things which they ought not , for filthy lucre's sake.

12. One of them, their own proper Prophet said ; They of Crete are always liars , evil beasts , slothful bellies.

13. This testimony is true. For which cause rebuke them sharply , that they may be sound in faith ,

14. Not attending to Jewish fables , and to the precepts of men , that turn away themselves from the truth.

15. All things are clean to the clean : but to the defiled , and the unfaithful , nothing is clean, but both their mind, and their conscience is defiled.

16. They confess that they know God, but in their deeds they deny *him* : being abominable, and incredulous, and reprobate as to every good work.

AN NOT A T I O N S :

ψ. 1. *According to the Faith of God's Elect*, that is, of the Christians, now the Elect people of God. — *Of Truth*, which is according to Piety ; because there may be Truth also in things , that regard not Piety. By *Truth* S. Chrys. here understands the truth of Christian Religion , as distinguish'd from the Jewish worship , which consisted in a great measure , in the Figures and Types of Truth.

ψ. 2. *Who* (a) *lieth not*, or, who cannot lie, being Truth it self. — *before the beginning of the world* (b) *Lit. before secular Times*, hath promis'd , that is , decreed to give Life everlasting to his Faithful servants.

ψ. 3. *And now hath manifested in due season his word*. S. Hieron understands the *word incarnate* ; others the word of God preach'd , which S. Paul says , *was committed to him*. &c. See S. Chrys. p. 383.

ψ. 4. *To Titus my beloved* (In the G. my true and (c) genuine) *Son* *Grace and Peace*. In the present ordinary G. copies is added also *mercy* ;

which the Prot. Translators follow'd, but 'tis judiciously omitted by Dr. Wells, as not found in the best MSS, nor in S. Chryf. Greek edition, nor in the Ancient G. and Latin Fathers.

ψ. 5. *At Crete*. that is, in Crete — *that thou should'st* (d) *correct* &c. the sense cannot be, that he was to change any thing S. Paul had order'd, but to settle things, which S. Paul had not time to do: for example, *to establish Priests* (e) in the Cities, that is to say, *Bishops*, as the same are call'd *Bishops* ψ. 7. and as S. Chryf: and others observe, 'tis evident from this very place, that the word, *Presbyter*, was then used to signify either Priests, or Bishops. If S. Hierom here meant that Bishops were only placed over Priests by Ecclesiastical, and not by divine Institution, as some have expounded his words, his singular Opinion against so many others, is not to be follow'd.

ψ. 7. *Without crime*. See the like Qualifications 1. Tim. c. 3. — *not proud*. The G. word is of an extensive signification, which the Protestants have translated *self-will'd*. The Lat. Interpreter 2. Pet. 2. 10. for the same G. word, has put, *pleasing themselves*, as it were never pleas'd with others, the unhappy disposition of a proud man. — *Continent* (g) tho' both the Lat. and G. word signify in general one that hath abstain'd or contain'd, and overcome himself, yet it is particularly used for such as contain themselves from carnal Pleasures — *Especially they who are of the Circumcision*, which shews who were chiefly the False Teachers.

ψ. 12. &c. *One of their own Prophets*. (h) He do's not mean a true Prophet, but as the pretended Prophets of Baal were call'd Prophets. S. Paul understands *Epimenides*, a Poet of Crete, who by some Pagan Authors, was thought to know things to come, but Aristotle says, he knew only things past, not to come. The ill character he gave of the *Cretians*, was that they were *always Liers*, *all Beasts*, *slothful bellies* addicted to Idleness, and sensual pleasures. *This Testimony*, or Character, says the Apostle, *is true* by publick fame of them; and therefore they *must be rebuked sharply*, (i) their condition, and dispositions requiring it, which therefore is not contrary to the Admonition he gave to Timothy, to be gentle towards all. 2. Tim. 2. 24.

ψ. 14. *Jewish Fables, and the Precepts of men*. false Traditions of the Jewish Doctors, which were multiplied at that Time. Calvin pretended from hence that Holy days, and Fasting days, and all ordinances of the Catholick Church, were to be rejected as null, because they are the Precepts of men; by the same argument must be rejected all Laws, and commands of Princes, and Civil Magistrates, as being the Precepts of men. Fine Doctrine! He might have remembred, what S. Paul taught Rom. 13. That all power is from God. And what Christ said Luc 10. 16. *He that hears you, hears me* &c. He might have observ'd, that the *men*, the Apostle here speaks of, had *turn'd* (k) *away themselves* from the Christian Faith.

ψ. 15. 16. *All things are clean to the clean*, i, e, no creature is

evil of it's own nature , and the distinction of animals , clean and unclean , is now out of date , as are the other Ceremonies of the Jewish Law And that to *these unfaithful, defiled men, nothing is clean* ; because their *Consciences are defiled*, when they make use of them against their conscience. *They confess that they know God.* He speaks not therefore of those who were properly Infidels , without the Knowledge of the true God ; so that it is foolish to pretend from hence , that every Action of an Infidel must be a sin.

(a) *Ψ. 2. Qui non mentitur , ὁ ἀψευδής. — (b) Ibid. ante tempora secularia , πρὸ χρόνων αἰωνίων. — (c) Ψ. 4. Dilecto filio. Γνησίῳ τέκνῳ.*

(d) *Ψ. 5. Ut corrigas , ἐπιδιορθώσῃ , ut supercorrigas — (e) Id. per civitates Presbyteros , πρεσβυτέρους S. Chrys. p. 387 τὰς ἐπισκόπους.*

(f) *Ψ. 7. Non superbum , S. Hierom says , non tumidum , μὴ αὐθαδῆ See a Lapide , and Legh's Critica. 2. Pet. 2. 10. — (g) Ψ. 8. continentem , ἐγκρατῇ. The Prot. translate the verb. 1. Cor. 7. 9. If they cannot contain , let them marry. — Ψ. 11. Universas domos , ὅλας οἰκας.*

(h) *Ψ. 12. Propheta , προφήτης, Creteneses , semper mendaces , mala bestia , ventres pigri. αἰεὶ ψεύσται , κακὰ θηρία , γαστέρες ἀργαί. Aristotle l. 3. Rhetor. c. 17. Epimenides ille de futuris non vaticinabatur. περὶ τῶν ἰσομένων ἔκ ἐμαντεύετο , ἀλλὰ περὶ τῶν γεγονότων.*

(i) *Ψ. 13. durè , ἀποτόμως , a metaphor from surgeons cutting.*

(k) *Aversantium se a fide , ἀποσπρεφόμενων.*



C H A P. I I.

1. **B**Ut for thy part , speak the things that become sound Doctrine :

2. That the aged men be sober , chaste, prudent , sound in faith, in charity , in patience :

3. That the aged women likewise be in a habit becoming holiness , not given to calunnies , not addicted to much wine , teaching well :

4. That they may teach the young women prudence , to love their husbands , to be tender of their children ,

5. To be discreet, chaste, sober, taking care of the family, gentle, submissive to their husbands , that the word of God be not blasphemed.

6. Young men in like manner exhort that they be sober.

7. In all things shew thy self a pattern of good works, in Doctrine , in integrity, in gravity ,

8. *Let thy* speech be sound, unblamable : that the adversary may be ashamed, having no evil to speak of us :

9. *Exhort* servants to be subject to their masters, in all things pleasing, not contradicting,

10. not defrauding them, but in all things shewing good fidelity ; that they may adorn the doctrine of God our Saviour in every thing.

11. For the grace of God our Saviour hath appeared to all men,

12. Instructing us, that renouncing impiety, and worldly desires : we should live, soberly, and justly, and piously in this world,

13. Waiting for the blessed hope, and the coming of the glory of the great God, and our Saviour Jesus Christ :

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people *particularly* acceptable, pursuing good works.

15. These things speak, and exhort, and rebuke with all authority Let no man despise thee.

ANNOTATIONS.

ψ. 3. *In a habit* (a) *becoming Holiness*. Lit. *in a holy Habit*. See 1. Tim. 2. ψ. 9. The G. word is sometimes used to signify the whole Constitution, or state of a man's health in all the Parts of his Body: here it is taken for a woman's whole exteriour Carriage, her Gate, gesture, looks, discourse, dress, that nothing appear, but what is edifying.

ψ. 5. *Discreet nor, chaste, sober*. In the G. is nothing for *sober*; The Latin Interpreter seems to have added it, as another signification of one of the G. words. See 1. Tim. 3. 2.

ψ. 7. *In gravity*, to which is added in the Prot. *sincerity* (b) from some G. copies, but 'tis left out by Dr. Wells, as being not in the best G. MSS, nor is it in the Amsterdam Edition, 1711.

ψ. 8. *May be ashamed* (c) rather than *afraid*, by the G. and Syriac.

ψ. 10. 11. *Not defrauding* (d) S. Hierom puts, *not stealing*. The G. signifies private Thefts. Dr. Wells, *not by filching* — *That they may adorn* (or give honour to) *the Doctrine of God our Saviour in all things*, by whom we may understand God, i, e, Christ, God and man, or God as common to the 3 divine persons. — *For the Grace of God our Saviour hath appear'd to all men*. In the G. *For the saving Grace of God* &c.

ψ. 12. *We should live soberly*, (e) *justly, and piously*. S. Hierom

puts (as in other places for the same G. word) *chastly, justly, and piously*. The words comprehend man's duty to himself, to his neighbour, and towards God.

Ψ. 13. *Waiting for the Blessed Hope, i, e, for the happiness of the blessed in heaven, promised, and hoped for. — And the coming of the Glory of the Great God, (f) and our Saviour Jesus Christ.* The Title of Great God, says Dr. Wells, is here referr'd to our Saviour Christ by Clem. of Alex : in protreptico c. 6. He might have added, and by the general consent of the G. and Lat. Fathers. S. Chryf. here cry's out, *where are now they who say, that the Son is less than the Father?* S. Hierom in like manner, *where is the Serpent Arius? where is the Snake Eunomius?* And that this Title of great God is here given to Jesus Christ, may be shewn from the Text it self, especially in the Greek, for the *glorious coming, and appearance*, in other places of S. Paul, is always used to signify Christ's coming to judge the world. adly in as much as one and the same G. article falls upon the *great God, and our Saviour Christ*, so that even Mnr Simon in a note on these words, says the construction is, *and the coming of Jesus Christ, the great God, Our Saviour*, and blames Erasmus, and Grotius, for pretending that this place is not a confutation of the Arians.

Ψ. 14. *A People particularly acceptable (g) S. Hierom translates an egregious, or eminent People. He says, in the LXX it corresponds to segula, which signifies a man's proper possessions, which he has purchased, or chosen for himself. Budeus says, it signifies what is rare, and uncommon; and 'tis well translated by the Protestants, a particular people.*

(a) Ψ. 3 *In habitu sancto, εν κατασμήντι ιεροπρεπείς. Scapula out of Dioscorus says, κατέσμημα, is constitutio naturalis corporis. See S. Hier. p. 426. — (b) Ψ. 7. In some G. is added, ἀφθαρσίᾳ, sincerity.*

(c) Ψ. 8. *Vereatur, εντραπή. — (d) Ψ. 10. Non fraudantes, μη νοσφίζομένους, non suffurantes. — (e) Ψ. 12. sobriè, justè, & piè. S. Hierom in his Commentary, castè, justè, & piè. So he generally translates, σώφρων, σωφρόνως &c. — (f) Ψ. 13. Adventum glorie magnæ Dei, & Salvatoris nostri I. Christi. επιφάνειαν τῆς δόξης τῷ μεγάλῳ θεῷ, & σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ. S. Chryf. p. 401 lin. 43. πῶς εἰσιν οἱ τῷ πατρί, ἐλάττονα τῷ ἡμῶν λέγοντες; S. Hier. Ubi est serpens Arius? ubi est Eunomius Colubar? S. Paul uses επιφάνειαν for the coming of Christ to Judgment. The same G. article is put thus, τῷ μεγάλῳ θεῷ, & σωτῆρος, and not & τῷ σωτῆρος — (g) Ψ. 14. Acceptabilem, περιέσιον α περιέμει. S. Hierom says, Egregium, præcipuum. See Deut. 7. 6. Exod. 19. 5. Psal. 134. Ψ. 4. Israel in possessionem sibi. See also S. Chryf. λόγ. pag. 402, lines 414.*



CHAP. III.

1. **A**Dmonish them to be subject to Princes and powers, to obey at a word , to be in readiness for every good work :

2. To speak evil of no man , not to be litigious , but modest , shewing all mildness towards all men.

3. For we ourselves were heretofore unwise, incredulous, deceived, serving desires, and divers pleasures, living in malice and envy , hateful, and hating one another.

4. But when the goodness , and love of our Saviour God appeared :

5. Not by the works of justice , which we have done, but according to his mercy he saved us by the washing of regeneration , and renovation of the Holy Ghost ,

6. Whom he hath poured upon us abundantly by Jesus Christ our Saviour :

7. That being justified by his grace , we might be heirs according to the hope of life everlasting.

8. It is a faithful saying : and of these things I would have thee to affirm earnestly : that they who believe God may be careful to excell in good works. These things are good, and profitable to men.

9. But avoid foolish questions, and genealogies, and contentions , and striving about the law : for they are unprofitable , and vain.

10. A man that is a heretick avoid after the first , and second reprehension :

11. Knowing that such a one is subverted, and sinneth , being self-condemned.

12. When I shall send to thee Artemas, or Tychicus, make haste to come to me to Nicopolis : for I have resolved to winter there.

13. Set forward Zenas the Lawyer , and Apollo carefully, that nothing be wanting to them.

14. And let ours also learn to excell in good works

unto necessary uses ; that they may not be unfruitful.

15. All that are with me salute thee. Salute them, who love us in the faith. The Grace of God be with you all. Amen.

A N N O T A T I O N S.

Ÿ. 4. *The goodness and Love.* Lit. *The kindness and humanity of our Saviour.* By *humanity* (a) some expound Christ's appearing in his human nature, but by the *G*: is meant the Love of God towards mankind.

Ÿ. 5. *By the water or (b) washing of Regeneration , and Renovation , i , e , of Baptism , by which we are born anew the adoptive children of God , by the Grace of the Holy Ghost , whom he hath poured &c.*

Ÿ. 8. It is *a faithful saying* , he means what he has already said, of our being justified by the Grace , and mercies of God — *And of these things I would have thee to affirm (c) earnestly* , the sense is not , *I would herein confirm thee* (as Mr. N... translates without attention to the Greek , which in so many places shews us the literal sense of the Latin text) but that he would have his Disciple Titus to confirm , and settle others in the belief of these Truths , *that* , as it follows , *they may be careful , and excell in good works.*

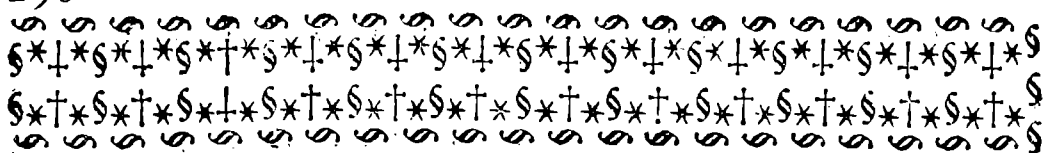
Ÿ. 11. *Knowing that such a one is perverted (d)* Lit. *subverted* , a metaphor from a house, that is thrown down, even to the foundations, by the Greek : He speaks of Hereticks , whose obstinacy seems evident : for no one is properly a Heretick , but who is obstinate in his Errors. — *And sinneth being (e) self-condemn'd* , or condemn'd by his own judgment , when his ignorance cannot be a sufficient plea for him.

Ÿ. 14. *Let ours* , that is all Christians , *learn to excell in good* , and charitable works , by furnishing to others for necessary uses , according to their wants.

(a) Ÿ. 4. *Benignitas & humanitas* , χρηστότης καὶ φιλανθρωπία. See Estius.

(b) Ÿ. 5. *Lavacrum* , λῶτρον. See Ephes 5. 26. — (c) Ÿ. 8. *de his volo te confirmare*, περί τούτων βεβαιῶμαι σε διαβεβαιῶσαι : on which S. Chryf. says λόγ. 5' p. 406, ταῦτα, ταῦτα διαλέγεσθαι. *I would have thee to declare these things &c.* — (d) Ÿ. 11. *subversus est*, ἐξέσραπται *eversus est.* — [e] *Ibid proprio judicio condemnatus* , αὐτοκατάκριτος.





THE EPISTLE OF S. PAUL THE APOSTLE TO PHILEMON.

THE Design of this short Epistle is to induce Philemon to pardon his servant, or Slave Onesimus, who had run from his master in his debt. The Letter, seems to have been written in the year 61, during S. Paul's first imprisonment at Rome. It contains, as S. Chrys. observes, divers profitable instructions, and marks of S. Paul's charity towards a poor fugitive servant. Erasmus says Cicero never writ with greater Eloquence.



1. **P**AUL a prisoner of Christ Jesus, and Timothy the brother, to our beloved, and to our fellow labourer Philemon,

2. And to Appia *our* dearest Sister, and to Archippus our fellow-Soldier, and to the Church, which is in thy house.

3. Grace be to you, and peace from God our Father, and from our Lord Jesus Christ.

4. I thank my God, always making a remembrance of thee in my prayers,

5. Hearing of thy charity, and faith, which thou hast in Jesus Christ, and towards all the Saints:

6. That the communication of thy faith may become

evident in the acknowledgment of every good work, which is in you thro' Christ Jesus.

7. For I had great joy, and consolation in thy charity : because the bowels of the Saints have been refreshed by thee , brother.

8. Wherefore having much confidence in Christ Jesus , even of commanding thee that which is convenient :

9. Yet I rather beseech thee for charity , thou being such a one , as Paul the aged , and now also a prisoner of Jesus Christ :

10. I beseech thee then for my Son , whom I have begotten in *my* Chains , Onesimus ,

11. Who heretofore was unprofitable to thee , but now is profitable both to thee and to me.

12. Whom I have sent back to thee. And do thou receive him, as my own bowels :

13. Whom I would have detained with me , that for thee he might ministrare to me in my Chains for the Gospel :

14. But without thy advice I would do nothing , that thy good deed might not be as it were of necessity , but voluntary.

15. For perhaps he therefore departed from thee for a little while , that thou might receive him for ever :

16. Not now as a servant , but instead of a servant , a most dear brother , especially to me : and how much more to thee , both in the flesh , and in our Lord ?

17. If thou lookest upon me therefore as a partner , receive him as myself :

18. And if he hath injured thee , or oweth thee any thing ; put it to my account.

19. I Paul have written with my own hand : I will repay it , not to tell thee , that thou owest even thy self to me :

20. Yes brother. Let me enjoy thee in the Lord : refresh my bowels in the Lord.

21. Trusting in thy obedience I have written to thee : knowing that thou wilt do more, than I say.

22. But withal , prepare me a lodging : for I hope by your prayers , I shall be given unto you.

23. Epaphras my fellow-prisoner in Christ Jesus, salutes thee,

24. Marcus, Aristarchus, Demas, and Luke, my fellow-labourers.

25. The grace of our Lord Jesus Christ be with your Spirit. Amen.

ANNOTATIONS.

℣. 1. *Our Fellow-labourer*, or Coadjutor. He calls him so, because of the charity and zeal, with which he promoted the Gospel. — *And to the Church, or Congregation of the Faithful, which is in thy House.*

℣. 5. *Thy charity, and Faith. . . in Jesus Christ*, (a) *and towards all the Saints.* In the G. is towards Jesus Christ, and towards all the Saints. By the Saints, he seems to mean, as elsewhere, all Christians, so that the sense may be, of thy Faith towards Christ, and of thy charity towards all the Saints, or Christians.

℣. 6. *That the communication*, (b) *i, e, charitable Contributions,* done with a lively faith, may become evident, (c) *and the good works known, which are in you, i, e, done among you.* — This seems the sense by the following verse, where S. Paul expresseth his joy in hearing of Philemon's Charity towards the Saints.

℣. 8. *Wherefore having much confidence*, &c. Now S. Paul disposeth Philemon to grant his request; I am persuaded I might command thee, and thou would'st not take it amiss, but I rather beseech thee, thou being such a one (d) as Paul, i, e, united to him in Spirit, by the same Faith, and Charity, I am therefore confident thou wilt not refuse the request of Paul, now an aged man, and a Prisoner for the sake of Jesus Christ.

℣. 10. *I beseech thee then.* He at length tells Philemon what his request is, and names the Person Onesimus, but in such terms, as shew how much S. Paul has this affair at heart, and that he will look upon the favour he asks, as done to himself. It is, that thou'lt pardon Onesimus, whom I look upon, and love as my Son, and a most dear Son, whom I have begotten, a Prisoner, and in my chains.

℣. 11. *who heretofore was unprofitable to thee*, in taking and spending what belong'd to thee, yet now, after a sincere conversion, is profitable (e) both to thee, and me: to me, by the services he has done me in prison, and the joy I have had by his Conversion; and also to thee, because I know thou would'st have been glad to have rendred me all possible services thyself, and he has done them for thee; he hath supplied thy place. — For these reasons I could have wish'd to have detain'd him with me; But I have sent him back, thou being his master, nor would I do any thing, in regard of thy servant, without thy advice and consent, that if thou thinkest it fitting to send him back again to me, and to give him his freedom, it may be without any constraint upon thee, without any necessity, thy voluntary, and charitable act and deed.

Ψ. 12. *Do thou receive him as my own Bowels, i, e, as myself. Perhaps, by the permission of God's Providence (who never permits evil, but for some greater good) he departed from thee for a little while, (f) that thou mightest receive him for ever, being now after his Conversion, in a way of being made partaker with thee of the same eternal Happiness ——— Receive him now, not as a Servant, but also as a Brother most dear, especially to me. Nay I may say, how much more dear even to thee, both in the Flesh, having been a Gentil as thou thy self was, and having been also a servant in thy family — and 2dly he ought now to be dear to thee in our Lord, he who was thy servant, being now united to thee by the same Faith, and by an union of Charity. See Estius.*

Ψ. 17. *If thou look'st upon me as a partner, (g) as a Brother in Christ, as a member of Christ with thee, receive him as myself.*

Ψ. 18. &c. *If he hath injur'd thee, and owest thee any thing, as he doth, put it, place it to my account, to my debtor, I will repay it, and satisfy thee for it. ——— I Paul have written, and testify'd this with my own hand. Some think he writ the whole Letter with his own hand to make it more acceptable to Philemon. ——— I might tell thee, that thou owest even thy self to me (c) the Eternal Salvation of thy soul, by thy Conversion to the Faith of Christ.*

Ψ. 20. *Yes Brother. Let me enjoy thee in the Lord, enjoy the fruits of thy Friendship, and love for me, and rejoyce with thee. In this refresh my Bowels in the Lord, grant me this Satisfaction. I have written freely, and with confidence in thy obedience, i, e, ready compliance, in giving him, and me more than I ask, to wit, his freedom. After this he was made a Deacon, and as some say, a Bishop, and a Martyr. See S. Hierom, and Tillemont in his art. 45 on S. Paul, and his notes 70, and 71.*

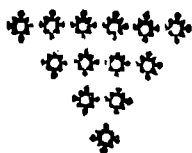
(a) Ψ. 5. *Charitatem tuam, & fidem, quam habes in Domino Jesu, & in omnes Sanctos.* πρὸς τὸ κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἁγίους.

(b) Ψ. 6. *Ut communicatio, ἡ κοινωνία.* See S. Paul 1. Cor. 1. 9. &c.

(c) Ibid Evidens, most G. Copies ενεργῆς, efficax, but in some, ἐναεργῆς

(d) Ψ. 9. *Cum sis talis ut Paulus senex, τοῖντοσ ὥν ὡς Παῦλος πρεσβύτης.* (e) Ονήσιμος, utilis, but he useth ἀχρηστός and εὐχρηστός. See a Lapide. ——— (f) Ψ. 15. *A little while, Lit. ad horam, πρὸς ὥραν*

(g) Ψ 17. *As a partner, ut socium, κοινωνόν.*





THE EPISTLE OF S. PAUL THE APOSTLE TO THE HEBREWS.

THE Catholick Church hath receiv'd, and declared this Epistle to be part of the Canonical Scriptures of the New Testament, tho' some doubted of it in the first Ages, especially in the Latin Church, witness S. Jerom on the 8th Chap. of Isaias. Luther, and most of his followers, reject it, but the Calvinists, and the Church of England have receiv'd it.

Others, who receiv'd this Epistle in the first Ages, doubted whether it was written by S. Paul, but thought it written by S. Barnaby, or by S. Clement, or S. Luke, or at least, that S. Paul only furnish'd the matter, and the order in it, and that S. Luke wrote it, and S. Paul afterwards read it, and approved it.

'Twas doubted again, whether this Epistle was first written in Hebrew, that is, in Syro-Chaldaick, then spoken by the Jews, or in Greek, as Estius pretends. The Ancient Writers say, it was written in Hebrew, but that it was very soon after turn'd into Greek, either by S. Luke, or S. Clement Pope and Martyr. Cornelius a Lapide thinks the Syriac, which we have in the Polyglots, to have been the Original, but this is commonly rejected. See Tillemont on S. Paul, Art. 46. and note 72. P. Alleman on the 1st to the Hebrews &c.


S. Paul wrote this Letter about the year 63, and either at Rome, or in Italy. See c. 12. 24. He wrote it to the Christians in Palestine, who had most of them been Jews before. This seems the reason why he puts not his name to it, nor calls himself their Apostle, his name being rather odious to the Jews, and because he was chosen to be the Apostle to the Gentils. — The main design is to shew that every one's Justification, and Salvation is to be hop'd for by the Grace, and merits of Christ, and not from the Law of Moyses, as he had shewn in his Epistles to the Galatians, and the Romans, where we may observe this kind of difference: To the Galatians, he shews that true Justice cannot be had from *Circumcision*, and the *Ceremonies* of the Law: to the Romans, that even the moral *precepts and works* of the Law, were insufficient without the Grace of Christ: and in this

the Hebrews , he shews that Our Justice could not be had from *the Sacrifices of the old Law.*

As to the Chief Contents. He exhorts them to the Faith of Christ, by shewing his dignity, and preeminence above the Angels, and above Moyse. Chap. 1. 2. 3. That Christ's Priesthood was above that of Aaron , from the 4th to the 8. Chap. 5. 6. ——— That the new Law and Testament , is preferable to the old from thence to the middle of Chap. 10 th. ——— He commends Faith by the Example of the Ancient Fathers. c. 11. and in the beginning of the 12. Then he exhorts them to patience , constancy , Brotherly Love , &c. The like Exhortations are mixed in other parts of this Epistle.



C H A P. I.

1.  OD having spoken on divers occasions, and many ways in times past to the Fathers by the Prophets : last of all ,

2. In these days hath spoken to us by his Son , whom he hath constituted the heir of all things , by whom he made also the worlds :

3. Who being the splendour of his Glory , and the figure of his substance , and upholding all things by the word of his power , purifying *us* from Sins , sitteth on the right hand of Majesty on high :

4. Being made so much better than the Angels , as he hath inherited a more excellent name above them.

5. For to whom of the Angels did he at any time say : “ thou art my Son , this day have I begotten thee ” ? and again : “ I will be to him a Father , and he shall be to me a Son ” ?

6. And when again he introduceth *his* first begotten into the world , he saith : “ And let all the Angels of God adore him. ”

7. And to the Angels indeed he saith : “ who maketh his Angels Spirits , and his ministers a flame of fire. ”

8. But to the Son , *he saith* : “ thy Throne ô God , is for ever and ever : a Scepter of equity , is the Scepter of thy Kingdom.

9. Thou hast loved Justice , and hated Iniquity : there-

fore thee God, thy God hath anointed with the Oil of gladness above them that are partakers with thee. ”

10. And *again*: “Thou in the beginning ô Lord founded the Earth; and the heavens are the work of thy hands.

11. They shall perish, but thou shalt remain, and they shall all grow old as a garment:

12. And as clothing thou shalt change them, and they shall be changed: but thou thy self art the same, and thy years shall not fail. ”

13. And to which of the Angels did he say at any time: “sit on my right hand, until I make thy enemies thy footstool?”

14. Are they not all ministering Spirits, sent unto the ministry, for those who shall be the heirs of Salvation.

ANNOTATIONS.

¶ 1. *On divers occasions, (a) and many ways.* The first word signifies, that God reveal'd the Incarnation of his Son, as it were, by parcels, and by degrees, at different times, and to different Persons, to Adam, to Abraham, to Moyses, to David, &c. The latter word expresseth the different *ways* and manners, as by Angels, by immediate Inspirations, and Revelations, by Types, Figures, and Ceremonies. (b) *Last of all*, by his Son, his true, natural, Eternal Son, of whom we must always take notice, that being both true God, and true man, by the union of the divine and human nature to one and the same Divine person, S. Paul speaks of him sometimes, as he is God, sometimes mentions what agrees to him as man, sometimes as he is our Redeemer, both God and man. This must necessarily happen in speaking of Christ: But when we find things that cannot be understood of one that is a pure or meer man only, or that cannot be true, but of him, who is truly God, these are undeniable proofs against the Errors of the Arians, and Socinians.

¶ 2. *Whom he (God) hath constituted heir of all things.* Heir is here not taken for one that succeeds another at his Death, but for the same as master or Lord. And tho' Christ be inseparably God and man, yet this agrees to him, *as man*, because as God, he was not *constituted* in time, but was always from Eternity Lord of all things, with the Father, and the Holy Ghost: *By whom he made also the worlds*, i.e., all created beings, and in such a manner, that all creatures were equally produced by the three divine persons. See Jo. i. v. 3. and the Annotations on that place. 1. Vol. p. 308. and 313.

ψ. 3. *Who being the splendour (c) or brightness of his glory*, not as beams or rays are deriv'd from a lightſom body, but by a neceſſary, and eternal communication of the ſame ſubſtance, and of the whole light, in which ſenſe the Council of Nice underſtood the eternal Son of God to be *light of light*. This partly helps us to conceive the eternal generation of the Son from the Father, becauſe the brightness is at the ſame time with the ſun, tho' all compariſons fall ſhort of this Myſtery.

And the figure of his ſubſtance. (d) In the G. is the *Character* of his ſubſtance or ſubſtance, which might be tranſlated, the *expreſs image*. There are different ways, by which a thing may be ſaid to be a *figure*, or image of another: here it is taken for ſuch a representation of the ſubſtance of the Father, that tho' the Father and Son be diſtinct perſons, and the ſon proceed from the Father, yet he's ſuch a figure and image, as to have the ſame nature and ſubſtance with the Father, as the Catholick-Church always believ'd, and declar'd againſt the ancient Hereticks, and particularly againſt the Arians. Their words may be partly ſeen in Petavius. l. 2. de Trin. c. 11. l. 4. c. 6. l. 6. c. 6. being too tedious for theſe ſhort notes. — And this may be underſtood by the following words concerning the Son: *and upholding or preſerving all things by the word of his power* .. As he had ſaid before, that all things were made *by him*, ſo all things are preſerv'd by him, equally with the father. See Col. 1. 16. 17. See alſo the 10. verſe of this Chapter, and the Annot. Jo. 1. 3.

Sitting on the right hand of God. This alſo may be taken to expreſs the equality of the Son with the Father, if conſider'd as God, but this *ſitting on the right hand of God*, both here, in S. Mark. c. 16, and in the Apoſtles Creed, expreſs what agrees to Chriſt as he is our Redeemer, God made man by his Incarnation, and who as man, is made the head of his Church, the judge of the living and of the dead: and ſo S. Stephen ſaid, Acts 7. *I ſee the heavens open, and the Son of man ſtanding at the right hand of God*.

ψ. 4. *Being made ſo much better &c.* The Arians from hence pretended that Chriſt was *made*, or created. But the Apoſtle ſpeaks of Chriſt as man, and tells us, that Chriſt even as man, by his Aſcenſion was exalted above the Angels. — *As he hath inherited a more excellent name* i, e, both the dignity and name of the Son of God, of his *only Son*, and of his *true Son*. See 1. Jo. 5. 20.

ψ. 5. *Thou art my Son, this day have I begotten thee*. Theſe words, tho' commonly expounded of the eternal generation of the Son of God in the day or moment of Eternity, yet may be truly apply'd, either to Chriſt made man by his Incarnation, or to Chriſt riſen from the dead, as they are uſed by S. Paul Acts. 13. 33. becauſe the ſame Chriſt, both theſe ways, is the Son of God. It was the only true, and natural Son of God, who was made fleſh, who was made man, who roſe from the dead; and the Eternal Father manifeſted his Eternal Son by his Incarnation, and ſhew'd him triumphing over death by his Reſurrection.

I will be to him a Father &c. Altho' theſe words might be literally ſpoken of Salomon, yet in the myſtical ſenſe (chiefly intended by the

H. Ghost) they are to be understood of Christ, who in a much more proper sense, is the Son of God.

Ψ. 6. *Let all the Angels of God adore him.* These words seem to be cited out of Psal. 96: Ψ. 7. according to the LXX. And they seem to be an invitation, and a command to the Angels to adore Jesus Christ, when at the end of the world, he shall come to judgment. This is one of the proofs, which S. Paul here brings, to shew that the Angels are inferiour to Christ, because they are commanded to adore him.

Ψ. 7. *Who maketh his Angels (e) spirits, and his ministers a flame of fire.* S. Aug. on Psal. 103. and S. Greg. hom: 34. in Evang: would have the sense, and construction of the words to be, who maketh the blessed spirits to be also his Angels, or messengers to denounce, and execute his will: (messengers and Angels signify the same in the Greek) Calvin and Beza by *Spirits*, here understand the *winds*, as if the sense was only, who maketh the winds and *flames of fire*, that is, thunder and lighting, the *messengers* and instruments of his divine will, in regard of men, whom he punisheth. But this exposition agrees not with the rest of the text, nor with the design of S. Paul, which is to shew Christ above all the Angels, and above all creatures. S. Paul therefore is to be understood of Angels or Angelical Spirits: but then the sense may be, who maketh his Angels like unto the winds, or like unto a flame of fire, in as much, as they execute his divine will with incredible swiftness, like the winds, and with a force and activity, not unlike to that of fire.

Ψ. 8. *But to the Son, that is, to his Son Jesus Christ, he saith, Thy Throne o God is for ever and ever, and lasts for Eternity. A scepter or rod of Equity, is the scepter of thy Kingdom, that is, o Christ, God and man, Head of thy Church, Judge of all mankind, thou shalt reward, and punish all under thee with justice and Equity, as thou hast loved justice, and hated iniquity. — Therefore thee God, thy God hath anointed.* Many here understand *God* first named, to be in the vocative case, and that the sense is: therefore *thee*, o *God* *thy God* hath anointed: thus Christ is call'd *God*. Others take *God* in both places, to be in the nominative case, and to be only a repetition of *God* the Father and the sense to be, *thee Christ, God, thy God hath anointed with oil of Gladness, above them that are partakers with thee*; by which spiritual unction, some understand graces infused into Christ's soul at his Incarnation, by a greater plenitude of graces, than was ever given to any Saints, whom he made partakers of his glory in heaven; others expound it of an unction of greater Glory given to Christ in heaven as man, because by his sufferings and merits he had destroy'd, and triumph'd over sin. See Estius, a Lapide &c.

Ψ. 10. *And again; thou in the beginning o Lord foundest the Earth &c.* The text, as well as the Authority of Interpreters, shew these words to be still spoken of the Son of God, of Christ who was both true God and man. And tho' part of the Psal. 101, from which these words are taken, contain a prayer to God for the restoring of the City of Jeru-

of Jerusalem, yet in this Psalm, is chiefly signify'd the Glory of Christ, and of his Church; which will be spread over all Nations. See 5. Chryf. Estius, a Lapide &c.

Ψ. 12. *As clothing thou shalt change them* &c. The Apostle in the 2d verse of this chap. had said, that the worlds were made by the Son of God, now he tells us, that all these created things shall *wax old like a garment*; shall decay, and *perish* (at least from their present state and condition) *shall be changed*; but thou, who art both God and man, art always the same, without decay or change.

Ψ. 13. 14. *Sit on my right hand* &c. The ancient Jews themselves understood this 109th psalm of their Messias, nor could they answer Christ's words, Matt. 22. 45., when he shew'd them by these same words, that their Messias, was not only the Son of David, but also the Lord of David, of whom it was said, *the Lord said to my Lord, sit thou on my right hand, till I make thy enemies thy footstool*. See also 1. Cor. 15. 25. and in this Epist. c. 10. Ψ. 13. — but as for the *Angels, they are all ministring Spirits* &c. The Apostle in this Chapter, not only shews how much the dignity of Christ, is superiour to that of the highest Angels, but also his divinity: and that he is both true God and true man, as the ancient Fathers took notice against the Arians.

(a) Ψ. 1. *Multifariam*, πολυμερῶς, which signifies that God reveal'd the coming of his Son as it were by parts and parcels, or by degrees, first revealing some things, and then others — (b) *Ibid. Novissime*, ἐν ἑσχάτῃ, which reading Dr. Wells prefers before that in the ordinary G. copies, which have ἐν ἑσχάτῃ τῶν ἡμερῶν, follow'd by the Prot. Translation, and Mr. N.

(c) Ψ. 3. *Splendor gloria*, ἀπαύγασμα, *resulgentia*, effulgentia &c.

(d) *Figura substantia*, χαρακτήρ τῆς ὑποστάσεως. *hypostasis* signifies *persona*, *subsistentia*, and, also *substantia*.

(e) Ψ. 7. ὁ ποιῶν τὰς Ἀγγέλους αὐτῷ πνεύματα, not τὰ πνεύματα, the greek article being put before Angels, and not before spirits, may seem to favour that exposition, which compares Angels to the winds, and to a flame of fire.



CHAP. II.

1. **T** Herefore we ought more diligently to take notice of the things, which we have heard, lest perhaps we let them slip.

2. For if the word spoken by Angels, became firm, and every prevarication, and disobedience receiv'd a just recompence of a reward:

3. How shall we escape if we neglect so great a salvation?

which having at first been declared by the Lord, hath been confirm'd to us by them that heard *him*,

4. God attesting *the same* by signs, and wonders, and divers miracles, and by the distribution of the Gifts of the Holy Ghost according to his will.

5. For God hath not made subject to the Angels the world to come, of which we speak.

6. But one hath testify'd in a certain place, saying: "what is man that thou art mindful of him, or the son of man that thou visitest him"?

7. Thou hast made him little less than the Angels: thou hast crown'd him with glory, and honour: and set him over the works of thy hands.

8. Thou hast put all things in subjection under his feet: for in as much as he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things made subject to him.

9. But we see Jesus, him who was become little less than the Angels, because of his suffering death, crown'd with Glory and honour: that he by the grace of God, might suffer death for every one.

10. For it became him, for whom are all things, and by whom are all things, who had brought many children unto glory, to consummate the author of their salvation by suffering.

11. For he who sanctifieth, and they who are sanctified are all from one. For which cause he is not ashamed to call them brethren, saying:

12. "I will declare thy name to my brethren: in the midst of the Church I will praise thee."

13. And again: "I will put my trust in him." And again: "behold I, and my children, whom God hath given me."

14. Because therefore the children were made partakers of flesh and blood, he also himself hath been partaker of the same: that by *his* death he might destroy him, who had the Empire of death, that is to say, the devil:

15. And might deliver them, who for fear of death were all their life time subject to slavery.

16. For no where *is it said* that he taketh *to him* the Angels, but he taketh the seed of Abraham.

17. Wherefore it behoved him to be like to his Brethren in all things, that he might be a merciful, and faithful high-priest before God, to become a propitiation for the sins of the people.

18. For in that wherein he himself hath suffer'd, and been tempted, he is able to succour also those, who are tempted.

AN NOT A T I O N S.

¶ 1. *Left perhaps we let them slip away*, (a) or run out, like water out of leaking vessels, which is lost, and cannot be taken up again. According to the letter it is, *left we run out*, the sense must be, lest we do not sufficiently attend to these truths.

¶ 2. — 4. *For if the word spoken by Angels &c.* that is, if the law deliver'd to Moyses by Angels, became firm, and was to be obey'd, and the transgressors punish'd; how much more is this true of the new law deliver'd by our Lord Jesus Christ himself, and preach'd by his disciples that heard him, and which hath been confirm'd by so many miracles, and by so many Gifts of the H. Ghost, which the believers have receiv'd.

¶ 5. *God hath not made subject to the Angels the* (b) *world to come.* By *the world to come*, is meant the Church of Christ to the end of the world, and succeeding to the state of those, who serv'd God under the old Law. The former world under the Law of Moyses, might be said to be subject to Angels, by whom that Law was deliver'd, but the Church of the new Law, is subject to Christ, it's author and publisher.

¶ 6. *And one*, to wit, the author of the 8th Psalm, said: *what is man &c.* that is, man, or mankind, consider'd in his own frail nature, corrupted by sin, guilty of eternal death, that thou should'st be mindful of him, restore him to thy favour, and bestow such graces upon him? But the words of the psalm, and of S. Paul in this place, tho' they may be understood of every man, yet are to be taken, as particularly spoken of Christ as man, or of the human nature of Christ, exalted by the real union with the divine person of the Son of God.

¶ 7. *Thou hast made him little less than the Angels.* man's nature, even the humane nature of Christ in it self, is inferiour to the nature of Angels, tho' rais'd to a degree of dignity above other creatures. — *He left nothing not Subject to him.* He speaks here of Christ, to whom God hath made all creatures subject, whether in heaven, earth, or Hell, whether they have been, or shall be hereafter, as to the judge, and the head of all — *But we see not as yet all things made subject to him:* this will only be at the end of the world. At present the devils, and the wicked, make opposition against Christ, and his Elect.

¶ 9, 10. *But we see*, by faith, Jesus, who as man, by his sufferings and death, was made less than the Angels, nay despised as the last of men, now by his glorious Resurrection, and Ascension,

and by the submission all nations pay to him, who believe in him, and worship him, *crown'd with glory and honour*. — And he submitted himself willingly to all those sufferings, even to the death of the Cross, that *by the grace of God, he might suffer death for every one*, or, as we read in the Syriac-version, *for every man*: therefore not only for the predestinate, or the Elect, who are saved. — *For it became him &c.* He gives the reasons, for which the Son of God would become man, and suffer death, not that this was absolutely necessary, but a convenient means to manifest the goodness, the wisdom, and the justice of God by the Incarnation and death of his Son: that having decreed to *bring many Sons or children to eternal glory*, he was pleas'd to send his Divine Son to become man: and so *to consummate the* (c) *Author of man's salvation by suffering*, i, e, to make him a perfect, and consummate sacrifice of expiation for the sins of all men, and to satisfy the justice of God in the most perfect manner.

Ψ. 11. 13. *For he who sanctifieth*, i, e, our Redeemer, who *sanctifieth*, or has obtain'd sanctification for all, by sacrificing himself on the Cross, and all *who are sanctify'd, are from one*, have the same human nature, and are from the same first parent Adam, whose Son Christ, as man, was, on which account he calls men his *Brethren*. See Jo. 20. 17. and Psalm. 21. 23 in which is a clear prediction of Christ's sufferings, where it is said: *I will declare thy name to my Brethren &c.*

Ψ. 14. 15. *That by his death he might destroy*, the power of him *who had the Empire of Death*, who by tempting men to sin, had made them slaves to him, and to eternal death, so that they lived always slaves to *the devil*, under a miserable fear of death, and liable to eternal death.

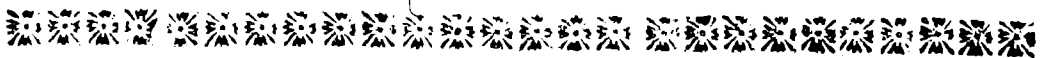
Ψ. 16. *For it is no where said, that he* (d) *taketh to him*, Lit. that he *apprehendeth*, or layeth hold *on the Angels*, that is, according to the common Interpretation, we no where find, that he hath united their nature to his divine person to save them, tho' a great part of them had also sinn'd, and fall'n from heaven. But *he taketh the seed of Abraham*, i, e, he became man of the seed, or race of Abraham, to redeem and save mankind.

Ψ. 17. *To be like his Brethren in all things* (sin always excepted); i, e, to be tempted, to suffer, to die, that having the true nature of a suffering man, he might become a *merciful high-priest*, fit to compassionate us in our sins, in our temptations, and sufferings.

(a) Ψ. 1. *Ne forte pereffluamus*, μήποτε παρέρυωμεν.

(b) Ψ. 5. *Orbem terra futurum*. τὴν ὀκούμενην τὴν μέλλουσαν.

(c) Ψ. 10. *Authorem salutis eorum per passionem consummare, not consummari*. τελειῶσαι. — (d) *Nusquam enim Angelos apprehendit, sed semen Abrahae apprehendit*. ἐπιλαμβάνεται, assumit, νεῖ αἱσumpfύει.



C H A P. III.

1. **W** Herefore holy brethren, partakers of the heavenly vocation, consider the Apostle, and high-Priest of our confession Jesus :

2. Who is faithful to him who made him, as *was* also Moyses in all his house.

3. For this *Jesus* was esteem'd worthy of so much the greater glory than Moyses, as he who hath built the house, hath greater honour than the house.

4. For every house is built by some one : but he who created all things, is God.

5. And Moyses was indeed faithful in all his house as a servant, to *Give* testimony of the things that were to be told:

6. But Christ as a son in his own house : which house we are, if we retain a firm confidence, and the glory of hope even to the end.

7. Wherefore, as the Holy Ghost saith : " If to day you shall hear his voice,

8. Harden not your hearts, as in the provocation, according to the day of temptation in the wilderness,

9. Where your Fathers tempted me; prov'd, and saw my works

10. For forty years : on which account I was offended at this Generation, and said : They always err in heart. But they have not known my ways.

11. As I have sworn in my wrath, that they shall not enter into my rest."

12. Take heed brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God :

13. But exhort one another every day, whilst to day is named, that not any one of you be harden'd by the deceitfulness of sin.

14. For we are made partakers of Christ : if we keep the beginning of the substance firm to the end.

15. While it is said : " To day if you shall hear his voice, harden not your hearts, as in that provocation."

16. For some hearing provoked *him*; yet not all they who departed out of Egypt by Moyses.

17. And with whom was he offended forty years? was it not with those, who had sinn'd, whose carcases were laid in the wilderness?

18. And to whom did he swear that they should not enter into his rest, but to them who were incredulous?

19. And we see that they could not enter in because of *their* incredulity.

AN NOT A T I O N S.

℣. 1. *The high-Priest of our Confession*, i, e., of the faith we confess, or profess. Christ is also here call'd *our Apostle*, i, e., sent by his Father.

℣. 2. *Faithful to him who made him*. To be made, may agree to Christ as man, but here the sense is, who made him head over all his Church.

℣. 3. *Of so much the greater glory*, &c. The Apostle shews Christ to be greater than Moyses several ways. 1. Christ is as much above Moyses, as an Architect above the house, which he has made: for Christ (who, as God, made all things) is the builder of that very house, that is, of the house of Israel, of which Moyses was only a part, or a member. 2. Moyses was only employ'd in the house, *as a servant*, to give testimony to others, as he was order'd, but (℣. 6.) *Christ was a Son in his own house*, which house, or Church of the faithful, *we are*: and Christ is our only Lord and Master, equally with the Father, and the Holy Ghost: but we are all members, and profitable members, *if we retain a firm confidence in him, and the glory of hope*, or a glorious hope *to the end*.

℣. 11. *As I swore in my Anger, that they shall not enter into my rest*. Lit. (a) *if they shall enter into my rest*. But *if* here imply's the same as *they shall not*. See Mar. 8. 12. And that this is the sense here, appears by the 18th verse, where it is expressly said, *they shall not enter into my rest*, i, e., to rest in the Land of Chanaan promis'd to them.

℣. 12. *Take heed*, &c. Not to imitate their incredulous obstinacy, lest you never enter into the place of eternal rest, by *departing from God by sin*. — You have already been *made partakers* of the benefits of Christ, at your Conversion, and Baptism: but *hold fast to the beginning of your foundation in him*. Lit. *to the beginning of his substance* (b) by which seems to be understood the Faith of Christ, which, c. 11. ℣. 1. is defin'd by the same word, *the substance of things hoped for*.

℣. 17. *Whose Bodies were laid*, or buried *in the wilderness*. None of those who were reckon'd up, num. 14. entered the Land of Chanaan, except Josue and Caleb; but then we may take notice, that none

were there number'd under 20 years of age , nor the Levites , nor the women.

(a) Ψ. 11. *Si introibunt , εἰ εἰσελεύσονται.* — (b) Ψ. 14. *Initium substantia ejus , τὴν ἀρχὴν τῆς ὑπόστασεως.* See c. 11. Ψ. 1. *Est fides sperandarum substantia rerum , ἐλπιζομένων ὑπόστασις.*



CHAP. IV.

1. **L** Et us therefore fear lest perhaps forsaking the promise of entering into his rest , any of you be thought to be wanting.

2. For it hath been declar'd to us , even as to them. But the word they heard did not profit them , not being mix'd with a faith of the things which they heard.

3. For we shall enter into rest, who have believ'd: according to what he said : " as I have sworn in my wrath: that they shall not enter into my rest" : and indeed the works from the foundation of the world being finish'd.

4. for in a certain place he said of the seventh day thus: "and God rested the seventh day from all his works".

5. And in this place again : " they shall not enter into my rest" :

6. Because then it remains for some to enter into it , and they, to whom it was first declar'd , did not enter on the account of *their* incredulity :

7. He again limiteth a certain day , saying by David " to day , " after so long a time, as it was above said : " to day if you shall hear his voice, harden not your hearts."

8. For if Jesus * had given them rest , he would never have spoken of another day afterwards.

9. Therefore there is *still* remaining a rest for the people of God.

10. For he who hath entered into his rest : he himself hath rested from his own works , as God from his.

11. Let us hasten therefore to enter into that rest , lest any man fall into the same example of Incredulity.

12. For the word of God is quick and effectual, and

* i, e, Jesus

more penetrating than any two edged sword : and piercing even unto the dividing of the soul and the spirit, of the joints also and marrow , and a discernor of the thoughts and of the intentions of the heart.

13. Neither is there any creature invisible in his sight : but all things are naked and open to the eyes of him , of whom we speak.

14. Having therefore a great high-Priest, who hath penetrated the heavens , Jesus the son of God : let us hold fast our Confession.

15. For we have not a high-priest , who cannot take compassion on our infirmities , but tempted in all things like *as we* , yet without sin.

16. Let us go therefore with confidence to the Throne of Grace , that we may obtain mercy , and find Grace in seasonable aid.

AN NOT A T I O N S.

¶ 1. *Let us fear* , &c. S. Paul continues his exhortation to them, not to be like the incredulous Jews , and so to be excluded from the place of eternal rest. — *To us hath it been declar'd* , as also to them, that is , as the riches of the Country of Chanaan , was told by Josue and Caleb to the people , but they would not believe them , so the happiness of the Kingdom of heaven has been preach'd by us , to you: but *the word they heard* (Lit. *the word of hearing*) *did not profit them*, not *being mix'd* , or receiv'd *with faith* : let not this be your case.

¶ 3. 11. *The works indeed being finish'd* (a) *from the foundation of the world* , This place is the same , and equally obscure in the greek , as in the latin text. The Apostle here examines , what David , as a Prophet could mean , when he said of some , *they shall not enter*, or , *if they shall enter into my rest*. His argument is this : David could not prophesy of that *rest* , by which God after he had created all things, Gen. 2. 2. is said to have rested *the seventh day* , when he had finish'd the works of the creation. Nor could David speak of that other time of *resting* , which was promis'd, and given to the Israelites, when, having conquer'd all their enemies , they were introduc'd by Jesus , or Josue, in to the promis'd Land of Chanaan : for these two rests were past long before his prophecy : therefore David , must speak of some rest , that was to come afterwards , when he said : *to day if you shall hear his voice* , *harden not your hearts* , &c. Therefore it must needs follow that some *day of rest* , some *Sabbatism* , as he calls it , after his time, must remain for the *people of God*, that should not harden their hearts: and from hence he concludes that David had in view that eternal

est of happiness, which the Messias was to obtain for us, a rest without end in the Kingdom of heaven. *Let us then hasten*, or, as it is in the G. *let us make it our endeavour*, to gain that place of rest by our persevering in Faith, and good works, and take heed not to be excluded with the unbelievers.

Ψ. 12. *For the word of God is quick*, &c. We understand by *the word of God*, the eternal word, or Son of God (to whom may agree all in the 12th and 13th verse) But others may expound it of the words, promises, and menaces of God, as were foretold by the Prophets, or preach'd by the Apostles. *To his Eyes*, must signify in the sight of God.

Ψ. 14. *Having therefore*, as I told you before, *a high-Priest*, Christ, who has ascended *into heaven*, who *is compassionate our infirmities*, let us with a firm confidence, approach the Throne of Grace by Faith, Hope, Charity, and good works.

(a) Ψ. 3. *Operibus ab institutione mundi perfectis, καὶ τοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενήσεται.*



CHAP. V.

1. **F**OR every High-priest, taken from among men, is ordain'd for men in the things pertaining to God, that he may offer up Gifts, and Sacrifices for sins:

2. Who can have compassion on them, that are ignorant, and go astray: because he himself also is encompass'd with infirmity:

3. And therefore must, as for the people, so also for himself offer up for sins.

4. Neither doth any man assume this honour to himself, but he who is call'd of God, as Aaron.

5. So even Christ glorified not himself, that he might be made a high-priest; but he who said to him: "thou art my son, this day have I begotten thee."

6. As he saith also in another place: "thou art a priest for ever according to the order of Melchisedec."

7. Who in the days of his flesh, offering up prayers and supplications, with strong crying and tears to him, who could save him from death was heard, for his reverence.

8. And indeed whereas he was the son of God, he

learn'd obedience by the things, which he suffer'd :

9. And being consummated, he became to all who obey him, the cause of eternal salvation,

10. Call'd of God a high-Priest according to the order of Melchisedec.

11. Concerning whom we have great things to say, and very hard to be expounded *to you*, because you are become weak as to understanding.

12. For whereas for the time you ought to be masters : you again stand in need to be taught what are the first elements of the words of God : and you are such, who have need of milk, not solid food.

13. For every one who is a partaker of milk, is unskilful in the words concerning Justice : for he is a child.

14. But solid food is for the perfect : for those, who by custom have their senses exercised to the discerning of good and evil.

ANNOTATIONS.

¶ 1. 4. *Every high-Priest.* He speaks first of the office of Priests in general, before he speaks of Christ's Priest-hood. A Priest is chosen and prefer'd before other men, as qualified for the divine ministry, to offer up Gifts, Oblations, Sacrifices, in order to obtain forgiveness for his own sins, and those of the people, who, by the experience he has of his own infirmities, may *compassionate* others, who offend through frailty or ignorance. Every priest (excepting our Saviour Christ) being a sinner. Nor must he take upon himself rashly and inconsiderately, for temporal motives, this sacred ministry, formidable, says S. Gregory, even for the shoulders of Angels ; He must consult God by prayer, follow the advice of his spiritual Guides, and pious Parents ; by these means to know whether he has a call *from God* to this ministry *as Aaron* had.

¶ 5. 6. *So Christ, as man, did not glorify himself,* by assuming this dignity of *high-Priest*, but had it conferr'd upon him by the divine decrees of his eternal Father, who said to him : "*thou art my Son*," and "*thou art a Priest for ever*" &c.

¶ 7. *who in the days of his Flesh,* of his mortal and suffering condition, even with strong and fervent crying out, and tears, offering up, as man, *prayers and supplications to him*, to God, *who could save him from death*, to wit, in the garden of Gethsemani, and on the cross, yet with a perfect resignation, and conformity of his humane will to the divine will, *was heard for his reverence.* I leave this translation, which is in the Rhemish-Testament, very literal from the

Latin-vulgar, and which cannot be said to be any ways disagreeable to the Greek. As to the sense there are two expositions in the best Interpreters. S. Chrysostom and many others understand, that he was heard, as to every prayer that he made absolutely, and not conditionally only (as when he pray'd that the cup of his sufferings might pass from him) and he *was heard* for that *reverence* or reverential regard, and just consideration, which the eternal Father had for him, who was his true Son. This Interpretation agrees better with the greek text, in which is left out the word *his*. Others by his *reverence*, understand that he was heard on the account of that reverential fear, that respectful submission and piety, which he always had towards his eternal Father. And if it be ask'd in what Christ was not heard, and in what he was heard: he was not heard when he said let this cup of sufferings, or this death pass from me, because it was not what he ask'd and pray'd for with an absolute desire, but only thereby express'd the natural fear which, as man, he had of death, and therefore presently added, but *not my will, but thine be done*, expressing what he knew to be the divine will: and to shew this, S. Chryf. on these words, brings all those sentences, by which our Saviour Christ had declared that he had power to lay down his life, and power to take it up again, that no one taketh it from him, but that he laid it down of himself. See John. 10. 18. and See S. Chryf. hom. 7. p. 475. But Christ was heard in all he pray'd for with an absolute will, according to what he said to his Father, *I know that thou always hearest me* Jo. 11. 42 He was heard as to all that he ask'd with an absolute will, either for himself, or his Church.

¶ 8. He that was truly the Son of God, and knew all things, learnt practically, and taught us a perfect obedience in suffering, and dying a cruel death on the Cross.

¶ 9. *And being consummated*, or perfected as man, in all kind of virtues, and at the same time true God by his divine person, became *the author of Salvation* to all those who both believe in him, and obey him.

¶ 11. *Of whom*, i. e. of his high-Priesthood according to the order of Melchisedec, we have mighty things to say, and very hard to be expounded, or understood by you, at least many of you, who, tho' you ought to be *masters* after the Gospel hath been so long preach'd, and even by the Apostles of Christ, yet you are *weak as to understanding* it, (the G. also signifies slothful and negligent) you stand in need of being taught the first *elements* and principles of the Christian Faith, like children, who are rather to be *fed with milk*, than with more solid meats. How many are there now in the like condition, who are for reading and expounding all the holy Scriptures according to their own way of thinking?

(a) ¶ 7. *Exauditus est pro sua reverentia*, ἐσαυξάσθης ἀπὸ τῆς ἐνδοξίας. Even the last protestant translation, tho' much more exact, than any of the former, puts, and was hear'd in that he fear'd. If the Rhem. Translation, which I have not chang'd, be obscure, I much doubt whether theirs can be better understood. I will not suppose that

they mean with Calvin, that Christ was so abandon'd on the Cross as to be driven to despair, and that he fear'd and felt the punishments of the damn'd, from which he begg'd to be freed, and was heard. Beza says Calvin was the first author of this Exposition, that is, of this Blasphemy. I le rather suppose that the Protestant Traslators only meant, that Christ, as man, fear'd death. How then was he heard in that he fear'd? (c) not so as to be freed from death, which he willingly underwent, but was heard, so as to triumph over death, and shortly after to rise, and ascend triumphant into heaven. Dr. Wells in his amendments to the Protest. Traslation, has chang'd it in this manner, was heard so as to be deliver'd from his fear: and in his paraphrase expounds it thus, namely by an Angel sent on purpose to strengthen him, so that he expounds this text of the fear and prayer of Christ in the Garden, from which fear, he was freed at the appearing of the Angel. Luke. 22. 43.

I pretend notwithstanding, that the protestant translation, was heard in that he fear'd, tho' we take it with the additions made by Dr. Wells, was heard so as to be deliver'd from his fear, is far from being exact, nor can it be look'd upon a proper and literal translation from the Greek text, ἀπὸ τῆς ἐνλαβείας. First, where is there any thing in the greek for he fear'd or his fear? or that he was deliver'd from his fear? This is to add, in the text it self, a particular exposition, which at the same time is contrary to what divers Interpreters take to be the literal sense of these words, ἀπὸ τῆς ἐνλαβείας, who by ἐνλάβεια understand that great respect and regard, which was in the Father towards Christ, because he was his son. S. Chrysostom understood the force of the G: text, as well as any one, and this seems the meaning of these his words, λόγ. ἡ. p. 475. linea 20. Ed. Sav. τοσούτη ἦν αὐτῷ ἡ ἐνλάβεια, ὥς καὶ ἀπὸ τούτου αἰδέσθαι αὐτὸν θεόν. Nor do's the Latin translator of S. Chrys: Mutius Scholaasticus, in the Edition of Fronto Ducius, seem to have mistaken the sense of S. Chrysostom, where we find hom. 8. p. 1478. tanta fuit ejus reverentia, ac pietas, ut ideò eum revereretur Deus. Others indeed expound it of the reverential and Godly fear, or piety, that was in Christ, as man, towards God his Father, and that his prayers were heard on this account: but this will not justify the Protestant translation, that he was hear'd in that he fear'd, nor the paraphrase of Dr. Wells, so as to be deliver'd from his fear, as if by ἐνλάβεια, were understood merely a natural fear and apprehension, I find mr. Legh in his Critica sacra on the word ἐνλάβεια, says, that the Syriac-version has from fear, but he is mistaken, as may be seen in Walton's Polyglot, the Syriack has only, he was heard, without any mention at all of any kind of fear, which is left out. Mr. Legh says, Nazianzene, and Theodoret follow this sense. He cites not the words, nor the places. It must be again his mistake. Theodoret has nothing like it in his commentary on this passage, nor S. Greg. orat; 36, where he cites these words of S. Paul.

It is true ἐνλάβεια especially in profane authors, has sometimes the same signification as timor, or metus. It is, says Scapula, timiditas circumspēcta, but also even in profane writers, the same as religio,

pietas in Deum. See also what examples Scapula brings on *ἐυλαβέμεναι*, and *ἐυλαβῆς*, of which he says, *apud Ecclesiasticos scriptores, & in Test. novi libris, circumspēctus & cautus circa ea quæ ad cultum divinum pertinent, religiosus, pius, ut Luc. 2.*

I know also that Heb. 11. 7. it is said of Noe, *metuens* in the vulgar latin, for *ἐυλαβηθεὶς*: and Acts 23. 10. *Tribunus timens*, *ἐυλαβηθεὶς*: but neither do these two examples shew, that in this place, where mention is made of our Saviour Christ, *ἐυλάβεια* can be properly and literally translated by fear, or that the sense is, that Christ was heard, so as to be deliver'd from his fear. For first this exposition of fear and apprehension of death, agrees not with the common exposition of the ancient Fathers, neither with S. Chrys, and those who follow him, nor with the others, as I have shewn already. Secondly this translation agrees not with the Protestant translation in other places. As for the substantive *ἐυλάβεια*, it is only found in one other place in the new Testament, to wit, Heb. 12. 28. *μετὰ φόβῳ, καὶ ἐυλαβείας*, where the Prot. Translation has, with reverence and Godly fear. And for the adjective *ἐυλαβῆς*. where old Simeon is call'd *ἐυλαβῆς*, in the common G copies, Luke 2. 25. they have translated a devout man. Acts 8. 2. the men that buried S. Stephen, *ἄνδρες ἐυλαβεῖς* are translated devout men as also Acts 2. 5. thirdly the ancient Arabic-version signifies propter reverentiam ejus, and the Ethiopick ob justitiam ejus, as they are in the translations of Walton, which agree with the latin vulgate, but not with that sense, in which the English Protestants have translated the greek. In fine it must be observ'd, that *ἐκ* here according to these versions, bears the sense of ob or propter, and not of ab or ex, of which signification see many examples in Estius.



CHAP. VI.

1. **W** Herefore intermitting the discourse of our beginning in Christ, let us proceed to things more perfect, not laying again the foundation of penance from dead works, and of faith in God,

2. Of the doctrine of Baptisms, as also of the imposition of hands, and of the Resurrection of the dead, and of eternal judgment.

3. And this we will do, if God will permit.

4. For it is impossible for those, who have been once illuminated, have also tasted the heavenly Gift, and have been made partakers of the holy Ghost,

5. Who have moreover tasted the good word of

God , and the powers of the world to come ,

6. And are fail'n ; to be again renew'd unto penance ; crucifying again to themselves the son of God, and making him a mockery.

7. For the earth drinking up the rain that cometh often upon it , and producing grafs commodious for them by whom it is husbanded : receiveth a blessing from God.

8. But bringing forth thorns and briers , is reprov'd , and near unto a curse : whose end is to be burnt.

9. Now dearly beloved we trust better things of you , and nearer to salvation : thô we speak in this manner.

10. For God is not unjust , that he should forget your work, and the love which you have shewn in his name , you who have ministred , and do minister to the Saints.

11. And our desire is that every one of you shew the same carefulness to the compleating of hope even to the end :

12. That you become not slothful , but followers of them , who by faith and patience , shall inherit the promises.

13. For God making a promise to Abraham , because he had no one greater , by whom he might swear , swore by himself,

14. Saying : " unless blessing I bless thee , and multiplying I multiply thee."

15. And so enduring with patience , he obtain'd the promise.

16. For men swear by one greater than themselves : and the end of every controversy among them , for confirmation , is an oath.

17. Wherein God meaning to shew more abundantly to the heirs of the promise the immutability of his counsel, interposed an oath :

18. That by two immutable things , in which it is impossible that God should lie , we may have the strongest consolation , who have fled together to lay hold on he proposed hope ,

19. Which we have as an anchor of the soul sure and

firm , and which entred in even within the veil ,
20. Where Jesus the Precursor for us hath entred , being
made a high-Priest for ever according to the order of Mel-
chisedec.

ANNOTATIONS.

¶ 1. *Wherefore intermitting* , &c. This is to be taken as connected with what he had said in the last Chap. ¶ 12. of the *elements*, or rudiments of Christian faith , concerning which , tho' some seem'd not sufficiently instructed , yet he thinks it here enough to name them , and pass them over, to wit , 1. *Penance* . or the dispositions of a sincere repentance. 2. *Faith*, when they are come to the years of being instructed. 3. the *Doctrine of Baptisms* , which he expresseth in the plural number, either because all the faithful must be baptiz'd once , if we speak of Christian baptism; or he means that persons ought to know they cannot receive Christ's baptism over again: Or infinie he means that the baptisms , used by the Jews , which they so frequently repeated, could not make them justified. — 4ly , the *Doctrine of imposition of hands* , by which is commonly expounded that which was given in the Sacrament of Confirmation 5. *Of the Resurrection of the dead*. 6. *Of the Judgment* , by which God would judge all mankind. Of these things he supposeth them already instructed.

¶ 3. *And this we will do* , meaning what he said in the first verse , that his design was to *proceed to things more perfect* , which after some admonitions , he comes to in the next chapter , when he speaks of the Priesthood of Christ.

¶ 4.-8. *For it is impossible* (a) &c. This is an obscure place, differently expounded , which shews how rash it is for the ignorant to pretend to understand the Holy Scriptures. Many understand these words, *it is impossible* , &c. of the Sacrament of penance , or of returning to God by a profitable repentance , especially after such hainous Sins , as an apostasy from the true faith. But then we must take the word *impossible* , to imply no more than a thing that is very hard to be done , or that seldom happens , as when it is said , Matt. 19. 26. that *it is impossible* for rich men to be sav'd : and Luke 17. 1. *it is impossible that scandals should not come*. For it is certain that it is never impossible for the greatest sinners to repent by the assistances which God offers them , who has also left a power to his Ministers to forgive in his name the greatest Sins. But others (whose interpretation seems preferable) expound this of Baptism , which can only be given once. The words here in the text very much favour this exposition , when it is said , *who have been once enlightn'd* : for Baptism in the first ages , was call'd the Sacrament of *illumination*. See. S. Denis de celesti Hierar : c. 4. S. Greg. Naz. &c. The following words also agree to Baptism , when they are said to *have been made partakers of the holy Ghost* , to have *tasted the good*

word of God, and the powers of the world to come, all which signify the interior graces, the miraculous Gifts, and power of working miracles, which they who were baptiz'd, frequently receiv'd in those days. — They cannot be again renew'd unto penance; i, e, they cannot be renew'd again by baptism, which is also call'd a *renovation* Tit. 3. 5. Their sins may indeed be forgiven them in the Sacrament of penance, but this is not a *renovation* like that in baptism, in which both the guilt, and all pain due to past sins, is remitted; whereas in the Sacrament of penance, tho' the guilt, and the eternal punishments due to sins be remitted, yet many times, temporal punishments, to be undergone either in this world; or the next, still remain, due to such as have been great sinners, to them who by relapsing into the same sins, have crucify'd again to themselves the son of God, making him a *mockery*, i, e, who insensible of the favours receiv'd, have ungratefully renew'd sin, to take away which, Christ suffer'd, was mock'd, crucified &c. — *For the Earth drinking up rain &c* He bringeth this comparison, to give them a horror of abusing God's Graces and favours, and of making themselves guilty of Hell-fire.

Ψ. 9. — 12. *We trust better things of you &c.* That is, tho' I have admonish'd you in this manner, I hope the best, especially knowing how charitable many of you have been to your Christian Brethren. It is certain God, who is not unjust, will reward these good works, if you continue in the same, for the completing of hope even to the end, for the obtaining the happiness you hope for. Be not therefore slothful, and negligent; it is by faith, patience, and perseverance that you'll inherit God's promises.

Ψ. 13. *For God making a promise to Abraham*, to bless all nations in his seed, i, e, by the coming of Christ, *swore by himself*, having no greater to swear by &c. He shews them how certain they may be of eternal happiness, unless they be slothful. First, it is God himself, who hath promis'd to make them happy. Secondly he promis'd it with an oath: and these are two unchangeable things in God, who cannot lie. And the oath was, *unless blessing I bless thee*, &c. The sense is unless I give thee great blessings, let me not be esteem'd the true God. By this God hath given the strongest consolation to us, who have fled from the imperfect works of the former Law of Moyses, by believing and hoping in Christ. This hope is as a sure and firm anchor of our souls amidst all persecutions and dangers, which will make us enter in, even within the veil, as it were into that part of the Temple, call'd the Holy of Holies, which was a figure of Heaven, into which Christ Jesus himself entred first by his glorious Ascension after his sufferings. He entred as our high-Priest and to prepare us there a place.

(a) Ψ. 4. *Impossible*, ἀδύνατον. See a Lapid and Estius, Who says of this exposition of baptism, Sic omnes graei, & Latinorum maxima pars. Baptism often call'd φάτισμα. See S. Greg. Naz. orat. 39. in Sta Lumina. — (b) Ψ. 11. *Ad expletionem spei usque ad finem*, πρὸς τὴν πληροφροσίαν. See the signification of this word, Luc. 1. Ψ. 1. page 204. of the first volume



CHAP. VII.

1. **F**OR this Melchisedec, king of Salem, the priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him.

2. To whom also Abraham divided tithes of all: who indeed first by interpretation is King of Justice: and next also king of Salem, that is, king of Peace,

3. Without Father, without Mother, without Genealogy, having neither beginning of days, nor end of life, but made like unto the son of God, continueth a Priest for ever.

4. Consider then how great this man was, to whom even the Patriarch Abraham gave the tithes of the chief things.

5. And indeed they of the sons of Levi who receive priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren: tho' even they came out of the loins of Abraham.

6. But he whose genealogy is not number'd among them, took tithes from Abraham, and blessed him, who had the promises.

7. Now without all contradiction, the less is blessed by the better.

8. And here indeed men who die receive tithes: but there it is witnessed, that he liveth.

9. And (as it may be said) even Levi, who receiv'd tithes, paid tithes by Abraham:

10. For he was yet in his Father's loins, when Melchisedec met him:

11. If then perfection was by the Levitical priesthood (for under it the people received the law) what necessity was there for another Priest to rise according to the order of Melchisedec, and not to be call'd according to the order of Aaron?

12. For the priesthood being translated, it is necessary that a translation be also made of the law.

13. For he concerning whom these things are spoken, is

of another Tribe , of which no one attended at the altar.

14. For it is evident that our Lord sprang out of Juda : of which Tribe Moyſes ſpoke nothing concerning prieſts.

15. And it is yet more evident : if there ariſeth another prieſt after the ſimilitude of Melchifelec ,

16. Who was made not according to the law of the carnal commandment , but according to the power of an indiſſoluble Life.

17. For he teſtifieth *ſaying* : “that thou art a Prieſt for ever, according to the order of Melchifelec. ”

18. For the precedent commandment is indeed reprov'd, becauſe of the weakneſs, and unprofitableneſs thereof :

19. For the law brought nothing to perfection ; but *was* an introduction of a better hope , by which we approach to God.

20. And by how much it is not without an oath (for others indeed were made Prieſts without an oath ,

21. But he with an oath by him, who ſaid to him : “the Lord hath ſworn , and he ſhall not repent of it : thou art a Prieſt for ever : ”)

22. By ſo much is Jeſus made a ſurety of a better Teſtament.

23. And the others were indeed made many Prieſts , becauſe by death they were hindred from continuing :

24. But he , in as much as he continueth for ever, hath an everlaſting Prieſthood.

25. Wherefore alſo he is able to ſave for ever them that come unto God by himſelf : always living to make interceſſion for us.

26. For it was fitting we ſhould have ſuch a high-prieſt, holy , innocent , undefiled , ſeparated from ſinners , and made higher than the heavens :

27. Who needeth not every day , as *other* prieſts , to offer up Sacrifices , firſt for his own ſins , and then for the people's : for this he did once , by offering up himſelf.

28. For the law maketh men prieſts who have infirmity : but the word of the oath , which is after the law, *maketh* the Son who is perfect for ever-more.

A N N O T A T I O N S.

Ψ. 1. — 3. *This Melchisedec.* If we look for the construction, *Melchisedec* may be join'd with what follows, Ψ. 3. *continueth a Priest for ever.* — *King of Justice*, according to the signification of the word *Melchisedec*, and of *peace*, signified by the place *Salem* of which he was King. By *Salem*, is commonly expounded *Jerusalem*, tho' S. Hierom thinks it was the Town in Samaria, afterwards call'd *Sichem*. — This King was also a *Priest of the most high*, i. e., of the true *God*. He *blest* Abraham, after he had defeated Chodorlahomor, and the other Kings, Gen. 14. and Abraham gave him *the Tithes* of all things, which he had taken from his enemies. — He is said to have been *without Father, without mother, without any Genealogy*, without *beginning of days*, or *end of life*, in as much as we have no account in the Scripture of any of these particulars. He is said in Genesis to have brought out, in as much as he was a *Priest*, that is, to have offer'd up a sacrifice to God of *bread and wine*. The Apostle here shews two things, that *Melchisedec* was greater than Abraham, and that he was a figure of Christ, who is a *Priest for ever according to the order of Melchisedec*, Psal. 109. 4.

Ψ. 4. *Consider then how great this Melchisedec was*, and greater than our great Patriarch Abraham. 1. because Abraham of his own accord paid Tithes to this Priest of all the *Chief things* he had, which was to own himself inferiour to him: as the rest of the Jewish people are inferiour to the *sons of Levi*, the descendants of Aaron, who, being rais'd to the dignity of *Priesthood*, by the *command of God*, have a right to *take Tithes* or *Tenths of the people*, and so are honour'd above the rest.

2. This *Melchisedec blessed*, or gave a Benediction to our great Father Abraham, to whom *the promises* of blessing all Nations was made. Now he that gives a blessing to another, must be *better*, or greater than he to whom the blessing is given: therefore *Melchisedec* was greater than Abraham. 3. To shew another preeminence of the Priesthood of *Melchisedec* (which was a figure of the eternal priesthood of Christ) above the priesthood of Aaron, the Apostle takes notice, that the sons of Levi, the Priests of the ancient Law, to whom Tithes were to be paid, were no more than mortal men, always *dying*, whereas the Scripture only witnesseth of *Melchisedec*, that *he liveth*, he is represented as one that hath neither *beginning*, nor *end of his days*. This agrees chiefly to Christ, who by the Psalmist, is call'd a *Priest for ever*. And tho' Christ also died for us, yet it was chiefly by his death that he offer'd his sacrifice, he presently rose again, and continues for ever a Priest without a successor as to his Priesthood, and as to the Sacrifice of expiation for the sins of mankind. His Priesthood, his sacrifice, and oblation for our Redemption, lasts for ever.

4. Another reason that shews the Priesthood of *Melchisedec* (and of our Saviour Christ) to be above the Aaronical Priesthood, is, that not only Abraham, but even Aaron, and Levi, and all their successors, may be said in the person of Abraham, to have paid Tithes to Melchi-

fedec, because we may consider them as yet in the loins of Abraham, from whom they descended, tho' it cannot be said in like manner that Christ himself was in the loins of Abraham, because, tho' he was son of Abraham, yet his conception was not in the ordinary way of human generation, but by the operation of the holy Ghost. See S. Aug. l. 10. de Gen. ad lit. c. 20. tom 3. p. 270. nov. E. it..

5. S. Paul (*ψ. 11*) brings another reason to shew that the priesthood according to the order of Melchisedec, was more perfect, because true Justice and Sanctification could not be given, neither by the priesthood of Aaron, nor by the Law of Moyses, which began as it were together: for if the former Law and Sacrifices offer'd by the Priests of Aaron, had been sufficient for man's justification and salvation, there would have been no necessity of a new priesthood according to the order of Melchisedec. Of this S. Paul speaks elsewhere to the Romans. And, as there is a new Priesthood, so there's a new Law, by which the former is no longer of force.

6. He takes notice of this difference from the former priesthood, that they were priests of the Tribe of Levi, but that Christ the Priest according to the order of Melchisedec, is of the Tribe of Juda.

7. Another difference is, that the former Law, and all belonging to it, consisted of *carnal precepts* (*ψ. 16.*) in outward Ceremonies and Sacrifices, with promises of temporal blessings, and a long life in this world: but the new Law and Sacrifice of Christ, *is according to the power of an indissoluble*, and never ending life conferring inward Graces, with a remission of sins, by which men were justify'd, and saved, with promises of an eternal happiness.

8. He tells us that Christ's Priesthood was confirm'd by God himself with an Oath; not so the Priesthood of Aaron. This second Testament therefore is much better, and more excellent.

9. The former Testament *brought nothing to perfection*. It had nothing but Types and figures of what was to be fulfill'd under the Priesthood of Christ. The Priests *died*, and succeeded one to another, and there was need of different sacrifices, which they were to offer daily for their own sins, and for the sins of the people: but Christ was *Innocent*, *undesil'd*, *separated from sinners*, could not sin, but by suffering once has redeem'd all, has satisfy'd for the sins of all mankind: and by this one sacrifice, *can save all that come to him* by faith, hope, and love; He lives for ever to make intercession for us, as our Mediator and Redeemer. As he remains for ever, he is priest for ever, and by virtue of that one sacrifice on the Cross, all that believe in him and obey him, may be saved, and be happy for eternity. Christ's sacrifice and oblation on the cross, is that one sacrifice of the new Law, which remains, and will be continu'd by his Ministers, the Priests of the new Law, to the end of the world, the manner only being different, but not the Sacrifice. This is the Doctrine of the Catholic Church deliver'd to the faithful in the Council of Trent sess. 22. cap. 2. where it is declar'd, that in the Mass, is continued the same Sacrifice and oblation, which Christ offer'd, who is still the chief Priest, in

whose name only, his Ministers, the Bishops and Priests, speak and act as his instruments. The Victim that is offer'd, is also the same, to wit, the Body and blood of Christ, after a spiritual and unbloody manner, according to his command at his last supper. The Oblation at the Mass is indeed a true and proper Sacrifice, yet not a new or different Sacrifice of expiation for the sins of mankind, but an application of Christ's satisfactions and merits, which tho' of infinite value, and more than sufficient to satisfy for the sins of the whole world, yet by the will of God, are to be apply'd to us by Faith, by the Sacraments, by the same Sacrifice of Christ's body and blood, offer'd at the Mass &c.

(a) *Una eademque est Hostia, idem nunc offerens sacerdotum ministerio. qui seipsum tunc in cruce obtulit, solâ offerendi ratione diversâ. Sess. 22. c. 2. — Can. 1. si quis dixerit in missâ non offerri verum & proprium sacrificium, &c. anathema. Can. 3. si quis dixerit missæ sacrificium tantum esse laudis, & gratiarum actionis, aut namdam commemorationis sacrificii in cruce peracti, non autem propitiatorium, vel soli prodesse sumenti &c. Anathema sit.*



CHAP. VIII.

1. **N**OW of the things spoken the sum is : we have such an high-priest, who is set on the right hand of the throne of majesty in the heavens,
2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord hath pitched, and not *any* man.
3. For every High-priest is ordained to offer gifts and Sacrifices : whence it is necessary that he also should have something to offer :
4. If then he was upon the earth, he would not be a priest, seeing there would be *priests* who should offer gifts according to the law,
5. Who serve unto the example, and shadow of heavenly things. As it was answer'd to Moyses, when he was finishing the Tabernacle : take heed, (saith he,) that thou make all things according to the pattern, which hath been shewn to thee on the Mountain.
6. But now he hath obtained a more excellent ministry, by how much he is the Mediator of a better Testament, which is established on better promises.

7. For if that first had been void of faults: there should not indeed a place be sought for the second.

8. For blaming them, he saith: behold the days will come, saith the Lord: and I will perfect a new Testament with the house of Israel, and the house of Juda.

9. Not according to the Testament, which I made to their fathers in the day, when I took them by the hand to lead them out of the land of Egypt: *and* because they did not continue in my Testament, I regarded them not, saith the Lord.

10. For this is the Testament, which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and will even write them in their heart: and I will be their God, and they shall be my people.

11. And every one shall not teach his neighbour, nor every one his brother, saying; know thou the Lord: for all shall know me from the least to the greatest of them:

12. Because I will be merciful to their iniquities, and their sins will I remember no more.

13. Now in calling it a new one: he hath made the former old. And that which decayeth and groweth old, is near it's end.

ANNOTATIONS.

Ψ. 1. *Of things said the (a) summ is.* This word *summ* many expound, as if S. Paul said, I will summ up, and give you an abridgment, or recapitulation of what I have said: But S. Chrysostom, and others by the greek word, rather understand the chief, or greatest thing of all, when he adds, that Christ is our *high-priest seated on the right hand of the Throne of majesty in the heavens.*

Ψ. 2. *A minister of the Sanctuary, Lit of the holy places, and of the true Tabernacle:* he adds *true*, to signify that tho' he speaks with an allusion to the Sanctuary, and the Priests of the former Law, yet that Christ hath now entered into the true Holy of Holies, that is, into Heaven, of which the Jewish Sanctuary was only a Type, or Figure. — *Which God hath fix'd or piec'd and not man:* i. e. all the parts of the Jewish Sanctuary was the work of men's hands: but Heaven, the habitation prepar'd for the Saints, is the work of God,

Ψ. 3. *For every Priest, or high-Priest &c.* that is, as all Priests are ordain'd to offer up to God some Gifts and Sacrifices; so Christ a

Priest for ever has now in heaven *something* to offer to his eternal Father, to wit, the infinite Merits and Satisfaction of his Death and Passion. This he doth in Heaven, and also by the ministry of his Priests on Earth, who offer the same in his name.

¶ 4. *Now if he was upon the earth, he would not be a Priest.* He speaks of a priest according to the custom of the Jews, where none were Priests, but of the Tribe of Levi, and Jesus Christ was of the Tribe of Juda: and if the Law of Moyses was to continue, there would not want Priests to offer sacrifices according to their worship: tho' such priests were only employ'd about things that were types (b) and *shadows of heavenly things* in the new Law after Christ's coming, and of the sacrifice, by which he offer'd himself on the Cross. And this God doubtless reveal'd to Moyses, when he said to him: *take heed thou make all things according to the pattern, which was shewn thee on the mountain.*

¶ 6. *And now, Christ the Messias being come, hath obtain'd a more excellent ministry, and Priesthood, being the great Mediator betwixt God and man of a better, and more Excellent Testament, accompanied with greater Graces and blessings, and establish'd with better and more ample promises, not of temporal blessings, as the former, but of an eternal happiness.*

¶ 7. *For if that first Testament had been void of fault, or defect: if it had not been imperfect, and all those sacrifices and ceremonies insufficient for the Justification, salvation, and Redemption of mankind, there would have been no need of a second.*

¶ 8. *For blaming them:* it is not said, blaming the Law, says here S. Chrys: , which in it self was *good, just, and holy*. See Rom. 7. 12. but blaming the breakers and transgressors of it; not but that men were saved in the time of the Law, who by God's Grace believ'd in their Redeemer that was to come, and lived well. And the mercies of God were so great, even towards sinners, that he made them a solemn Promise, clearly express'd in the Prophet Jeremy, c. 31. ¶ 31. *The days shall come, says the Lord, and I will perfect a NEW TESTAMENT, not according to the Testament, or not such a one, as I made to their Fathers, at the time, when I took them, as it were, by the hand, to lead them out of Egypt with signs and prodigies: I then made choice of them to be my people, but they were always transgressing against this Testament, this Covenant, which I had made with them: and for their transgressions I neglected them, punish'd them from time to time, and what was the greatest punishment of all, permitted such ungrateful and obstinate offenders to run on in their own sinful ways to their own ruine.*

¶ 10. *But this is the new Testament, which I will make with the house of Israel, and with all nations, as I promis'd to Abraham, I will give (lit. by giving) my law into their mind, I will write this new law, not as the former, in tables of stone, but in their hearts, and to them I will be a merciful God, and they shall be my elect people.*

¶ 11. *Because all shall know me &c.* This seems to signify, that by the

Truths which Christ preach'd, and which the Apostles publish'd to all Nations, the faithful in the new Law, should have a greater knowledge of God, of the true manner of worshipping him, and of heavenly things, and also greater and more abundant Graces than they before Christ's coming. They shall also serve God with greater fidelity, by considering his mercies in sending them a Redeemer to free them from the slavery of sin and damnation, of which they stood guilty.

Ψ. 13. In calling this Testament a *new one*, he has made the former old. This is to put the Hebrews in mind, that the former law, as to its ceremonies and sacrifices, is now to be laid aside, and the new Law or Testament to be receiv'd and comply'd with.

(a) Ψ. 1. *Capitulum super ea qua dicuntur, κεφάλαιον ἐπὶ τοῖς λεγομένοις.* Beza and others reprehend here the ancient Latin Interpreter. They have as much reason to blame the Greek original. S. Aug: observes that the Latin Interpreter was more solicitous to follow exactly the sense, than to write proper latin. — (b) Ψ. 5. *Exemplari et umbra deserviunt, ὑποδείγματι, καὶ σκιά λατρεύουσι.* It signifies that they serv'd God by those things that were Types and figures of more perfect, and heavenly things.



CHAP. IX.

1. **T**He former testament indeed had also ordinances of worship, and a Sanctuary of this world.

2. For the first Tabernacle was made, wherein were the candlesticks, and the table, and the placing of loaves, which is called the Holy.

3. But after the second veil, was that Tabernacle, which is called the Holy of Holies:

4. Having the golden Censer, and the Ark of the Testament covered all over with gold, in which was the golden urn, having in it the manna, and Aaron's rod, that budded, and the tables of the Testament,

5. And over it were the Cherubins of glory, overshadowing the Propitiatory: of which we need now not speak in particular.

6. Now these things being thus ordered: into the first Tabernacle entred always the Priests, performing the offices of the sacrifices:

7. But into the second the High-priest alone, once a

year, not without blood, which he offer'd for his own, and the peopl's ignorance :

8. The Holy Ghost signifying by this, that the way to the sanctuary was not yet made manifest, the first Tabernacle being yet standing.

9. Which is a parable of the present time, according to which gifts and sacrifices are offered, which cannot make him that worshippeth perfect as to conscience, being only in meats, and drinks,

10. And divers washings, and carnal justifications prescribed until the time of correction.

11. Now Christ being present, a high-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is, not of this manner of framing :

12. Neither by the blood of Goats or of Calves, but by his own blood, entred once into the sanctuary, having obtained for us an eternal redemption.

13. For if the blood of Goats and Bulls, and the ashes of an Heifer being sprinkled, sanctifieth the unclean to the purifying of the flesh :

14. How much more shall the blood of Christ, who by the Holy Ghost offer'd himself unspotted to God, cleanse our conscience from dead works, to serve the living God ?

15. And therefore he is the Mediator of the new Testament : that by means of his death, for the redemption of those transgressions, which were under the former Testament, they who are called, may receive the promise of eternal inheritance.

16. For where there is a Testament, the death of the Testator must of necessity intervene :

17. For a Testament becomes of force by persons being dead : otherwise it is not yet of force, while the Testator liveth.

18. Hence it was that neither the first *Testament* was dedicated without blood.

19. For every commandment of the law being read by Moyfes to all the people ; he taking the blood of Calves

ves and Goats, with water and scarlet wool, and hyssop : sprinkled both the book it self, and all the people,

20. Saying : this is the blood of the Testament, which God hath enjoyed unto you,

21. He sprinkled also in like manner with blood both the Tabernacle and all the vessels of the ministry :

22. And almost all things according to the law are purified with blood ; and without the effusion of blood there is no remission.

23. It was necessary therefore that the patterns of heavenly things should be purified by these : but the heavenly things themselves with better sacrifices than these.

24. For Jesus hath not entred into the Holy places made with hands, the patterns of the true ones : but into heaven itself, that he may appear now in the presence of God for us :

25. Nor that he should offer himself often, as the high-priest enters into the sanctuary every year with the blood of others :

26. Otherwise he ought to have suffer'd many times from the beginning of the world : but now once at the end of the ages, to the abolishing of sin, he hath appear'd by the sacrifice of himself.

27. And as it is decreed for men to die once, and after this the Judgment :

28. So Christ also was offered once to take away the sins of many ; and the second time without sin he shall appear to them who wait for him, unto salvation.

A N N O T A T I O N S.

¶ 1. *The former* (a) In the ordinary G. copies, is express'd the *former Tabernacle*, but even the Prot. Translators have abandonn'd that reading, and understand the *former Testament or Covenant*, which they have put in a different character. — *And a sanctuary of this world*, or *worldly*, or a temporal sanctuary, to last only for a time, like the things of this world.

¶ 2. *There was made a first Tabernacle*. By this word is signified, the sanctuary or place for worshipping God, ordained by Moyses, which was an Oratory to be moved from place to place with the Israelites, which they kept afterwards, and had a resemblance of it, &

the Temple. This Tabernacle consisted of two parts, which S. Paul here calls, the *first* and *second*. — The first part was call'd the *Holy*, which was separat'd from the rest of the Temple by a *veil*. In this first part were the *Candlesticks*, i, e, one *Candlestick*, as it is call'd, Exod. 25. 37. having seven branches, in which were placed Lamps. And a *Table* on which were placed twelve Loaves according to the number of the Jewish Tribes, to be chang'd every week.

¶ 3. *And after the second veil* or partition, was the second, or inward part, or *that part*, call'd the *Holy of Holies*.

¶ 4. *Having the Golden Censer*. What is meant by this, is uncertain, no mention being made of a Golden Censer in either part of the Tabernacle made by the order of Moyses, which the Apostle here speaks of. Some say that the High-Priest, when he entr'd once a year into the Holy of Holies, made use of a golden Censer, which he left there, but this is merely a conjecture. Others think that by the *golden Censer*, is meant the *Altar of Perfumes*, or where Perfumes were burnt, which was, as it were, a large Censer, and is call'd by the same G. word by Josephus the Historian: but then there occurs this difficulty, that this Altar was in that first part, call'd the *Holy*, not *in the Holy of Holies*, to which the same Interpreters answer, that this Altar was placed Just at the entrance into the *Holy of Holies*, and so may be look'd upon as belonging to the Holy of Holies: nor do's the text say, it was in the Holy of Holies, but only *having* &c. as a Town may be said to have Fortifications, which are not within the Town it self. —

And the Ark of the Testament. or Covenant. The Ark was certainly *in the Holy of Holies* — In which (c) was the *golden urn*, with a measure of *manna*, and *Aaron's Rod that budded*, and the *Tables of the Testament*, or the tables of stone, on which were engraven the ten Commandments. Nothing but these Tables were within the Ark. See. 3. Reg. 8. and 2. paralip. 5. 10. so that when it is said, *in which was the Urn, and Aaron's rod*, the meaning seems to be, that they were indeed in the Holy of Holies with the Ark, but not within the Ark.

¶ 5. *And over the Ark were the Cherubins of Glory*, or glorious Cherubins (in what shape they were represented, is not certain) *overshadowing the Propitiatory*, or seat of mercy, which was all of Gold, of the same bigness with the Ark, and like a cover to it. Just over this *Propitiatory*, were plac'd the two Cherubs, spreading their wings, looking towards one another, and upon the Propitiatory. See Exod. 36. and 37. From this place, God made known his presence, and the effects of his mercy to the people. Here he was said to be *seated on the Cherubins*, and that the Ark was his footstool, *Psal. 98.* adore his footstool i, e, prostrate before his Ark. These two Images of Cherubs, shew that God did not absolutely forbid, images at that time, when the people was so addicted to Idolatry, but only to adore them.

¶ 6. *Performing the Offices of the Sacrifices*. The Priests, as he tells us, *entred every day*, that is, by turns (See Luke 1. 5.) to make the offering of Incense morning and night, alio to change the loaves,

take care of the Lamps, &c: but we must not think that they offer'd in that place victims or holocausts of sheep, lambs, oxen &c. This was not done in any part of the Sanctuary, neither before, nor after the building of the Temple, but in a place, or Court adjoining to the Tabernacle, upon a large altar of 5 cubits long, and as many broad. See Exod. 27. and 38.

¶ 7. *In to the second* part of the Sanctuary, i, e, the Holy of Holies, no one entr'd, but the High-Priest, and he but once a year, on the Feast, call'd of Expiation, to make an aspersions of blood upon the Ark, and round about, *which he offer'd for his own, and the people's ignorance*, or ignorances, as in the G. that is, for all his, and their sins. See Levit. c. 10.

¶ 8. *The Holy Ghost by this signifying.* Here the Apostle begins to tell us in what manner the Sanctuary was a figure of things in the new Law of Christ. The Holy of Holies was a figure of Heaven, and this prohibition of any one going into it, was to signify, that the way to Heaven was not to be made manifest, nor to be open'd as long as the former Tabernacle and Law subsisted; that it was not to be open'd, till Christ the High-Priest of the new Testament first entr'd by shedding his blood on the Cross, and by his glorious Ascension.

¶ 9. *Which parable is of the present time, or, unto the present time*, as in the Greek. By the present time, according to the common Exposition, is not meant the time of the new Law, as some would have it, but the time of the former law, so that the sense is, which parable or Type was a representation of things, as they were to be perform'd and to last during the time of the law, which was before present, — *According to which*, some understand according to which time, others according to which parable, Type, or Typical worship of the former law, *Gifts, and Sacrifices* are, i, e, were, and are still offer'd by those who stick to the Jewish Law and Ceremonies, which cannot of themselves, make such worshippers *perfect in conscience*, i, e, can never give true interior sanctification being *only in meats, and drinks, and baptisms*, &c. These words must not be referr'd to *Gifts and sacrifices*, but to the worshipper, lit. *server*, and the sense is, that to the priests, who worship'd and serv'd God in the sanctuary, and in offering sacrifices, was not prescrib'd an interior purity and Sanctity, as in the new Law, but only that legal sanctity, which consisted in abstaining from such meats, or drinks, as were call'd unclean, or made them unclean. (See Lev. 10. 9. where the Priests are forbidden to drink wine, when they were to enter into the Tabernacle of the Testimony) *in divers washings*, &c. These precepts and Ceremonies were only to last *till the time* of their *correction*, by the coming of Christ under the new, and better Law, and Testament.

¶ 11. 12. *Now Christ* being present and come, (d) is a *high-priest of good things to come*, of things, which we hope for in heaven. — He has *entred by a more perfect Tabernacle*, i, e, not passing like the Priests of the former Law, into a Tabernacle made by hu-

mane art and hands, but by the Tabernacle of his own body or flesh, says S. Chryf. framed by the Holy Ghost. — Nor by the blood of Goats, &c. This is another difference, and preeminence of Christ above the Priests of the Law of Moyses, that they could only offer the blood of Beasts, but Christ enter'd into heaven by the effusion of his own precious blood in his sufferings, and on the Cross, by this *having found an eternal redemption* for mankind, having satisfy'd for the sins of all men in the sight of God, which the former Priests, with all their sacrifices, could not do.

§. 13. 14. *For if the blood of Goats, &c.* Another main difference betwixt the sacrifices in the old, and that of Christ in the new Law. Those imperfect carnal sacrifices could only make the Priests, and the people reputed clean, so that they were no longer to be treated as transgressors, and liable to punishments, prescrib'd and inflicted by the Law: but the sacrifice of Christ has made our consciences interiorly clean, and sanctify'd them, even in the sight of God. Having *offer'd himself unspotted to God by the holy Ghost*, the divine Spirit of the Holy Ghost, moving Christ as man, to make this oblation of himself, tho' free from all sin, and incapable of sinning. And being this oblation was made by him, who was God, as well as man, it was an oblation of infinite value, which repar'd the injury done to God by sin, and redeem'd mankind from the slavery of sin.

§. 15. *And therefore he is the Mediator of the new Testament.* (e) The Mediator, so as to be our Redeemer, which agrees only to our Saviour Christ. Moyses is call'd a Mediator betwixt God and his people. (See Gal. 3. 19. and 1. Tim. 2. 5. and the Annotations p. 261.) The Saints in heaven, and men on earth, may be call'd Mediators in an inferiour and different sense: but Christ alone is the Mediator, who reconciled God to men, by satisfying for their sins, and by a redemption from the slavery of sin. This sense, in which Christ is the Mediator of the new Testament, is express'd in these following words: *that by means of his death, unto the redemption of those prevarications, which were under the first Testament, they who are call'd, may receive the promise of an eternal inheritance*, that is, Christ by his death redeem'd all men. He names in particular the sins of those under the former Testament, to shew them, that the sacrifices of the Mosaical law, could not of themselves obtain a remission of sins, so that all saved from Adam, or that shall be saved to the end of the world, have their sins forgiven, and obtain Salvation by virtue of Christ's sacrifice upon the Cross. He paid the ransom of their sins, and is the Redeemer of all.

§. 16. *For where there is a Testament, the death of the Testator must needs intervene.* The same greek word, corresponding to the Hebrew word *Berith*, is often used both in the books of the old, and new Scriptures. The ancient Latin Interpreter puts for it, *testamentum*, a testament: but others would rather have the Hebrew and greek word to signify any agreement bargain, alliance, or covenant, which last word is generally put in the English Prot. Translations.

follow'd also by Mr. N... We do not deny but the Hebrew and Greek word have this signification, but not only: this place of S. Paul shews evidently, that they also signify, what both in Latin and English, is call'd a *Testament* or *last Will*, which is only of force by the *Death* of the *Testator*. The Protestants therefore here find themselves oblig'd to translate *Testament*, contrary to their custom, and to apply this word not only to the promises, and Blessings, God made to Christians, of which Christ is the Mediator, and which were confirm'd by his blood, and by his death, but also to the former Alliance, and promises or blessings, God made to the Israelites, when he chose them to be his Elect people, and gave them his law, and his commandments under Moyses. It is true God is immortal in his own nature, cannot die, and therefore cannot make a Testament that shall be confirm'd by his own death. But as for the new Alliance, or new Testament, as here it must be call'd, it was confirm'd by the Death of the Son of God, that is, of God made man, by which it is true to say, that God died for us, tho' he did not die, nor could die, as God. And as for the former alliance, or *first Testament*, as it is call'd here, *ψ. 18.* that, says S. Paul (which was only a figure of the *second* or *new Testament*) was not made, nor ratified *without the blood*, of so many victims, as used to be offer'd and sacrific'd.

ψ. 20. *This is the blood of the Testament, which God hath made to you*, *Exod 24.* that is, this is to confirm that Testament. Christ made use of the like words, when he bequeath'd us the divine Legacy of his Body and blood, at his last supper, saying, *Matt. 26. 28.* *This is my blood of the new Testament.* And as the words in Exodus were understood of the true blood of the victims offer'd, so the words of Christ signify the true blood of Christ, there really present in the Sacrament, in a spiritual manner, and to be shed in a bloody manner upon the Cross.

ψ. 23. *It is, or was necessary that the patterns of heavenly things, i. e. the former tabernacle and sanctuary should be cleans'd by these*, that is, by the blood of such victims then offer'd: *but the heavenly things themselves with better sacrifices*: by the heavenly things, may be understood the faithful, who are the members of Christ's Church, to whom heaven is prepar'd, and who must be *cleans'd by better sacrifices*, that is, by the blood of Christ, and by his sacrifice on the cross.

ψ. 25. *Nor that he should offer himself many times &c.* He takes notice that Christ by virtue of his sacrifice, and his dying once on the cross, satisfied for the sins of all men, that ever were from the beginning of the world. It was decreed from Eternity, that the Son of God shou'd come to redeem mankind: the ransom that was not yet paid, was accepted: and all might be saved, who believ'd in their redeemer, who was to come, and who, by the Graces that God offer'd and gave them, lived well. — He came at *the end of Ages*, as it were in the last Age of the world to the putting away or abrogating of sin. — *To take away the sins of many*, that is, of all, according to the style of the Scriptures. When he came first he took upon him the load of our sins: but at his second coming at the end of the world, he will come in a quite

different manner, not as loaden with our sins, not after the similitude of a sinful man, not to redeem us, but with great power and majesty, to judge all men.

(a) Ψ . 1. *Habuit* Θ prius, ἔχει ἡ πρώτη. Tho almost all greek copies have σκηνή, Tabernacle: yet even the Prot. translators add in a different print, covenant, as if διαθήκη was understood. Ibid. *sanctum faculare*, ἁγιάζον. This G. word is only found in one other place in the N. T. Tit. 2. 12. *facularia desideria*. — (b) Ψ . 4. *Habens thuribulum aureum*, χρυσὸν ἔχον θυμιατήριον. Josephus useth the same word for the Altar of Perfumes, lib. 6. de Bello. c. 6. and lib. 3. Antiq. c. 7. Ibid. In quâ, ἐν ᾗ, It may signify the sama, as cum quâ. — (c) Ψ . 11. *Christus assistens*, παρεγινόμενος, which may signify, being come, and present. Ibid. *Tabernaculum*, σκηνῆς, by which S. Chrys. expounds his body or flesh, τὴν σάρκα ἐνταῦθα λέγει λογ. ιε. p. 513. — (e) Ψ . 15. *Novi Testamenti*, διαθήκης καινῆς. The Prot. Translators here found it necessary to put, not covenant, as in other places, but Testament, even when the Apostle speaks of the first, or old διαθήκη Ψ . 18. and 20. might they not then as well have translated Testament in the last chapter, especially when mention was there made of the new Testament in the Prophecy of Jeremy? might they not as well have translated Gal. 4. 24. for these are two Testaments, as these are two Covenants? and so in other places, where there is the same G. word διαθήκη. Mr. N.... has follow'd the Prot. Translation. The septuagint put διαθήκη for the Hebrew word Berith, which indeed is expounded to signify *foedus* or *pactum*, that is, any agreement, Alliance, or Covenant, which in the greek is rather συνθήκη than διαθήκη. See scapula. We may, I believe, safely say that Berith also signifies Testament, or a Last will and Testament, till they, who are for translating it by covenant, can shew us some other Hebrew word for Testamentum, which I think they have not hitherto done. I find that Mr. Legh in his Crit. fac. on the primitive Hebrew words writes thus: Berith signifieth both συνθήκην, a compact or covenant between parties, as Aquila translateth, and διαθήκην a Testament, or disposition of ones last will, as the LXX. translate. He cites in the Margent Drusius and Mercerus.



CHAP. X.

1. **F**Or the law having a shadow of the good things to come, not the very image of the things: can never with those same sacrifices, which they offer constantly every year, make the comers thereunto perfect:

2. Otherwise they should have ceased to be offer'd; be-

cause the worshippers once purified, should have no conscience of sin any longer :

3. But in them there is made a remembrance of sins every year.

4. For it is impossible that with the blood of Bulls and Goats sins should be taken away.

5. Therefore coming into the world, he saith : " sacrifice and oblation thou wouldest not : but a body thou hast prepared for me " :

6. Holocausts for sin did not please thee.

7. Then I said : " behold I come ; in the head of the book it is written of me : to do thy will, ô God. "

8. Saying above ; that thou wouldest not *have* sacrifices, and oblations, and holocausts for sin ; neither were they acceptable to thee, which are offer'd according to the law.

9. Then said I : " behold I come to do thy will, ô God : " he taketh away the first, to establish the second *sacrifice*.

10. By which will we are sanctified through the oblation of the body of Jesus Christ once.

11. And every Priest indeed standeth ready daily ministering, and offering many times the same sacrifices, which can never take away sins :

12. But he offering one sacrifice for sins, sitteth down for ever on the right hand of God,

13. From henceforth waiting till his enemies be made his footstool.

14. For by one oblation, he hath perfected for ever them that are sanctified.

15. The Holy Ghost also witnesseth *this* to us : for after that he had said :

16. This is the Testament, which I will make unto them after those days, saith the Lord, giving my laws in their hearts, and in their minds I will write them :

17. And their sins, and iniquities I will remember no more.

18. Now where *there is* a remission of these : there is no more an oblation for sin.

19. Having therefore a confidence, brethren of entering into the sanctuary by the blood of Christ,

20. A new and living way, which he hath traced out for us thro' the veil, that is to say, his flesh,

21. And a great priest over the house of God.

22. Let us approach with a true heart in a full faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water,

23. Let us hold fast the unshaken confession of our hope, (for he is faithful who hath promised)

24. And let us consider one another, to provoke each other to Charity, and good works :

25. Not forsaking our assembly, as some are accustomed to do, but comforting *each other*, and so much the more as you see the day approaching.

26. For to us sinning wilfully after we have received the knowledge of the truth, there now remaineth no sacrifice for sins,

27. But a certain dreadful expectation of judgment, and a rage of fire, which shall consume the adversaries.

28. If any man make void the law of Moyses, he dieth without any mercy by the testimony of two or three witnesses :

29. How much more think you doth he deserve worse punishments, who hath trodden under foot the Son of God, and hath counted as unholy the blood of the Testament, wherein he was sanctified, and hath done contumely to the spirit of Grace?

30. For we know who hath said : " revenge to me, and I will repay." And again : " that the Lord will judge his people. "

31. It is a dreadful thing to fall into the hands of the living God.

32. But call to mind the former days, in which being illuminated, you sustained a great conflict of sufferings :

33. And on the one part, by reproaches, and afflictions made a spectacle: and on the other part made companions of them that lived in that manner.

34. For you both had compassion on those who were in chains, and you received with joy the plundering of your goods, knowing that you have a better, and permanent substance.

35. Lose not therefore your confidence , which hath a great recompence.

36. For patience is necessary for you, that doing the will of God , you may receive the promise.

37. For yet a little while, and he that is to come , will come , and will not delay.

38. But my just one liveth by faith : but if he withdraw himself , my soul shall not be pleased with him.

39. But we are not the children of withdrawing unto perdition , but *the children* of faith unto the Salvation of our souls.

AN NOT A T I O N S.

¶ 1. *The Law having a shadow (a) of good things to come.* The Apostle continues till the 19th verse , to shew the insufficiency of the former Law , as to the Redemption and Salvation of mankind. — By the *good things to come* , some understand heaven it self , and the happiness of the Elect there , of which the law was but a shadow , whereas we have a much more perfect *image* and knowledge of heaven in the new Law , than they who were under the former Law. Others by *good things to come* , understand the blessings of interiour graces , with a remission of our sins in the sight of God , and true Sanctification , of which all the Sacrifices and Sacraments of the Old Law , without a faith in Christ , were but a *shadow* : and now in the new Law , we have an express image of them , i , e , we have these blessings themselves.

¶ 2. *Otherwise they would have (b) ceas'd to be offer'd* , that is, *if they could have made the worshippers perfect* , to wit , in such a manner , as the one sacrifice of Christ , who was the Lamb of God that took away the sins of the world , by making a full reparation to the divine Justice for the sin of Adam , and of all his off-spring: For we must take notice that he compares the sacrifice of Christ , which wrought a general Redemption , with the sacrifices of the former Law , which could never make any sufficient attonement to the Majesty of God offended by sin , and which by the decree of heaven , were to cease , as soon as Christ's sacrifice of a general Redemption was made: for then the *worshippers would be so cleans'd from sin*, that they would stand in need of no more, but that the merits and satisfactions of Christ their Redeemer, should be applied to them , according to the order of God's providence , that is , by a faith in Christ , by his Sacraments , by a true repentance , and the practice of virtue , and good works.

¶ 3. 4. *But in them is made a remembrance of sins every year.* For it is impossible that sins should be taken away by the blood of Bulls , and of Goats. The sacrifices of the former Law , even that great

Sacrifice on the day of expiation, when victims were offer'd for the ignorances, or sins of the Priest, and of all the people, were only Types and figures of Christ's sacrifice on the Cross; it was impossible that they of themselves, should *take away sins* like that one oblation of Christ, tho' in them was made a remembrance of sins, and of the same sins, for which so many Victims had been offer'd.

¶ 5.-9. *Therefore* Christ, as it were *coming into the world*, saith by the Psalmist, psal. 39. 7. 8. *Thou would'st not have a Sacrifice, and oblation*, that is, such sacrifices, as were offer'd in the former Law, *they could not please thee*, appease thy anger nor make a sufficient reparation for sin: *thou hast therefore prepar'd for me a (c) Body*, thou did'st decree I should be made man to suffer and die upon a Cross to redeem mankind. And I as willingly undertook the work of man's Redemption, and *came into the world, to do thy will, as it was written of me in the head of the book*, (d) that is, in the volumes, of the Scriptures. — *He takes away the first, that he may establish the second*, that is, he taketh away, what I first mention'd, the imperfect sacrifices of the law of Moyses, that to them might succeed the sacrifice of Christ.

¶ 10. *In which will*, or by which will of God, *all we who are sanctified, are sanctified by this one oblation of the Body of Jesus Christ*. — Having offer'd up this one sacrifice, *he sitteth at the right hand of God*, &c. See 1. Cor. 15. 25.

¶ 14. *By one oblation (c) he hath consummated or perfected forever them that are sanctified*, or justified, because this one oblation was sufficient to sanctify all men. He repeats this to shew them the excellency of Christ's sacrifice, above those of the former Law.

¶ 15.--18. *The Holy Ghost also doth testify to us*, and assure us of this, by the Prophet Jeremy. c. 31. 33, in the words above cited, c. 8. ¶ 8. when he promises to give a *New Testament*, and that he *will remember no more their sins: for where there's a remission of sins, there is now no more any oblation for sin*. That is, there's no need of any other oblation to redeem us from sin, after the price of our Redemption from sin, is paid. There's no need of any other different oblation, all that is wanting, is the Application of the merits and satisfactions of Christ. No need of those sacrifices, which were order'd in the Law of Moyses. To convince them of this is the main design of S. Paul in this place.

The pretended Reformers from several expressions of S. Paul in this Chapter, think they have clear proofs, that no Sacrifice at all ought to be offer'd after Christ's one Sacrifice on the Cross: and that so many Sacrifices and Oblations of Masses, are both needless, and against the Doctrine of the Apostle, who says, that Christ by *one oblation hath consummated for ever the sanctified*. ¶ 14. And again, *that where there's a remission of sins, now there's no more an oblation for sin*. This objection which is obvious enough, was not first invented by the Calvinists against them they nick-name Papists. The same is found in the ancient Fathers, and by their answers, and what they

have witness'd concerning the daily Sacrifice of the Mass, they may find their Doctrine of a Religion without a continu'd Sacrifice, evidently against the Doctrine, and practice of the Catholick Church from the first ages of Christian Religion, till they came to be reformers, not of manners, but of the Catholick belief.

Hear S. Chryf. hom. 17. in his Commentary on this very Chapter. „ What then, saith he, do not we offer up (or make an oblation) „ every day? We offer up indeed, but with a remembrance of his „ death. And this oblation is one, and not many. How is it one, „ and not many... because, as he that is offer'd many times, and „ in many places, is the same Body, not many and different Bodies, so is it one Sacrifice. He (Christ) is our high-Priest, „ who offer'd this Sacrifice, by which we are cleans'd: we now offer „ up the same... He said: do this in remembrance of me. We do not „ do or offer a different sacrifice, but the very same, as then our „ high-Priest.

S. Chryf. here says, and repeats it over and over again, that we offer up *a sacrifice*. 2. That we offer it up *every day*. 3. That the sacrifice which we daily offer, is *one and the same oblation*, *one and the same sacrifice*, which our High-Priest Christ offer'd. 4. That in offering this Sacrifice, which *in all places, and at all times*, is the same Body of Christ, and the same Sacrifice, we do, and offer it, as he commanded us at his last supper, with a remembrance of him. Is this the practice, and is this the Doctrine of our dear countrymen the English Protestants? But at least it is the constant Doctrine, as well as practice of the whole Catholick-Church. The Council of Trent, as we have already cited the words c. 7. pag. 325, teacheth the very same, as S. Chryf., who never says, as some one of late hath pretended, that what we offer, is a *remembrance only*. As the Sacrament of the Eucharist according to the words of Christ in the Gospel, is to be taken with a remembrance of him, and yet is not a *remembrance only*, but is his *body and blood*, so the Sacrifice is to be perform'd with a remembrance of his benefits and sufferings, by his Priests and ministers, but at the same time, is a true and Propitiatory Sacrifice, the Priests daily Sacrifice, and offer up the same Sacrifice, the manner only being different. The Sacrifice, and Mass offer'd by Peter, is not different in the notion of a Sacrifice or Oblation, from that of Paul, tho' the Priests, and their particular actions be different, the same Sacrifice was offer'd by the Apostles, and in all Christian Ages, and the same Sacrifice, according to the Prophecy of Malachy c. 1. v. 11. shall be offer'd in all Nations to the end of the world. This Doctrine and practice is not only witness'd by S. Chryf., but generally by the ancient Fathers, and Interpreters, as we have taken notice in short in the Annotations on S. Matt. page 116. See S. Ignatius in his Epistle to the people of Smyrna. S. Justin in his Dialogue with Tryphon. S. Iren. l. 4. c. 32. and 34. Tertull. lib. de Velandis Virg. Euseb. l. 1. de demonstr. Evang. c. ult. S. Hierom Ep. ad Evangelum. S. Amb. in psal. 38. and on the 2. Chap. of S. Luke.

S. Aug. l. 16. de Civ. c. 22. l. 1. cont. Advers. legis c. 20. and lib. 9. Confess. c. 12. S. Chryl. hom. 60 ad Pop. Antiochenum. Et hom. 72. in Matt. The first Gen. Coun. of Nice.

But from this *one oblation* on the Cross, and *remission of sins*, obtain'd by our Saviour Christ, will our adversaries pretend insisting on the bare letter, that Christ has done all for us, and that we need do nothing, unless perhaps to endeavour to catch hold of the justifying cloke of Christ's Justice by faith only? At this rate the love of God and of our neighbour, a life of self-denials, such as Christ preach'd to every one in the Gospel, the practices of prayer, fastings, almsdeeds, and all good works, the Sacraments instituted by our Saviour Christ, may be all safely laid aside: and we may conclude from hence, that all mens sins are remitted before they are committed. Into what extravagances do men run, when their private Spirit pretends to follow the letter of the H. Scriptures, and when they make their private Judgment the supreme Guide in Matters of divine Faith? It is very true, that Christ hath paid the ransom of all our sins, and his satisfactions are infinite: but to partake of the benefit of this general Redemption, the merits and satisfaction of Christ are to be applied to our souls, and this by the order of Providence, is to be done not only by Faith, but by other virtues, by good works, by the Sacraments, and by repeating the oblation, and the same Sacrifice, the manner only being different, according to the doctrine, and practice of the Catholick Church from the Apostle's time.

V. 19. *HAVING therefore a confidence*. Here begins, as it were, the second part of this Epistle, in which the Apostle exhorts the Hebrews to the practice of Christian virtues, to a firm hope, and *confidence* of entering with Christ into the Holy of Holies, i, e, into Heaven.

V. 20. *A new and living way*, that is, having a new way, which he hath trac'd out and open'd for us, by entering himself first into Heaven, *thro' the veil*, i, e, *thro' his flesh*, or by taking upon him our flesh, or human nature. He speaks with an allusion and comparison to the high-Priest of the former Law, who to enter into the sanctuary, was to pass through the veil of separation: He compares Christ's flesh, or Body to this veil, in as much as Christ entered into the Sanctuary of Heaven, by his sufferings in the flesh, and by the death of his Body on the Cross: or in as much as the Divinity of Christ was hidden from us by the veil of his human nature, as the Sanctuary was hidden from the people by its veils.

V. 21. *And a great Priest*, i, e, and having a great Priest, to wit, Christ, *over the house of God*, that is, over the Church, or over all the Faithful, both in the Church militant on Earth, and in the Church triumphant in Heaven.

V. 22. *Let us then approach to him* with a full, and firm faith, our hearts being cleans'd and *sprinkl'd* from sin. He again alludes to that Ceremony, by which the High Priest of the Jews on the Feast, call'd of Expiation, sprinkl'd the people with the blood of the victim offer'd.

Ψ. 25. *Not forsaking our Assembly.* (f) S. Chrys: understands the assemblies of Christians, where they met to celebrate divine Mysteries. Others expound it of not leaving the Faith, and Communion of the Catholick Church, by turning Apostates: This is confirm'd by the following words: *for to us sinning wilfully . . . remains no sacrifice for sins.* The Novatian Hereticks, understood no pardon for sins after Baptism: S. Chrys: and others understood no second Baptism, wherewith to be cleans'd in the same manner as before: but the most probable interpretation, and most agreeable to the text, and Doctrine of S. Paul, seems to be, that now remain'd no Sacrifice for sins, i, e, no other Sacrifice, but that of Christ, which the Apostate renouncing, by quitting and abandoning his Faith, thereby cuts himself off from the very ground-work and foundation of Salvation, as long as he continues in his Apostacy. — So that nothing remains for him but a dreadful expectation (g) of Gods just and severe Judgments.

Ψ. 28. — 37. *If any man make void, &c.* He brings this comparison from the manner that transgressors were dealt with under the Law of Moyses, to show how much greater punishments Christians deserve, when they are ungrateful to Christ after much greater benefits, when they may be said to have trodden under foot the Son of God by despising him, who is author of their Salvation, by shedding his blood upon the Cross. — *But call to mind the former days &c.* After having laid before them the severity of Gods judgments he comforts them with the hopes they may have of their eternal Salvation, from what they had already suffer'd soon after they receiv'd the light of the Gospel, and were illuminated by Baptism. — He encourages them to patience in the short time of this mortal life. *Yet a little while and the judge that is to come and who is to judge every one, will come.*

Ψ. 38. 39. *But my (h) just one*, he that liveth according to the doctrine I have taught, liveth by faith which is the ground-work and foundation of a good life. *But if he withdraw himself*, and fall from this faith of Christ, *my Soul shall not be pleas'd with him.* 'Tis a Hebrew way of speaking, and as it were in the person of God. — *But we are not the Children of withdrawing (i)*, i, e, we are not such, as withdraw our selves in this manner from the true faith to perdition, but remain constant in the Faith, and Law of Christ.

(a) Ψ. 1 *Umbram, . . non ipsam imaginem rerum*, σκιά, ἢ αὐτὴν τὴν εἰκόνα. It seems hard to take εἰκόνα for the things themselves represented: but only to signify *expressam imaginem*. (b) Ψ. 2. *Alioquin cessarent offerri.* In the ordinary G. Copies, ἐπεὶ ἂν ἢ ἐπαύσατο προσφέρειν. But in other MSS. ἐκ is left out. — (c) Ψ. 5. *Corpus autem aptasti mihi.* σώμα δὲ κατασκεύασαι μοι. i, e, according to the LXX., but in the Hebrew, *antes perodisti*, or as in the latin, *psal. 39. 7. perfecisti mihi.* How these different expressions agree, see *Estius*, a *Lapide*, &c. — (d) Ψ. 7. *In capite libri*, ἐν κεφαλίδι βιβλίου. The Greek and latin seems to signify no more than in the volume, or book itself. κεφαλὴ. says *Suidas*, ὅπερ εἶναι, ἑλκεῖα, *alicujus est*.

volucrum, *ab ἐλέμ*. No need of translating in the front of the book — (e) *ψ*. 14. *ὑπὸ oblatione*, *ἑ.ο. μιᾷ προσφοράῃ*. See *S. Chrys.* *λόγ.* *15. p. 523. lin. 20.* *Ἐ. seq. τι ἂν ἡμεῖς καθ' ἑκάστην ἡμέραν ἔ προσφέρουμεν ; προσφέρουμεν μὲν. ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ. καὶ μία ἐστὶν αὐτῇ, καὶ ἔ πολλὰί. . . Ἐ γὰρ οὗτον ἀεὶ προσφέρουμεν. . . ὥσπερ πολλαχὺ προσφέρόμενος ἐν σῶματι ἐστὶ. καὶ ἔ πολλὰ σώματα, ἕνα καὶ μία θυσία (*ἑ.ο. ἡμῶν*, *sive idem sacrificium*) ὁ Ἄ. χριστὸς ἡμῶν ἐ εἷς ἐστι, ὁ τὴν θυσίαν καθάριζον ἡμᾶς, προσερχώμεν. ἐκείνη προσφέρουμεν καὶ νῦν, τὴν τότε προσηνεχθέν. *ἑ.ο.**

(f) *ψ*. 25. *Non deferentis collectionem nostram*, *μη ἐγκαταλείπουσιν τὴν ἐπιτιμολογὴν αὐτῶν*, *collectionem*, *Congregationem*.

(g) *ψ*. 27. *Ignis emulatio*, *πυρὸς ζήλος*, *thus attributing zeal and rage to an inanimate thing.* — (h) *ψ*. 38. *Iustus meus δικαίος*, *in some G. MSS, μὴ*, *as also in the LXX ἁβδὰς. 2. 4.* — (i) *ψ*. 39. *Non sumus subfractionis filii*, *ἐκ τῶν ὑποσολῶν*, *subaudi υἱοί.*



CHAP. XI.

1. **N**OW Faith is the substance of things hoped for ; the conviction of things that appear not.

2. For by this they of old obtained a testimony.

3. By Faith we understand that the world was framed by the word of God : that from invisible things, visible things might be made.

4. By Faith Abel offer'd a more excellent sacrifice to God, than Cain, by which he obtained a testimony that he was just, God giving a testimony to his offerings, and by it being dead he yet speaketh.

5. By Faith Enoch was translated that he should not see death, and he was not found : because God had translated him : for before his translation he had this testimony that he pleased God.

6. But without Faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is a rewarder of them that seek him.

7. By Faith Noe having a revelation concerning things, that were not yet seen, moved with fear, framed the Ark in order to save his family, by which he condemn'd the world : and was made heir of the justice which is by Faith..

8. By Faith who is call'd Abraham obeyed to go out into a place, which he was to receive for an inheritance ;

and he went, out not knowing whither he should go.

9. By Faith he dwelt in the land of promise, as in a strange country, dwelling in tents with Isaac, and Jacob the heirs with him of the same promise.

10. For he waited for a City having foundations: whose builder and maker is God.

11. By Faith also Sara her self being barren, received strength to conceive seed, even when she was past the age; because she believed him to be faithful, who had promised.

12. For which cause there sprang from one, (and this when he was decayed) a multitude like the stars of the sky, and as the sand which is by the sea-shore, numberless.

13. All these died with Faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they were pilgrims, and strangers in the land.

14. For they that say such things, declare that they seek *their* country.

15. And indeed had they meant that *country* out of which they came, they had doubtless time to return.

16. But now they desired a better, that is to say, a heavenly one. Wherefore God is not ashamed to be called their God: for he prepared for them a City.

17. By Faith Abraham when he was tried, offer'd up Isaac, and he who had received the promises offer'd up his only begotten Son:

18. To whom it was said: that in Isaac shall seed be called to thee:

19. Thinking that God is able to raise up even from the dead; whereupon he also received him in a figure.

20. By Faith also of things to come Isaac blessed Jacob, and Esau.

21. By Faith Jacob dying, blessed each of the Sons of Joseph: and worshipped the top of his rod.

22. By Faith Joseph, when he was a dying, made mention of the going away of the children of Israel, and gave orders concerning his bones.

23. By Faith Moyſes, being born , was hid three months by his parents , becauſe they ſaw he was a comely child , and they fear'd not the King's Ediſt.

24. By Faith Moyſes being grown big , denied himſelf to be the Son of Pharao's daughter,

25. Choofing rather to undergo affliction with the people of God , than to have the pleaſure of ſin for a ſhort time ,

26. Eſteeming the reproach of Chriſt greater riches , than the treaſure of Egypt : for he look'd upon the reward.

27. By Faith he left Egypt, not fearing the fierceneſs of the King : for as ſeeing him that is inviſible he endured.

28. By Faith he kept the Paſche, and the ſprinkling of blood : that who deſtroy'd the firſt begotten , might not touch them.

29. By Faith they paſſ'd thro' the red Sea as it were by dry land : which the Egyptians attempting to do , were ſwallow'd up.

30. By faith the walls of Jericho fell down , after a going round them ſeven days.

31. By Faith the harlot Raab periſhed not with the incredulous , having received the ſpies with peace.

32. And what ſhall I ſay more ? for the time would fail me to tell of Gedeon , Barac , Sampſon, Jephthe, David , Samuel , and the Prophets :

33. Who by faith ſubdued kingdoms , wrought juſtice, obtained promiſes , ſtopt the jaws of Lions ,

34. Quench'd the force of fire , eſcaped the edge of the ſword , recover'd from their infirmity , became valiant in war , overthrew the Camps of foreigners:

35. Women received their dead riſen again : others were racked not accepting of a deliverance, that they might find a better reſurrection.

36. And others had trials of mockings , and ſcourgings , moreover alſo of bonds, and imprifonments:

37. They were ſtoned , they were cut a ſunder , they were tempted , they died by the ſlaughter of the ſword , they wander'd about in ſheep-skins , and goat-skins , needy , in diſtreſs , afflicted :

38. Of whom the world was not worthy : wandering in deserts , and in mountains , and in dens , and caves of the earth.

39. And all these approved by the testimony of Faith , received not the promise ,

40. God providing something better for us , that they should not be consummated without us.

ANNOTATIONS.

¶ 1. 2. All this Chapter is a commendation , and recommendation of Faith , which *is the substance (a) of things hop'd for* , giving , as it were, a subsistence in our minds to such things, as we are in hopes, and in expectation of hereafter , and making them present to us , before they come to pass. — 'Tis also a sure *conviction (b) of things that appear not*. For when God has reveal'd things , and we believe them upon the divine and infallible authority of the revealer , we have a greater certainty of them , than any demonstration can afford us. By this virtue of Faith , *they of old* , our fore-fathers , *obtain'd (c) a testimony* from God that their Actions were pleasing to him.

¶ 4. *A more (d) excellent* , Lit. *a greater sacrifice than* his Brother Cain , offering to God the best and fattest cattle he had , *by which he obtain'd a testimony* , a mark of God's approbation , *that he was just* , and his piety pleasing to God. S. Hieron from a tradition among the Hebrews , thinks that this mark was , that fire descended from heaven upon Abel's sacrifice , and not upon that of Cain. — *And by it being dead he yet speaketh*. By it , in construction may be either referr'd to his Faith , or to his Sacrifice. Some expound it, that by reason of his Faith , or of his Sacrifice , his memory still lives after his death , and he is commended by all good men. Others think that the Apostle alludes to the words which God spoke to Cain , Gen. 4. *The blood of thy Brother crieth to me* , and that in this manner he is said to have spoken after his death.

¶ 5. *Enoch was translated*, so as not to die, nor see death. In Ecclesiasticus c. 44. he is said to be translated into Paradise. By these words *that he should not see death* , it is the general exposition of the ancient Interpreters , that he is not dead. But in what place , or in what manner God preserveth him , we know not. See S. Aug. l. de pec. orig. c. 23. S. Chrys. &c.

¶ 7. *Having a revelation* (Lit. *an answer*) *mov'd with fear*, (e) i. e. with a religious fear , by the greek , prepar'd the Ark , by which he condemn'd the rest of the incredulous world , who would not take warning, nor believe.

¶ 8. - 12. *By faith who is call'd Abraham* , &c. He commends his Faith , who believing God , left his own country , liv'd in Chanaan, as in a strange country , *waiting for the promises* , and for *a City* , *whose builder , and maker is God* , i. e. for an habitation in the

Kingdom of Heaven. — By Faith *Sara*, &c. tho' *Sara* seem'd at first incredulous, yet she presently believ'd, and conceiv'd *Isaac*, when she was past the age of having Children — *even when he was (f) decay'd, dead* in a manner in that respect, and incapable of having Children by *Sara*.

Ψ. 13. *All these died* in the Faith of God's promises, that is, of their posterity being to be introduc'd into the promis'd land of Chanaan, but chiefly into the happy Country of heaven. — For had they only aspired and wish'd for the country of Chaldea, out of which *Abraham* came, *they* had time enough to *have return'd* thither.

Ψ. 17. *Abraham offer'd up Isaac*: i, e., was ready, and willing to do it, when *Isaac* was his only Son, by whom God had promis'd to give him a numberless progeny, but by Faith he consider'd, that God, who had miraculously given him a Son, could, if he pleas'd, raise him to life again. — *whereupon also he receiv'd him in (or unto) a figure (g)* (Lit unto a *parable*.) Some understand by this, that both *Abraham*, and his Son became hereby an example of a perfect obedience to God, which all Nations should admire. S. Chryl. says, that *Abraham* receiv'd again his Son safe in a figure by being order'd to sacrifice for him a ram, which was a figure of *Isaac*. Others that *Abraham* receiv'd again his Son *Isaac*, who was a figure of Christ sacrific'd on the Cross, and risen again. Christ carry'd the Cross on which he was to suffer, as *Isaac* carried the wood up to the mountain, where he was to have been offer'd.

Ψ. 21. *Jacob worshipp'd the top (h) of Joseph's rod*, or staff of command, or of his Sceptre. See the version of the LXX. Gen. 47. *Jacob* by bowing to *Joseph*, and his Sceptre, acknowledg'd and reverenc'd the power of *Joseph*, whom *Pharao* call'd the Saviour of the world: and it is probable that *Jacob*, by the Spirit of Prophecy, knew *Joseph* to be a figure of Christ, and his power to be a figure of the Spiritual power of the Messias.

Ψ. 22. *Gave orders concerning his bones*, i, e., that when the *Israelites* should leave Egypt, they should take with them his bones, to be buried in Chanaan with his Ancestors. This shows he had a Faith in God's promises, that he would give the *Israelites* the Land of Chanaan.

Ψ. 23. *By Faith Moyses . . . was hid three Months.* &c. It is not improbable, what *Josephus* relates l. 2. Antiq. c. 5. that the Parents of *Moyses*, by a revelation from God, or by some extraordinary marks were perswaded, that he should deliver the *Israelites* from their slavery in Egypt, and conduct them into the land of Promise.

Ψ. 24. — 26. *By Faith Moyses . . . chose rather to undergo affliction with the people of God*, than to be honour'd as the Son of *Pharao's* daughter, and to enjoy short sinful pleasures in the Court of the King. — *esteeming the reproach of Christ*, by which seems to be signified, that *Moyses*, to whom Christ, and his sufferings were reveal'd chose rather to endure such reproaches and contradictions from his brethren the *Israelites*, as Christ was to suffer from the Jews, than to have all the short pleasures of what is call'd a happy life. See S. Chryl. hom.

26. — For he look'd upon the reward, not any temporal reward, or advantage in this life, but a reward from God in heaven, or rather where God himself would be his reward.

ψ. 27. *He left Egypt*. Some understand this, when he fled to Madian after he had kill'd the Egyptian, but it was rather fear, than Faith which made him fly at that time; we may rather expound it of his going away with all the people, when by Faith he trusted that God would deliver him, and the people from the known fierceness of King Pharaoh, as it also happen'd. — For as seeing him that is invisible (i) he endur'd it, that is, seeing by the eyes of Faith, the invisible God to be his Protector, he endur'd and overcame all difficulties with courage and constancy.

ψ. 30. The following examples are clear enough, if we look into the History, and particular actions of those here named. It was a Faith in God's mercies, and promises, that gave them courage, resolution, and perseverance amidst all dangers, and difficulties, against all Afflictions and Persecutions, that made them despise the short happiness of this mortal life, in hopes of an immortal happiness hereafter. — Yet they, who are so much commended, and approv'd for their faith, receiv'd not the great promise of entering into the Kingdom of heaven; and they who lived and died well, were indeed in a place of rest, but their souls were not admitted to the beatifical vision, to see, and enjoy God in heaven, till our B. Saviour, at his glorious Ascension entered first, and open'd, as it were, Heavens gates for others to enter. In this God provided something better for us, who after his coming, if we die without sin, and without any temporal punishments due to sin, our souls are presently happy with God in heaven.

(a) ψ. 1. *Substantia*, ὑπόστασις. *Subsistentia*. — (b) *Argumentum*, ἔλεγχος. *Convictio*, ὁσφισις, It do's not seem well translated evidence, as by the Prot. and Mr. N... because faith is an obscure knowledge, tho' it be the most certain, because of the infallible authority of God, who has reveal'd those obscure mysteries. — (c) ψ. 2. ἡμαρτυρήθησαν, *testimonium consecuti sunt*. This expression, which is repeated, ψ. 4. 5, and 39, signifies an approbation or commendation.

(d) ψ. 4. *Plurimam hostiam*, πλείονα θυσιῶν, *majorem*.

(e) ψ. 7. *Metuens εὐλαβηθεὶς*, which signifieth a fear with reverence. See Heb. 5. 7. — (f) ψ. 12. *Et hoc emortuo*, the ordinary G. Copies have, καὶ ταῦτα νεκρωμένοι, i, e, *secundum hanc*, or in this respect dead, incapable of having Children by Sara.

(g) ψ. 19. *Eum in parabellam accepit*, ἐν παραβολῇ, in typo, in similitudine. S. Chrys. says τετέστιν ἐν ὑποδείγματι.

(h) ψ. 21. *Adoravit fastigium virga ejus*, προσκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδος αὐτοῦ. ἐπὶ do's not change the signification. See S. Chrys. and Estius. — (i) ψ. 27. *Invisibilem enim tanquam videns sustinuit*. ἡκατέστη, i, e, *sustinuit non Deum, sed animositatem Regis*.



CHAP. XII.

1. **T** Herefore we also having so great a cloud of witnesses over our heads , casting off all that is burdensom, and sin that incompasseth us , by patience let us run to the fight proposed unto us:

2. Looking upon Jesus the author and finisher of our Faith , who having joy proposed unto him , underwent the cross , despising shame , and sitteth on the right hand of the Throne of God.

3. Reflect then well on him , who endured such contradiction from sinners against himself, that you may not be wearied , and faint in your minds.

4. For you have not yet resisted unto blood , in striving against sin :

5. And you have forgotten *that* consolation , which is spoken to you as to children, saying: my Son , neglect not the discipline of the Lord : neither be wearied, when thou art rebuked by him.

6. For whom the Lord loveth , he chastiseth : and he scourgeth every Son , whom he receiveth.

7. Persevere under Discipline. God offereth himself to you as to Sons'; for what Son is there , whom his father doth not correct ?

8. But if you are not under discipline , whereof all are partakers ; then are you illegitimate , and not *lawful* Sons.

9. Moreover we had indeed for our instructors , the fathers of our flesh, and we revered them. Shall we not much more obey the father of Spirits, and live?

10. And they truly for a short time , as they thought fitting , instructed us : but he doth it for our advantage , in order to our receiving sanctification from him.

11. Now all discipline for the present , seemeth not to carry with it joy, but grief; but afterwards to those who are exercised in it , it will afford the most peaceable fruit of Justice.

12. Wherefore raise up your unactive hands, and your feeble knees,

13. And take straight steps with your feet; that no one halting may go astray, but may rather be healed.

14. Pursue peace with all men, and purity of life, without which no man shall see God:

15. Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up hinder it, and by it many may be defiled.

16. Lest there be any fornicator, or profane person, as Esau: who for one mess of *broth* sold his birth-right of *first begotten*:

17. For he it known to you, that afterwards being desirous to inherit the blessing, he was rejected: for he found no place for repentance, tho' with tears he sought for it.

18. For you are not come to a mountain palpable, and to a burning fire, and to a whirlwind, and darkness, and to a tempest,

19. And to the sound of the Trumpet and the voice of the words, which they who heard excused themselves, that the word might not be spoken to them.

20. For they endured not this that was said; that if even a beast touch the mountain, it shall be stoned.

21. And so terrible was that which was seen. *Moyfes* said: I am frightened, and tremble.

22. But you are come to Mount-Sion, and the City of the living God, the Celestial Jerusalem, and to the company of many millions of Angels,

23. And to the Church of the first born, who are written in heaven, and to the judge of all, God, and to the Spirits of the just perfect men,

24. And to Jesus the Mediator of the new Testament, and to the sprinkling of blood, which speaketh better than Abel.

25. See that you refuse not him who speaketh. For if they escaped not who refused him that spoke on the earth, much more *shall not we*, who turn away from him that speaketh to us from heaven:

26. Whose voice moved the earth at that time : but now he promiseth, and saith : yet once more : and I will move not the earth only , but also heaven.

27. And in as much as he saith yet once more : he signifieth the change of moveable things , as made , that those things may remain, which are immoveable.

28. Therefore receiving an immoveable Kingdom , we have grace: whereby we may serve , and please God , with fear and reverence.

29. For our God is a consuming fire.

A N N O T A T I O N S.

ψ. 1. *Casting of all that is burdensom.* (a) Lit. *all weight* , i , e , all that may hinder us , when we run in the way of virtue. — to the *fight proposed unto us.* In the greek clearer , *let us run the proposed race.* He compares the condition of Christians to those who run a race , who fight or strive for a prize in the Olympick games , who strip themselves, and make themselves as light as possible, the better to run and fight.

ψ. 2. *Who having joy* (b) *propo'd to him* , *underwent the Cross.* The sense seems to be, who by reason of the joy he had to perform the will of his eternal Father, for which he knew he shou'd be exalted above all creatures, underwent willingly the ignominy, and death of the Cross.

ψ. 4. *You have not yet resisted unto blood* , tho' you have met with some persecutions, you have not yet shed your blood for his sake who laid down his life , and shed every drop of his blood for you.

ψ. 5. — 10. *You have forgotten the consolation &c.* He puts them in mind, that it ought to be a subject of great comfort to them , that God calls them his children , *his Sons* , and treats them as his true and legitimate children , when he admonish'd them to live under *discipline* and obedience to him , when , to correct their disobedient, and sinful ways, he sends them afflictions, and persecutions in this world , which they ought to look upon as Marks of his Fatherly tenderness : for this is what a prudent, kind Father do's to his legitimate children of whom he takes the greatest care : and not to use these corrections , is to neglect them, as if they were (c) illegitimate children. We *reverence the Fathers of our flesh* , our parents in this world , when they instruct, and correct us , how much more ought we to *obey the Father* and creator of Spirits , i , e , of our souls , that being truly sanctified by him , we may *live* , and obtain life everlasting?

ψ. 11. It is true *all discipline* , all corrections, and sufferings in this present life, are disagreeable to our nature, because they bring *not joy* , but trouble and grief with them, yet *afterwards*, they who have been *exercis'd* with them , will reap *the most peaceable fruit of justice* , eternal peace and happiness in heaven.

ψ. 12. — 14. *wherefore raise up your unactive (d) hands &c. Be fervent in piety; walk firmly in the way of virtue, make straight (e) steps, without declining to one side, or the other, without halting, or going astray, and strive to be heal'd from your sins by his Grace. Follow and seek peace, as much as lies in you, with all men, and (f) purity of life without, which no one shall see, and enjoy God.*

ψ. 15. — 17. *Be wanting to the grace of God, by resisting, and abusing his favours, or by falling from the grace of God receiv'd. — lest any root of bitterness &c. He means scandalous, wicked persons, by whom others are infected, defiled, and corrupted — or any profane person like Esau, who had so little regard for the blessing and inheritance of his Father, that he sold his right of first begotten for one mess of broth: and afterwards found no place for repentance, tho' with tears he sought for it, that is, he could not make his Father repent, nor change what he had once done, tho' he endeavour'd it with his tears and lamentable outcries. Or if any one will have repentance referr'd to Esau himself, still the Novatian-Hereticks, can have no advantage in favour of their Error, when they deny that sinners can repent, because Esau's tears might only be for a temporal loss, not for God's sake, nor for the guilt of his sins, so that he wanted the dispositions of a true penitent, and of a contrite heart.*

ψ. 18. 24. *For you are not come to a mountain palpable (b) i. e. to a mountain on earth that can be touch'd, to wit, to Mount-Sina, where the Law was given to Moyses, where the Mountain seem'd all on fire, with dreadful thunder and lightning, whirlwinds, darknesses, tempests, sounding of Trumpets, voices &c. which they who heard excus'd themselves, begging that Moyses only, and not God might speak to them, for they could not without exceeding consternation think of what was then said, that if any man, or even beast should touch the Mountain, he should be ston'd to death, Exod. 19. 15. — Nay Moyses himself trembling was frighten'd: this particular is no where mention'd in the Scripture, but the Apostle might know it by revelation, or by some tradition among the Jews. — But you are come to Mount-Sion, where not a law of fear, like that of Moyses, but a new Law of love, and mercy, hath been given you, preach'd by our Saviour himself, and by his Apostles, testify'd by the coming of the Holy Ghost, and by the effusion of God's Spirit upon the believers. Here you are call'd to the City of the living God, to the Christian Church on Earth, and even to the Celestial Jerusalem, there to be for ever happy in the company of many millions of Angels: to the Church of the first-born, who are written in heaven, to be happy with those, who have been chosen by a special mercy of God, and bleis'd with an endless happiness: to be there in the presence of God, the Judge of all men, with all the Celestial Spirits, and souls of the just and perfect in the Kingdom of God. — Jesus Christ is the Mediator of this new Testament, the Redeemer of mankind by his death on the Cross, by the sprinkling, and effusion of his blood, which speaketh better than that of Abel: the blood of Abel cried to heaven for vengeance,*

vengeance, and the blood of Christ for mercy and pardon.

Ψ. 25. *Refuse not* then to hearken to him : for if the Jews escap'd not God's severe judgments , for being deaf to his admonitions , given by an Angel to Moyſes on Mount-Sina , and by him to the people : much leſs ſhall we eſcape , if we turn away our minds , and harden our hearts , againſt the inſtructions of our Redeemer , who came from *heaven* to *ſpeak* to us , and teach us the way to our eternal Salvation.

Ψ. 26. *Whoſe voice mov'd the Earth at that time* , by ſuch ſigns and prodigies on Mount-Sina : *but now he promiſeth again ſaying* by the Prophet Aggeus : *yet once more ; and I will move not the Earth only , but alſo heaven* : Theſe words of the Prophet , are commonly underſtood of Chriſt's firſt coming at his Incarnation , when at his birth a ſtar appear'd , Angels were ſent , and ſung his praiſes , when the heavens open'd at his Baptiſm , when the earth trembled at his reſurrection , when the ſun and moon were darken'd at his death , &c. Yet others expound theſe words of Chriſt's coming to redeem mankind , ſo as to comprehend , all the time of the Law of Grace, and even his ſecond coming to judge all men at the end of the world , of which may particularly be underſtood theſe words , Ψ. 27 , of *the change of moveable things* , that is , of the Elements , and of the heavens chang'd to a more perfect ſtate. See here S. Chryſ. S. Aug. l. 18. de Civ. c. 35. p. 517. Nov. Editionis.

(a) Ψ. 1. *Omne pondus* , πᾶν τὸ ὄγκον , *omnem ſarcinam*.

(b) *Ibid. Curramus ad propositum nobis certamen* , τρέχωμεν ἡμῖν ἀγῶνα , *without* πρὸς , *Ad. Certamen* is not only *pugnando* , but *contendendo cursu* &c.

(c) Ψ. 8. *Ergo adulteri* , ἔρα νόθοι ἔστε , καὶ ἔχ' υἱοὶ , *adulterini* , *non germani filii*. — (d) Ψ. 12. *Remissas manus* , παρ-
τιμμένας , *which ſignifies hands hanging down , in a lazy poſure*.

— (e) Ψ. 13. *Gressus rectos facite* , εὐθείας ὁδοὺς ποιήσατε , *which is to advance in a ſtraight line , not turning aſide , nor tottering*. —

(f) Ψ. 14. *Sanctimoniam* , ἀγιασμὸν. — [g] Ψ. 18. *Ad tractabilem montem* , ψηλαφωμένῳ ὄρει. *palpabilem*.



CHAP. XIII.

1. **L** Et brotherly Charity abide in you.

2. And forget not hospitality , for by this some unawares have received Angels as Guests.

3. Be mindful of those in bonds , as if in bonds with

them : and of them that labour , as being your selves also in the body.

4. Marriage is honourable in all, and *the* *marriage*-bed undefiled. For God will judge fornicators , and adulterers.

5. Let your manners be without covetousness , content with things present : for he hath said : I will not leave thee , nor forsake thee.

6. So that we may with confidence say : the Lord is my helper ; I will not fear what man may do to me.

7. Remember your Prelates , who have spoken to you the word of God , and considering well the end of their conversation , imitate their faith.

8. Jesus Christ yesterday and to day : and the same for ever.

9 Be not carried away with various and strange Doctrines : for it is best to establish the heart with grace, not with meats : which have not profited them who walked in them.

10. We have an altar , whereof they have no right to eat , who serve the Tabernacle.

11. For the bodies of those beasts , whose blood for sin is brought into the Sanctuary by the high-Priest , are burnt without the Camp.

12. Wherefore Jesus also that he might sanctify the people by his own blood , suffer'd without the gate.

13. Let us go forth therefore to him without the camp , bearing his reproach.

14. For here we have not a permanent City , but we seek that which is to come.

15. By him therefore let us offer the Sacrifice of praise always to God , that is , the fruit of lips confessing his name.

16. And forget not the doing of good , and communication *to others*:for with such sacrifices God is promerited.

17. Obey your Prelates, and be subject to them. For they watch as being to render an account of your Souls , that they may do this with joy , and not with grief : for this is not expedient for you.

18 Pray for us : for we trust that we have a good conscience , being desirous to converse well in all things.

19. And I beseech you the more to do this, that I may the sooner be restored to you.

20. Now the God of peace , who brought again from the dead our Lord Jesus Christ , the great Pastor of the sheep , in the blood of the eternal Testament ,

21. Make you fit in every good work , that you may do his will : working in you that which may be pleasing in his sight thro' Jesus Christ : to whom is glory for ever and ever. Amen.

22. And I beseech you, brethren , that you bear with the word of consolation. For I have written to you in a very few words.

23. Know that our brother Timothy is set at liberty ; with whom (if he come shortly) I will see you.

24. Salute all your Prelates, and all the Saints. the Brethren from Italy salute you.

25. Grace be with you all. Amen.

AN NOT A T I O N S.

¶ 2. *By hospitality some unawares (a) have receiv'd Angels as guests,* They imagin'd they receiv'd men , when they were Angels. The Latin Interpreter follow'd exactly the Greek , tho' the expression be unusual in both languages. It is meant of Abraham Gen. 18. 2. And Lot. Gen. 19. 1.

¶ 3. *As being your selves also in the body , i. e , liable to troubles and afflictions , as long as you are in a mortal body.*

¶ 4. *Marriage is honourable in all.* (b) It is doubtful both in the latin and greek, whether the sense be : marriage is honourable , or let it be accounted honourable , as it rather seems to be , by the rest of the text. Again it may be doubted , whether the sense be honourable in all persons , or in all things, and in all respects : as it seems to be the obvious signification , that persons do nothing to dishonour their state , as they do , who violate by adulteries the fidelity they owe to one another , who regard not the sanctity of this Sacrament , who love not each other , who take not care of the education of their Children. It do's not follow from hence , that all persons without any exception , even those who have already made a vow to God to lead a single life, may lawfully marry : such persons by pre-

tending to marry, incur their damnation. See 1. Tim. 5. 12. page 269

ψ. 5. *I will not leave thee, nor forsake thee.* 'Tis an exhortation to covetous persons, not to be too solicitous, but to trust in providence.

ψ. 7. *Remember your Prelates, &c.* Who have been plac'd over you to be your Guides and Directors in what belongs to the service of God, he seems to mean the two S. James's the Apostles, who had already suffer'd Martyrdom for the Gospel.

ψ. 8. *Yesterday and to day, and the same for ever, i, e,* Christ is the same merciful, and powerful Advocate and Protector in regard of all that serve him faithfully to the end of the world.

ψ. 9. *With various and strange Doctrines.* such as the Disciples of Simon Magus had begun to teach: nor with the false Doctrine of those among you, who would make you subject to the Ceremonies and Sacrifices of the former Law, which never of themselves profited those, *who walk'd* in them, so as to give true Sanctification, and which now are no longer obligatory.

ψ. 10.-13. *We Christians have at present an Altar (c), and consequently a Sacrifice, whereof they have no right to eat,* who serve the Tabernacle, confiding in the Law, and in Moyses, not in Christ, and the Gospel. He do's not say, we had an Altar. This is commonly interpreted of the sacrifice of the Eucharist, by which is continued (tho' in a different manner) Christ's Sacrifice on the Cross, of which he speaks in the following words, telling them that *the bodies of those beasts*, with the blood of which the Sanctuary was sprink'd on the Feast of Expiation (see Levit 16. 29. and 23. 27. and Numb. 29. 8.) *were burnt out of the Camp*, not eaten as the other Victims. Wherefore Jesus, when he fulfill'd this Figure, and offer'd himself on the Cross, a Sacrifice of Expiation for the sins of all mankind, and to obtain for them true Sanctification, was pleas'd to suffer out of the gate of Jerusalem. *Let us go therefore to him out of the Camp, bearing his reproach.* It is an exhortation to them to be willing to suffer with Christ reproaches, persecutions, and death it self, if they desire to partake of the benefit of Christ's Redemption.

ψ. 14.-16. *We have not a permanent City* in this world, but are like pilgrims or banish'd men, seeking for our happy Country of heaven: but in the mean time must offer to God a Sacrifice of praise and thanksgiving, which is done chiefly in the H. Sacrifice of the Eucharist, also by confessing *his name* and praying to him with our lips and hearts: and by a kind of Sacrifice of charity, by *doing good* to every one, and of *communication* to others. Lit. of Communion, or union with our Neighbours. ——— *For with such Sacrifices God is promerited (d),* his favour is obtain'd, and a recompence or a reward from him.

ψ. 17. 18. *Obey your Prelates, &c.* Join the Sacrifice of obedience, to your Bishops and Pastors, whom God has placed over you, who must render an account even of your souls, i, e, whether they have discharg'd their duty towards you, and whether it be not by their

neglect, that you have remain'd in your sins. Follow their commands and instructions, with such a ready willingness, that you do not contristate them, but that you may be a subject of comfort and joy to them, in their heavy and dangerous employments. — fail not to *pray for me*, who am such a minister of God.

Ÿ. 20. 21. *Who brought, or rais'd from the dead, the great Pastor of the sheep*, of all the faithful, *Jesus Christ in the blood of the eternal Testament*, in the Testament, that is to last for ever, not for a time, like the former Testament made to the people of Israel. These words, *in the blood*, may either be join'd with *brought from the dead his son*, as man, by the merit of his blood, which he had shed on the Cross, as it is said Philip. 2. 8. Or they may be join'd with the *great Pastor*, and then the sense will be, that God rais'd Jesus Christ, who by his blood shed on the Cross, became the great shepherd of all the Faithful. — working in you by his Grace every good work &c.

Ÿ. 22. *Bear with the word of Consolation*, with what I have written to exhort and comfort you in a very few words, considering the importance of the subject, and the sublime Mysteries.

Ÿ. 23. *Our Brother Timothy is set at liberty*, from which we may conjecture that Timothy had been a prisoner, tho' it is not known where, nor on what occasion.

(a) Ÿ. 2. *Per hanc enim latuerunt quidam Angelis hospitio receptis, διὰ τούτων γὰρ ἑλαβόν τινας ξενοφίλους Ἀγγέλους, i, e, hospitio recipiendo Angelos. The Latin has exactly follow'd the Greek.* — (b) Ÿ. 4. *Honorable connubium in omnibus τίμιος ὁ γάμος ἐν πᾶσι* — (c) Ÿ. 10. *Habemus altare, θυσιαστήριον, sacrificatorium. θυσιαστήριον is not used for the oblation it self* — (d) Ÿ. 16. *promeretur Deus. This word is taken passively in several good latin authors. See Grætius.*





ON THE CATHOLICK EPISTLES.

THE 7. following Epistles have been call'd *Catholick* or *general*, not being address'd to any particular Church, or person (if we except the 2d and 3d of S. John) They are call'd also *Canonical*, having been receiv'd by the Church, as part of the *Canon* of the new Testament, and as writings of divine Authority. It is a matter of fact allow'd by every one, that 5 of these Epistles, to wit, this of S. James, the 2d of S. Peter, the 2, and 3d of S. John, that of S. Jude, as also the Epistle of S. Paul to the Hebrews, and the Apocalypse, or Revelation of S. John, were doubted of, and not receiv'd *always*, and every where in the three first ages, till the Canon and Catalogue of Scripture-books was examin'd by Tradition, and determin'd by the authority of the Catholick Church, the supreme Judge of all Controversies in Matters of Faith and Religion, according to the appointment of our Saviour Christ, express'd in many places in the H. Scriptures. But I could never learn upon what grounds they who deny the Catholick Church, and general Councils to be of an infallible authority, and who deny Christ's promises to guide his Church in all Truth to the end of the world, can be certain which Scriptures or writings are Canonical, and which are not.

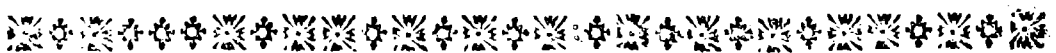
I could never understand what construction to put on the 6th of the 39. Articles of Religion of the Church of England. We there meet with this declaration. *In, or by the name of the holy Scripture, we understand those Canonical books, of the old and new Testament, of whose authority was never any doubt in the Church.* These I have mention'd, were certainly for some time doubted of: they are still doubted of by some of the late Reformers: Luther the great Doctor of the Reformation is not asham'd to say that this Epistle of S. James is no better than *straw*, and *unworthy of an Apostle*. These writings therefore according to the said declaration, ought not to be accounted, and receiv'd as Canonical: and yet before the end of the said 6th Article, it is again declar'd, that *all the books of the new Testament, as they are commonly receiv'd, we do receive, and account Canonical.* And in all new Testaments of the Church of England all these are receiv'd for Canonical, in the same manner, as the 4. Gospels, without any remark, or advertisement to the Contrary.

The first of the 7. Epistles was written by S. James, one of the twelve Apostles, call'd the *Brother of our Lord*, Gal. 1. c. 19. made Bishop of Jerusalem, surnamed the *lesser*, and *James of Alphaeus*, Matt. 10. 3. Whose mother is thought to have been Mary the sister to the B. V. Mary, and to have married first to Alphaeus, and afterwards to Cleophas, to have had 4. Sons, *James, Joseph, Simon or Simeon, and Jude*, the author of the last of these Epistles. All these 4. being Cousin Germans, are call'd the *Brothers of our Lord*, Matt. 13. 55. How great a veneration the Jews themselves had for this Apostle, and Bishop of Jerusalem, see not only Hegesippus apud Euseb. l. 2. hist. c. 23. and S. Hierom. de viris Illustribus, also the same S. Hier. in. Gal. 1. v. 19. tom. 4. p. 237. l. 1. cont. Jovin. tom. 4. part. 2. p. 182, but even Joseph. l. 28. Antiq. c. 8. where he calls him, *the Brother of Jesus, surnam'd the Christ*.

This Epistle was written about the year 62.

The chief contents are, 1. to shew that faith without good works will not save a man, as S. Aug. observ'd l. de fid. & oper. c. 4. — 2dly he exhorts them to patience, to beg true wisdom, and the divine Grace. 3. He condemns the vices of the tongue. 4. He gives admonitions against pride, vanity, ambition &c. 5. To resist their disorderly lusts and desires, which are the occasions and causes of sin, and not Alm. God. 6. He publisheth the Sacrament of anointing the sick with oil. 7. He recommends prayer, &c.

S. Hierom in a letter to Paulinus t. 4. part. 2. p. 574. recommends all these 7. Epistles in these words. *James, Peter, John, and Jude, put out seven Epistles . . . both short and long, short in words, long as to the contents, Jacobus Petrus, Joannes, Judas septem Epistolas ediderunt . . . breves pariter & longas, breves in verbis, longas in sententiis.*



C H A P. I.

1. **J**AMES a servant of God, and of our Lord Jesus Christ, to the twelve tribes, which are dispersed, greeting.
2. My Brethren, esteem it all joy, when you shall fall into divers temptations:
3. Knowing this that the trying of your faith worketh patience.
4. And patience hath a perfect work: that you may be perfect and entire, deficient in nothing.
5. And if any of you want wisdom, let him ask it of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him.

6. But let him ask in faith without wavering; for he that wavereth, is like to a wave of the sea, that is moved and carried about by the wind.

7. Let not then that man imagin that he shall receive any thing of God.

8. A man of two minds, is unconstant in all his ways.

9. Now let the brother of a low condition glory in his exaltation:

10. And the rich man in his low condition, for he shall pass away as a flower of the grass:

11. For the sun rose with heat, and parch'd the grass, and the flower thereof fell, and the beauty of it's looks perished: so shall the rich man fade away in his ways.

12. Happy is the man, that endureth trial: because when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him.

13. Let no one when he is tempted, say that he is tempted of God: for God is not a tempter of evils: and he tempteth no man.

14. But every one is tempted being drawn away, and allured by his own concupiscence.

15. Then when concupiscence hath conceived, it bringeth forth sin: and sin when it is compleated, bringeth forth death.

16. Be not therefore deceived, my dearly beloved brethren.

17. Every best gift, and every perfect gift is from above, coming down from the Father of lights, with whom is no change, nor shadow of vicissitude.

18. For of his own accord he hath begotten us by the word of truth, that we might be some beginning of his creatures.

19. You know my dearest brethren. Let then every man be swift to hearing, but slow to speak, and slow as to anger.

20. For a man's anger worketh not the justice of God.

21. Wherefore casting off all filthiness and excess of malice, with mildness receive the ingrafted word, which is capable to save your souls.

22. Be you therefore doers of the word, and not hearers only deceiving your selves.

23. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his natural countenance in a glass :

24. For he beheld himself, and went his way, and presently forgot what manner of man he was.

25. But he that hath look'd into the perfect law of liberty and hath continued in it, becoming not a forgetful hearer, but a doer of the work; this man shall be happy in his deed.

26. Now if any one imagin himself to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain.

27. Religion clean, and unspotted with God and the father, is this, to visit the fatherless, and widows in their tribulation, and to keep ones self undefiled from this world.

ANNOTATIONS.

¶ 1. *James a servant of God, and of our Lord Jesus Christ.* Some have doubted whether the author of this Epistle was S. James the Apostle, because he do's not call himself an Apostle. By the same weak argument we might reject all the 3 Epistles of S. John, and his Apocalypse, the Epistle of S. Jude. Nor do's S. Paul give himself this title in that to the Thessalonians, to the Philippians, to Philemon, or to the Hebrews.—*To the twelve Tribes, which are dispersed.* Lit. *which are in the dispersion*, i, e, to the Jews converted in all Nations. — *greeting* (a) Lit. *Salutation*. Which comprehendeth much the same as, when S. Paul says, *grace, peace, mercy &c.*

¶ 2. *Into divers temptations.* The word *temptation* in this Epistle, is sometimes taken for trials by afflictions or persecutions, as in this place, sometimes for a tempting, enticing, or drawing others into sin.

¶ 3. 4. *The trying of your faith worketh patience.* S. Paul seems to assert the reverse, Rom. 5. 3. When he says, *patience worketh a trial*: They are easily reconcil'd: here S. James teacheth us, that patience is occasionally obtain'd, and strengthn'd by sufferings, the meaning of S. Paul is, that patience worketh, sheweth it self, and is found perfect in the sight of God by trials.

¶ 5. *And upbraideth not*, i, e, God do's not think much, nor reproacheth us with the multitude of his benefits and favours; and if he puts sinners in mind of their repeated ingratitude, 'tis for their good and conversion.

¶ 7. *Let not then that man imagin that he shall receive.* He that has not a lively fait hand firm hope, *wavering* with a distrust of God's power or goodness, must not imagin to receive what he so faintly asks.

¶ 8. *Such a one*, is as it were, a man of *two minds*, (b) *divided*

betwixt God and the world, halting betwixt two, and becomes *unconstant in all his ways*, always rising and falling, beginning, and relapsing.

¶ 9. 12. *The Brother of a low condition.* Lit. *humble.* (c) See Luke 1. 48. The sense is, that a Christian, of never so low, and poor a condition, may *glory*, and rejoyce even in his poverty, that he is not only the servant, but even the adoptive son of God: but a *rich man in his low condition*: some word must be here understood to make the sense compleat: if we understand, let the rich man glory, it must be expounded by irony, by what follows of his *passing away like a flower*: but others rather understand some other word of a different signification, as, let the rich man lament the low condition that he must come to, for he must quickly fade away like grass. *The beauty of it's looks* (d) *perisheth*, so the Hebrews say, the *face* of the Heavens, the *face* of the Earth &c.

¶ 13. *God is not a tempter* (e) *of evils, and he tempteth no one.* Here to tempt, is to draw and intice another to the *evil* of sin, which God cannot do. The greek may also signify, he neither can be tempted, nor tempt any one. But every one is thus tempted by the evil desires of his corrupt nature, which is call'd *concupiscence*, and which is not properly a sin of it self, but only when we yield to it.

¶ 15. *When concupiscence hath conceiv'd* (man's free will yielding to it) *it bringeth* (f) *forth sin*, our perverse inclinations become sinful: and *when any grievous sin is compleated*, or even consented to, *it bringeth forth death*, it maketh the soul guilty of eternal death.

It may not be amiss here to observe with S. Gregory, &c. That there are three degrees in temptations: the 1st by *suggestion only*, the 2d by *delectation*, the 3d by *consent*. First the Devil, or our own frail nature tempts us by a suggestion of evil thoughts in our *imagination*: to have such thoughts and imaginations, may be no sin at all, tho' the things and objects represented be never so foul and hideous, tho' they may continue never so long and return never so often. The reason is, because we cannot hinder them. On the contrary if our will remains displeas'd with them, and resist them, such a resistance is meritorious, and by the mercies of God, will purchase us a reward. 2. These representations may be follow'd with a delight or delectation in the senses, or in the body only, and if by an impression made against the will, which we no ways consent to, there is again no sin. There may be also some neglect in the person tempted, by not using sufficient endeavours to resist, and repel those thoughts, which if it be only some small neglect, the sin is not great: but if the person tempted, hath wilfully and with full deliberation taken delight in evil thoughts, either of revenge, or of fornication, or adultery, or about any thing very sinful, such a *wilful delight* is a grievous and deadly sin, tho' he hath not had a will or design to perform the action it self. The reason is, because he then wilfully consents in mind and heart, to a sinful delight, tho' not to the execution or action. And the sin may be great, and mor-

tal, tho' it be but for a short time : for a temptation may continue a long time, and be no sin ; and there may be a great sin in a short time. The reason again is, because we are to judge of sin by the dispositions and consent of the will, not by the length of time. 3. When the sinner yields to evil suggestions and temptations, so that his will fully consents to what is proposed, and nothing can be said to be wanting but an opportunity of putting his sinful desires in execution, he has already committed the sin, for example of murder, of fornication &c in his heart, as our B. Saviour taught us, Matt. 5. 28.

¶ 16, 17. *Be not deceiv'd*, nor deceive your selves by yielding to temptation, beg of God his supporting grace, for every good gift is from him.

¶ 18. *By the word of Truth*. Some with S. Athanasius, understand the eternal word made man. Others commonly understand *the word* of the Gospel, by which we have been call'd to the true faith &c.

— *Some beginning* (g) *of his creatures* (or as the greek signifies. such a beginning as are the *first fruits* : and perhaps S. James, may so call the Jews, as being the first converted to believe in Christ.

¶ 19. *You know*, or you are sufficiently instructed in these things. *Let every one be ready to hear* the word of God, *but slow*, or cautious in speaking, especially *slow as to anger*, or to that rash passion of anger, which is never excusable, unless it be thro' a zeal for God's honour, and against sin.

¶ 21. *All filthiness* (h) The G. shews that hereby is meant a fordid, filthy uncleanness, infecting, and defiling the soul. — *The ingrafted* (i) *word*, the word and Doctrine of Christ, by the labours of his preachers, and chiefly by his divine grace ingrafted and fix'd in your souls.

¶ 23. *He shall be compar'd to a man* &c. The sense is, that it is not enough for a man to examin and look into his interiour, and the State of his conscience in a negligent and superficial manner, no more than one that go's to a looking glass, but do's not take care to take away the dirt or spots, which he might discover.

¶ 24. The law of Christ, call'd here, *the perfect Law of liberty*, as it is distinguish'd from the Jewish Law of fear and slavery, is as it were a looking glass, which may make us know ourselves, and discover, and correct our failings.

¶ 26. 27. A man *must not imagin himself religious*, and perfect in the way of virtue, unless he governs and *bridles his tongue* from Oaths, curses, calumnies, detractions, lies, of which more in the 3d. Chap. *Religion clean*, and unspotted &c. S. James may use the word *clean*, as a proper admonition to the Jews, who were generally mostly solicitous to avoid *legal* uncleannesses, such as were incurr'd by eating meats forbidden in their law as unclean, by touching a dead body &c. He therefore tells them that Christian Religion is known by Acts of Charity, by visiting and assisting widows, the fatherless, and such as are under afflictions, and in general, by keeping our Consciences interiourly clean, unspotted, and *undefil'd from this world*, from the

corrupt maxims , and sinful practices so common in the wicked world.

(a) Ψ . 1. *Salutem*, $\chi\acute{\alpha}\iota\rho\epsilon\iota\nu$, *salvari*, *salvos esse*. — (b) Ψ . 8. *Duplex animo*, $\acute{\alpha}\nu\eta\epsilon\ \delta\iota\psi\upsilon\chi\omicron\varsigma$, *quasi habens duas animas*, *dubius*, *incertus*, *potius quam hypocrita*. — (c) Ψ . 9. *Humilis*, and in *humilitate*, $\tau\alpha\pi\epsilon\iota\nu\acute{\omicron}\varsigma$, $\tau\alpha\pi\epsilon\iota\nu\acute{\omega}\sigma\epsilon\iota$. See Luke I. 48. — (d) Ψ . 11. *Decor vultûs ejus*, $\epsilon\upsilon\pi\acute{\rho}\epsilon\tau\epsilon\iota\alpha\ \tau\hat{\epsilon}\ \pi\rho\omicron\sigma\acute{\omega}\pi\alpha\varsigma$; the Hebrews say, *faciem cali*, *terra*, *gladii*, &c.

(e) Ψ . 13. *Deus enim intentator*, ϵ , θ , *non tentator*, by the greek $\acute{\alpha}\pi\epsilon\acute{\iota}\rho\alpha\sigma\omicron\varsigma$, which may signify *intentabilis*, *qui non potest tentari*. — (f) Ψ . 15. *generat mortem*, $\acute{\alpha}\pi\omicron\kappa\upsilon\epsilon\iota\ \theta\acute{\alpha}\nu\alpha\tau\omicron\nu$, $\acute{\alpha}\pi\omicron\kappa\upsilon\epsilon\iota\nu$ is *fatum emitte*, and *generare*, as it is also here again us'd Ψ . 18. --- (g) Ψ . 18. *Initium aliquod creatura ejus*, $\acute{\alpha}\pi\alpha\rho\chi\acute{\eta}\nu\ \tau\iota\omicron\nu\alpha$. See Rom. II. 16. I. Cor. I5. 20. and I6. 15. &c. — (h) Ψ . 21. *immunditiam*, $\rho\upsilon\pi\omega\rho\acute{\iota}\alpha\nu$, from $\rho\acute{\upsilon}\pi\omicron\varsigma$, *sordes*, *spurcitia*. — (i) *Ibid.* *insitum verbum*, $\epsilon\mu\phi\upsilon\lambda\omicron\nu\ \lambda\omicron\gamma\omicron\nu$.



CHAP. II.

1. **M**Y Brethren , join not the Faith of our Lord Jesus Christ of glory with respect of persons.

2. For if there shall come into your assembly a man with a gold ring in fine apparel , and there shall also come in a poor man in vile attire ,

3. And you cast your Eyes on him , that is cloth'd with a fine garment , and shall say to him : sit thou here in a good place , but say to the poor man : stand thou there ; or sit under my footstool :

4. Have you not pass'd a judgment within your selves , and are become judges of unjust thoughts ?

5. Hear then my most dear Brethren , hath not God chosen the poor in this world , rich in faith , and heirs of the Kingdom , which God hath promised to them that love him ?

6. But you have dishonour'd the poor : do not rich men oppress you by might , and the same also draw you to judgment-seats ?

7. Do not they blaspheme the good name , which is invoked upon you ?

8. If yet you fulfil the Royal Law , according to the

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Scriptures : thou shalt love thy neighbour as thy self : you do well.

9. But if you have respect of persons , you commit sin, being reprov'd by the Law as transgressors.

10. Now whosoever shall keep all the whole law , but offendeth in one *point* , he is become guilty of all.

11. For he that said, thou shalt not commit adultery, said also , thou shalt not kill. Now if thou shalt not commit adultery , but shalt kill , thou art become a transgressor of the Law.

12. So speak , and so do , as being about to be judged by the Law of liberty.

13. For judgment without mercy shall come upon him, who hath not shewn mercy : and mercy exalteth *it self* above judgment.

14. What shall it avail, my Brethren, if any man faith he hath Faith , but hath not works ? shall Faith be able to save him ?

15. If a brother or sister be naked , and want daily food ,

16. And any one of you say to them , go in peace, be warmed and filled : yet shall not give them things that are necessary for the body , what shall it avail *them*?

17. Even so faith , if it hath not works , is dead in *it self*.

18. But some one will say , thou hast faith , and I have works : shew me thy faith without works , and I will shew thee by works my faith.

19. Thou believest that there is one God : thou do'st well: the devils also believe , and tremble.

20. But wilt thou know o vain man , that faith without works is dead ?

21. Was not Abraham our father justified by works , offering his Son Isaac upon the altar ?

22. Seest thou that faith did cooperate with his works: and by works was faith made perfect ?

23. And the Scripture was fulfilled , saying : Abraham believed God , and it was reputed to him unto justice , and he was call'd the friend of God.

24. Do you see that man is justified by works , and not by faith only ?

25. In like manner also Rahab the Harlot was she not justified by works , receiving the messengers , and sending them out another way ?

26. For as the body without the Spirit is dead , so also faith without works is dead,

AN NOT A T I O N S.

¶. 1. *With respect of persons.* This partial respect of persons , is several times condemn'd , both in the old, and new Testament. S. James here speaks of it , as it was committed in *assemblies* , by which many understand the meetings of Christians in (a) Synagogues , and places , where they celebrated the Divine service , or met to keep the charitable feast , call'd Agape. Others expound it of meetings, where causes were judg'd. If meant of Church-meetings , the Apostle might have even greater reason to condemn such a partiality at that time , than at present : for when the poorer sort of people , of which was the greatest number of converts , saw themselves so neglected , and despis'd , and any rich man , when he came thither , so carels'd, and honour'd , this might prove a discouragement to the meaner sort of people , and an obstacle to their conversion. But if we expound it of meetings , where causes were judg'd betwixt the rich , and others of a lower condition , (which exposition the text seems to favour) the fault might be still greater , when the Judges gave sentence in favour of great , and rich men , bias'd thereunto by the unjust regard they had for men rich , and powerful. This was a transgression of the Law , Lev. 19. 15. *Neither consider the person of the poor , nor honour the countenance of a powerful man. Judge justly in regard of your Neighbour.* See also Deut. 1. 17.

¶. 4. *You are become Judges of (or with) unjust thoughts* (b) when against justice you favour the rich. Or if in Church assemblies , you discover a wrong , and partial judgment in your minds and *thoughts* , by the high value and esteem you shew to the rich on the account of their riches , and the contempt you have of poverty , and of the poor , when they are perhaps more deserving in the sight of God , *who hath chosen them who are rich in faith* , whom he hath made his adoptive Children , and heirs of his Kingdom. These are much the greater riches : this is a dignity far surpassing that of the greatest King or Emperor. — And you have less reason to shew such distinguishing marks of honour and esteem for the rich of this world , since it is they , who by *might* and violence *oppress you, draw you to judgement-seats* : and they are less worthy of your honour and esteem, when by their Scandalous behaviour *they blaspheme* , or cause to be blasphem'd, and ill spoken of , the good , and holy name of God , which is *invoked upon you.*

Ÿ. 8. 9. *But if yet you fulfil the Royal Law ... thou shalt love, &c. you do well.* By these words the Apostle explains what he had said before of the particular respect paid to rich and powerful men, that if these were no more than some exteriour marks paid them without any injustice or interiour contempt of such as were poor, so that they took care to comply with that *Royal precept*, given to every one by Alm: God, the King of Kings, *thou shalt love thy neighbour*, that is, every one without exception, *as thy self*, in this *you do well*, and the respect of persons was less blameable.

Ÿ. 10. 11. *He is become guilty of all.* It is certain these words are not to be taken meerly according to the letter, nor in the sense, which at first they seem to represent, as if a man by transgressing one precept of the Law, transgress'd, and broke all the rest: this appears by the very next verse, that a man may commit *murder* by *killing* another, and not *commit* adultery. And it is certain, as S. Aug. observes, that all sins are not equal, as the Stoic-Philosophers pretended. See S. Aug. Epist. 167. nov. Ed. tom. 2. p. 595. where he consults S. Hierom on this very place out of S. James: and tells us, that such a man may be said to *be guilty of all*, because by one deadly sin, he acts against Charity (c) (which is the love of God, and of our neighbour) upon which depends the whole Law, and all its precepts: so that by breaking one precept, he loseth the habit of Charity, and maketh the keeping, or not breaking of all the rest, unprofitable to him. 2dly It may be added, that all the precepts of the Law, are to be consider'd, as one total and entire Law, and as it were a chain of precepts, where by breaking one link of this Chain, the whole chain is broken, or the integrity of the law, consisting of a collection of precepts. 3dly, it may be said, that he who breaks any one precept, contemns the Authority of the Law-giver, who enjoin'd them all, and under pain of being for ever excluded from his sight and enjoyment. A sinner therefore, by a grievous offence against any one precept, forfeits his heavenly inheritance, becomes liable to eternal punishments, as if he had transgress'd all the rest; not but that the punishments in hell, shall be greater, against those, who have been greater sinners, as greater shall be the reward in heaven, for those who have lived with greater Sanctity and perfection.

Ÿ. 12. *By the Law of liberty*, i. e. by the new Law and Doctrine of Christ.

Ÿ. 13. *For judgment without mercy &c.* 'Tis an admonition to them to fulfil, as he said before, the *Royal precept* of the love of God, and of our neighbour, which cannot be without being *merciful* to others. *Blessed are the merciful, for they shall obtain mercy.* Matt. 5. 7. — And *mercy exaltesh* it self above judgment. Some understand this as a confirmation of God's infinite mercies out of Psalm. 144. Ÿ. 9. where it is said, that the *mercies of God are above all his works*: that is, tho' all his perfections be equally infinite, yet he is pleas'd to deal with sinners rather according to the multitude of his mercies, than

according to the rigour of his justice. Others expound these words of the mercy, which men shew to one another, and that he exhorts them to mercy, as a most powerful means to find mercy, and the merciful works done to others will be beneficial to them, and make them escape when they come to judgment.

Ÿ. 14. &c. *Shall Faith be able to save him?* He now comes to one of the chief points of this Epistle, to shew against the Disciples of Simon the Magician, that faith alone will not save any one. We may take notice in the first place, that S. James in this very verse, supposes that a man may have Faith, a true Faith without good works. This also follows from Ÿ. 19. where he says, *Do'st thou believe that there is one God? thou do'st well.* And the same is evident by the words Jo. 12. 42. where it is said, *that many of the Princes believ'd in Christ but did not confess it, that they might not be turn'd out of the Synagogue.* Now that Faith alone is not sufficient to save a man, S. James declares by this example: If any one say to the *poor and naked, go your ways, be warm'd and fill'd*, and give them nothing, what shall it avail, them. *Even so faith without good works is dead.* i. e., such a faith, tho' it be not lost and destroy'd, yet it remains in a soul, that is spiritually dead, when it is not accompanied with charity and grace, which is the life of the soul, and without which Faith can never bring us to eternal life. In this sense is to be understood the 20, and 26 verse of this Chapter, when faith is again said to be *dead without good works.* This is also the Doctrine of S. Paul, when he tells us, that a saving faith, is a faith *that worketh by charity*, Gal. 5. 6. When he says, that altho' faith were strong enough *to remove mountains, a man is nothing without charity* 1. Cor. 13. 2. When he teacheth us again, that *not the hearers of the law are just before God, but the doers of the Law shall be justified.* S. John teacheth the same 1. Jo. 3. 14. *He that loveth not, remaineth in death.* But of this elsewhere.

Ÿ. 18. *Some will say thou hast faith, and I have good works. Shew me thy Faith* &c. He confutes the same error by putting them in mind, that no one can shew that he has faith, which is an interior virtue, only by good works, and that good works, in a man, shew also his Faith, which is not to be understood, as if good works were meerly the marks, signs, and effects of Faith, as some would pretend but that good works must concur with Faith to a man's Salvation by an increase in Grace.

Ÿ. 19. *The devils also believe, and tremble.* S. James compares indeed Faith without other virtues, and good works to the Faith of devils, but comparisons must never be stretch'd farther than they are intended: The meaning is, that such a Faith in sinners is unprofitable to salvation, like that of Devils, which is no more than a conviction from their knowledge of God, but faith which remains in sinners, is from a supernatural knowledge, together with a pious motion in their free will.

Ÿ. 21. *Was not Abraham justified by works?* We may observe

observe that S. James here brings the very same examples of Abraham and Raab, which it is likely he knew some had misconstru'd in S. Paul, as if the great Apostle of the Gentils, had taught that Faith alone was sufficient to Salvation. But S. Paul neither excludes good works done by Faith, when he commends Faith, excluding only the works of the Law of Moyses, as insufficient to a true justification, See. Rom. 3. 27. And S. James by requiring good works, do's not exclude Faith, but only teacheth that Faith alone is not enough. This is what he clearly expresseth here in the 22. and in the 24. verse. *Man* says he, *is justified by works, and not by Faith only.* And *see'st thou that Faith did cooperate with Abraham's works, and by works w^{as} his Faith made perfect.* In fine we must take notice, that when S. James here v. 21. brings the example of Abraham offering his Son Isaac, to shew that he was *justified by works*, his meaning is not, that Abraham then began first to be justified, but that he then receiv'd an increase of his justice. He was justified at least, from his first being call'd, and began then to believe, and to do good works. It is true his Faith was made perfect, and his justice increas'd, when he was willing to sacrifice his Son.

(a) v. 2. *In conventum vestrum, εἰς τὴν συναγωγὴν ὑμῶν.* Synagogue is also taken for a meeting of Kings, judges &c. See Matt. 10. 17. — (b) v. 4. *Judices cogitationum iniquarum*, it is the same in the greek, *κριταὶ διαλογισμῶν πενηθῶν*, the sense is, *Judices inique cogitantes.* — (c) S. Aug. Ep. 67. num. 16. p. 600. *An forte quia plenitudo legis charitas est, quâ Deus, proximusque diligitur, in quibus preceptis charitatis tota lex pendet & Prophetæ, meritò sit reus omnium, qui contra illam facit ex quâ pendent omnia.*



CHAP. III.

I. **M**Y Brethren, be not many teachers, knowing that you shall undergo the greater judgment.

2. For we all offend in many things. If any man offend not in word; such a one is a perfect man. He is able even with a bridle to turn about the whole body.

3. And if we put bridles into horses mouths that they may obey us, we also turn about their whole Body.

4. Behold also ships, which being great, and driven by strong winds, yet are turned about with a small helm, whithersoever the motion of him that guides them would have them.

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5. So the tongue also is indeed a little member, and doth great things. Behold how a small fire kindleth a great wood!

6. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the course of our lives, being set on fire by hell.

7. For every kind of beasts, and of birds, and creeping things, and of the rest is tamed, and hath been tamed by mankind:

8. But the tongue no man can tame: an unquiet evil, full of deadly poyson.

9. By it we bless God, and the father; and by it we curse men, who are made after the likeness of God.

10. Out of the same mouth preceedeth blessing and cursing. These things, my brethren, ought not to be so.

11. Doth a fountain send forth thro' the same passage sweet, and bitter water?

12. Can the figtree, my brethren, yield grapes, or the vine figs? so neither can salt water yield sweet.

13. Who is a man of wisdom, and knowledge among you? let him by a good conversation shew his works in the meekness of wisdom.

14. But if you have bitter emulation, and there be contentions in your hearts: glory not, and be not liars against the truth.

15. For this is not wisdom descending from above: but is earthly, sensual, diabolical.

16. For where there is emulation and contention: there is inconstancy, and every evil work.

17. But the wisdom which is from above, is first chaste, then peaceable, modest, easy to be perswaded, consenting to the good, full of mercy, and good fruits, without judging, without dissimulation.

18. Now the fruit of justice, is sown in peace, for them that make peace.

AN NOT A T I O N S.

✱ 1. Be not many Teachers, masters, and preachers. An admonition to all those, who are not call'd, or not qualified to undertake

this high ministry, lest they incur a greater condemnation.

ſ. 2. *For we all offend (a) in many things*, fall into many, at least, lesser failings — *If any man offend not in word, he's a perfect man* He that on all occurrences can govern his tongue; has attain'd to a great degree of perfection. — *He is able, even with a bridle to turn about the whole Body.* He alludes to the comparison in the following verse, and the sense is, that when he has once perfectly subdued this unruly adversary, it may be presum'd, he can govern himself, as to other passions; and *the whole body* of his Actions.

ſ. 3. *If we put bridles &c.* By the help of a bridle, a skilful Rider can turn, and guide horses, never so headstrong and unruly: an experienc'd Pilot sitting at the helm, steers the course of the vessel in a storm, turns and guides the ship what way he thinks most proper, so must a man learn, and use his utmost endeavours to bridle, and govern his tongue.

ſ. 5. *The Tongue is a little member, yet doth great things*, (b) causeth great evils and mischiefs, when it is not carefully govern'd. As a *little fire (c) kindleth and consumeth a great wood.* It is a *world of iniquity*, the cause of infinite evils, dissensions, quarrels, seditions, wars &c. It defileth the whole Body, even the body politick of Kingdoms. This *fire kindled by Hell*, sets all in a flame during the course of our lives (Lit. *the wheel of our Nativity*) from our cradle to our grave. — And tho' the wildest *Beasts*, may be tam'd, Lions, and Tigris, and *the rest*, (d) manag'd at least, so as to do no harm. — *But the tongue no man can tame*, without the special assistance of God. *It is an unquiet evil (e)* which cannot be stopt. It is full of *deadly poyson*, which brings oftentimes Death both to mens bodies and souls.

ſ. 9. — 13. *By it we bless God, &c.* Such different effects from the same cause, as of *blessing God*, and *cursing* men created to the likeness of God, seem contrary to the ordinary course of nature, for a *fountain*, from the same source, doth not send forth both *sweet* and *bitter* streams &c. — *Who is a man of wisdom and knowledge among you?* &c. This seems to be connected with the admonition given at the beginning of this chapter, *be not many teachers*; let none pretend to this but who have wisdom and knowledge, which also may be known by their prudent, and *mild conversation*.

ſ. 14. 16. *But if you have a bitter emulation*, or a *bitter zeal*. He hints at that bitter, false zeal, which many Teachers among the Jews, even after their conversion, were apt to retain against the converted Gentils, pretending with *lies*, and against the Truth of the Scriptures, that they are not to be made partakers of the blessings brought to all Nations, by the Messiah. *Glory not*, boast not in this pretended *wisdom*, which *descendeth not from above*, from God, but which is *earthly, sensual, diabolical*, from an evil spirit, which fomented these jealousies and divisions: and where there are such emulations and divisions, there is nothing but *inconstancy*, and all kind of evils.

ſ. 17. *But the true wisdom; which is from above, is chaste, and pure, peaceable, modest*, free from such divisions, tractable, easy to be

perjuaded (f) of the truths foretold in the scriptures &c. now *the fruit*, and effect of such *justice*, piety, and sanctity, *is sown in peace*, with peaceable dispositions, in those who with sincerity seek true peace, and who hereby shall gain the reward of an eternal peace, and happiness.

(a) Ψ . 2. *Offendimus*, $\pi\tau\alpha\iota\sigma\mu\epsilon\nu$, *we stumble, rather than fall*.

(b) Ψ . 5. *Et magna exultat*, $\mu\epsilon\gamma\alpha\lambda\upsilon\chi\epsilon\iota$, *which is not only magnifice loqui & gloriari, but also, magna facere*. [c] *Ibid. Quamvis ignis*, for *quantulus* by the greek, $\delta\lambda\iota\sigma\tau\omicron\nu\ \pi\upsilon\rho$. ——— (d) Ψ . 7. *Et ceterorum*, by which the ancient Interpreter had read $\tau\omega\ \alpha\lambda\lambda\omega\nu$, *tho in the present G. Copies we read*, $\tau\omega\ \epsilon\upsilon\alpha\lambda\iota\omega\nu$, & *Marinorum*. — —

(e) Ψ . 8. *Inquietum malum*, so in divers G. MSS. $\alpha\kappa\tau\acute{\alpha}\sigma\alpha\tau\omicron\nu$, *tho in others* $\alpha\kappa\tau\acute{\alpha}\sigma\tau\omicron\nu$, *quod coerceri non potest*. — (f) Ψ . 17. *facibilis*, $\epsilon\upsilon\pi\epsilon\iota\theta\epsilon\iota\varsigma$, *which may either signify easy to be perjuaded, or who can easily perjuade*.



CHAP. IV.

1. **W**Hence come fightings and quarrellings among you? Is it not from hence? from your lusts, that war in your members?

2. You covet, and you have not: you kill, and envy; and cannot obtain: you contend and war, and you have not, because you ask not.

3. Ask, and you receive not; because you ask amiss: in order to consume in your lusts.

4. Adulterers, know you not that the friendship of this world is an enemy of God? Whosoever therefore will be a friend of the world, becomes the enemy of God.

5. Do you think that the Scripture saith in vain: doth the Spirit, that inhabiteth in you desire unto envy?

6. But he giveth greater Grace. Wherefore it is said: God resisteth the proud, and giveth grace to the humble.

7. Be subject then to God, but resist the devil, and he will fly from you.

8. Approach to God, and he will approach to you. Cleanse your hands ye sinners: and purify your hearts, you of two minds.

9. Be afflicted, and mourn, and weep: let your laughter be chang'd into mourning, and your joy into sorrow.

10. be humbled in the sight of God and he will exalt you.

11. Detract not one another Brethren. He who detracteth his Brother, or judgeth his Brother, detracteth the Law, and judgeth the Law. And if thou judgest the Law: thou art not a performer of the Law, but a judge.

12. There is one Law-giver and Judge, who is able to destroy and deliver.

13. And who art thou, who judgest thy neighbour? Behold now you who say: To day, or to morrow we will go into such a City, and we will spend there a year, and traffick, and make gain:

14. You who are ignorant, what will happen on the morrow.

15. For what is your life? It is a vapour that appears for a little while, and then shall disappear on which account you should say: If the Lord will. And: if we live, we will do this or that.

16. But now you glory in your arrogancies. All such glorying is evil.

17. It is then a sin for him that knoweth to do good, and doth it not.

ANNOTATIONS.

Y. 1. *Whence come fightings (a) and quarrellings* in all kinds, but from your lusts, and disorderly passions, coveting to have and enjoy what you have not, as to pleasures, riches, honours? &c.

Y. 3. *You ask, and you receive not.* Tho' God has promis'd that whosoever asks, shall receive, Matt. 7. 8. Yet no wonder you receive not, *because you ask amiss*, by asking such temporal things, which would be prejudicial to your soul, or because you ask not with humility, devotion, perseverance.

Y. 4. *You adulterers*, which is here taken in a figurative sense for those, who love creatures, more than God, the true spouse of their souls: who reflect not that the love and friendship of this world, is an enemy to God, and the true manner of serving him.

Y. 5. 6. *Do you think that the Scripture saith in vain: doth the Spirit that inhabiteth (b) in you, desire (or covet) unto Envy.* This verse is obscure, and differently expounded. By some, of an evil Spirit in men, by which they covet, and envy others for having what they have not. Others understand God's spirit *inhabiting* in them: and then it is an intregation, and reprehension, as if he said, *Doth God's spirit, which you have receiv'd, teach, or excite you*

to covet, and envy others, and not rather to love, and wish their good? And to enable men to do this, God is not wanting, who gives us greater Grace, especially to the *humble* that ask it, tho' he *resists the proud*.

Ψ. 7. — 10. *Be subject then to God*, humble your selves in his sight, considering your own nothing — *purify your hearts* from the love of creatures, so that your affections be not divided betwixt God and this world, like persons of *two minds* (c) or two souls — *Be afflicted* (d) *and mourn*, and deplore your sins against his divine majesty, punish your selves, and think not that a meer change of life is sufficient after so many sins committed.

Ψ. 11. 13. *Detract not*, nor *judge rashly your Brethren*. Tho' he spoke so much against the evils of the tongue he gives them a special admonition against the vice of detraction, so common in the world, as also against rash judgments, which happen so frequently, where there are dissensions and divisions. — He that *detracteth, judgeth*, and rashly condemneth *his Brother*, may be said to *detract* and *judge the law*, in as much as he seems to condemn, and condemn the Law, by which these sins are forbidden; when instead of obeying, and complying with the law, he rather takes upon himself to act as a Judge (e) without fear of the Law, and of God, the only *Law-giver*, who is to judge all our Actions, and who alone is able to *destroy*, or to *free us* and *deliver* us from the punishments we have deserv'd.

Ψ. 13. — 17. *To day, or to morrow* &c. An admonition against that presumption, when persons forget the uncertainty of life, and the vanity of all things in this world, which vanish like a vapour, and can never be rely'd upon, so as to count upon *years*, and the time to come. All things here appear, and disappear in a moment — Take heed therefore not to *glory* or boast in your *arrogancies* Lit. *pride*, like the rich man Luc. 10. who thought of nothing but a long and merry life, and was cut off that very night — And being now admonish'd, reflect that 'tis sinful to know what is good, what is your duty, and not to comply with it.

(a) Ψ. 1. *Unde bella & lites?* πόλεμοι καὶ μάχαι, as also Ψ. 2. *litigatis & belligeratis*, μάχεσθε, καὶ πολεμεῖτε. I see no reason to translate it by *law-suits and pleadings* as Mr. N... — (b) Ψ. 5. *Ad invidiam concupiscit Spiritus, qui habitat in vobis.* πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν (habita vit) ἐν ὑμῖν. Venerable Bede expounds it, *nunquid Spiritus Gratia . . . hoc concupiscit ut invidetis alterutrum?* — (c) Ψ. 8. *duplices animo*, διψυχοι. — (d) Ψ. 9. *Miseri estote*, ταλαιπωρησάτε. — (e) Ψ. 15. *parens . . . exterminabitur*, φανομένη, ἀφανιζομένη.



CHAP. V.

1. **G**O now you rich men, and howl in your miseries, that are coming upon you.

2. Your riches are putrified :and and your garments are moth-eaten.

3. Your Gold and Silver is rusted: and their rust shall be for a testimony against you, and shall eat away your flesh as fire. You have heap'd up for yourselves a treasure of wrath for the last days.

4. Behold the hire of the labourers, that have reap'd your fields, of which you have defrauded them, crieth out: and their outcry hath reach'd the ears of the Lord of Hosts.

5. You have feast'd upon the earth, and in luxuries have nourish'd your hearts in the day of slaughter.

6. You have condemn'd, and slain the just one, and he resisted you not.

7. Be patient then Brethren until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the Earth, bearing patiently till it receive the early, and the later *rain*.

8. Be you therefore also patient, strengthen your hearts: for the coming of the Lord draweth near.

9. Grudge not Brethren one against another, that you may not be judg'd. Behold the Judge is ready before the door.

10. Take Brethren for an example of a suffering end, of labour, and patience, the Prophets: who spoke in the name of the Lord.

11. Behold we account them blessed, who have suffer'd. You have heard of the patience of Job, and the end of the Lord you have seen, because the Lord is compassionate, and merciful.

12. But above all things my Brethren swear not, neither by heaven, nor by earth, nor any other oath whatsoever. But let your speech be, yes, yes, no, no: that you fall not under condemnation.

13. Is any of you sad? let him pray: is he of a cheerful heart? let him sing *psalms*.

14. Is any one in sickness among you, let him call in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick man,

and the Lord shall lift him up : and if he be in sins, they shall be forgiven him.

16. Confess then your sins to one another , and pray for one another , that you may be saved : for the assiduous prayer of a just man availeth much.

17. Elias was a man subject to the like passions as we are : and he prayed earnestly that it might not rain upon the earth , and it rained not for three years, and six months.

18. And he pray'd again : and the heaven gave rain, and the earth yielded her fruit.

19. My Brethren if any one among you shall err from the truth , and any one convert him :

20. He should know that he who shall cause a sinner to be converted from the error of his way , shall save that man's soul from death , and shall cover a multitude of sins.

AN NOT A T I O N S.

Ψ. 1—6 *Go now rich men , &c.* In the first six verses , he gives admonitions to those among the Christians who were rich , not to rely on riches , nor value themselves on this account. You must look upon your riches and treasures , as if they were already *putrified* and corrupted, your Gold and Silver eaten and consum'd with rust : and their rust shall rise in *testimony* and judgment against you , for not making better use of them. As your coin is eaten with rust , so shall your bodies be hereafter as it were eaten and consum'd by fire. — You heap up to your selves a treasure in the day of wrath, while thro' covetousness, and hard heartedness , you defraud *labourers of their hire*, living at the same time in *feasting and luxury , as in the day of slaughter*. That is, feasting as men are accusom'd to do , on the days when Victims are slaughter'd , offer'd , and eaten with great rejoycing : Others expound it , as if you were feeding , and making yourselves fit Sacrifices and Victims for God's anger and indignation. — Others among you have unjustly oppress'd , accus'd , and brought to condemnation *the just one* , by which seems to be understood just and innocent men , who are divers times deprived of their fortunes , and even of their lives by the unjust contrivances of powerful wicked men.

Ψ. 7—11. *Be patient , &c.* He now in these five following verses turns his discourse from the rich to the poor , exhorting them to patience till the coming of the Lord to judgment , *which draweth near*, his coming to judge every one is at his death. Imitate the patience of

the husband-man , waiting for fruit after that the Earth hath receiv'd the timely and *early* (a) rain soon after the corn is sown, and again more rain , that comes later to fill the grain before it comes to be ripe. This seems the sense by the greek : others expound it , till he receive the *early and later* fruits. — Call to mind for your encouragement the trials and constancy (b) of *the Prophets*: the *patience of Job* , after which God rewarded him with great blessings and prosperity , and *you have seen the end of the Lord* , that is, what end the Lord was pleas'd to give to Job's sufferings : but S. Aug. V. Bede , &c. would have these words , *the end of the Lord* , to be understood of the death of our Lord Jesus Christ on the Cross , for which God exalted him , &c.

Ÿ. 12. *But above all things swear not* , &c. This earnest admonition is against all kind of Oaths in common Conversation (not against Oaths made on just and necessary occasions) and in the very same words, as our B. Saviour warn'd all people against this sin of swearing. Matt. c. 5. How unaccountably is this Commandment of God contemn'd ? And what a dreadful account will one day be exacted for so many Oaths , curses , and blasphemies , which are now so common , that we may rather wonder at the patience of God, and that already exemplar punishments have not fall'n upon whole Cities and Kingdoms for this continued profanation of the Holy name of God?

Ÿ. 14. 15. *Is any one in sickness*, (c) or in danger of Death by sickness, *let him call* , or *bring in the Priests of the Church* , &c. The Apostle here enjoins the constant use of the Sacrament , call'd Extreme-unction, or the *last anointing with oil*, instituted (as were all the Sacraments of the Church) by our Saviour Christ , and which is here fully and clearly deliver'd in plain words , expressing 1. the *persons* to whom this Sacrament is to be administred. 2. the *Minister*. 3. the *form*. 4. the *matter*. 5. the *effects*. As to the first , *is any one sick among you*. This Sacrament then is to be given to every believing Christian , who is in danger of death by sickness. 2. *Bring in the Priests* , one or more , they are the *ministers* of this Sacrament. The Protest:translation has the *Elders* , yet in their book of common prayer he who is call'd in to assist and pray with the sick , is call'd either *the Minister* , *the Curate* , or *the Priest* , never the Elder. D. Wells has not chang'd the word *Elders* in his translation , but in his paraphrase , he expounds it of *those ministers of the Church , who are above Deacons*. 3. *And let them pray over him* , besides other prayers , the form of this Sacrament is by way of prayer , *let the Lord forgive thee* , &c. 4. *Anointing him with Oil* , the oil with which he is anointed by the Priest , is the outward visible sign , and the matter of this Sacrament , as water is the matter of Baptism. 5. *And the prayer of Faith shall save the sick man* , &c. All the Sacraments of the new Law have their virtue from the merits of our Saviour Christ , and therefore must be ministred and receiv'd with a Faith in our Redeemer. — And *the Lord* by virtue of this Sacra-

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ment, or if you will, sacramental prayer, *shall lift him up*, shall give him spiritual strength and vigour to resist the temptations, which at that hour are most dangerous. He shall also *lift him up*, by restoring him his corporal health, when God sees it more expedient for the sick man. — *And if he be in sins, they shall be forgiven him*, not merely by prayer, but by this Sacrament.

¶ 16. *Confess then your sins to one another.* Divers Interpreters expound this of Sacramental Confession, tho' as the Authors of the Annotations on the Rhems-Testament observe, this is not certain. The words to *one another*, may signify, that it is not enough to confess to God, but that we must also confess to men, and not to every man, but to those whom God appointed, and to whom he hath given a power of remitting sins in his name.

I cannot but observe that no mention at all is made, *in the Visitation, and Communion of the sick*, in the Prot. common prayer book, of this comfortable passage out of S. James, of calling in *the Priests of the Church*, of their *anointing him with Oil . . .* and that *his sins shall be forgiven him*. (perhaps having laid aside that Sacrament, it seem'd to them better to say nothing of those words) But such a Confession, as is practis'd by all Catholicks, is at least there advis'd. *The sick person*, saith the book of Common-prayer, *here shall be moved to make a special Confession of his sins... After which Confession, the Priest shall absolve him, after this sort. Our Lord J. C. who hath left power to his Church to absolve all sinners, who truly repent, forgive thee ... and by his Authority committed to me, I absolve thee from all thy sins, in the name of the Father, &c.* Here's a special Confession, or a Confession of particular sins: here's a power of forgiving sins in God's name, acknowledg'd to be given to the Church, and to Priests; here are the very same words us'd by every Catholick Priest in the Sacrament of penance. This is clearly ordain'd in their Liturgy, how far it is comply'd with, I know not.

¶ 16. 17. 18. *Pray for one another.* Here is recommended prayer in general, as a most necessary Christian-duty. He encourages them to it by the exemple of Elias.

¶ 19. 20. *He who shall cause a sinner to be converted, &c.* S. James concludes his Epistle, with a work of Charity, one of the most acceptable to Alm. God, and most beneficial to our neighbour, when any one becomes instrumental in converting others from their errors, or from a wicked life (for it is only God that can convert the heart) But he who with a true and charitable zeal, animated with the love of God, and of his neighbour, makes this the Chief business of his life, has this comfort here given him, that this will *cover* in the sight of God, *a multitude of sins*, which he may have contracted through human frailty.

THE CHURCH OF ENGLAND, when they modell'd the Articles of their reformation, receiv'd this Epistle of S. James for Canonical. They profess to follow the H. Scriptures, as the only

rule of their Belief : they find in the 14th and 15th verse of this Chapter, these words: *Is any one sick among you ? let him bring in the Priests of the Church , let them pray over him , anointing him with oil... and if he be in sins , they shall be forgiven him.* In these words, they find all that they themselves require to a Sacrament of the new Law , to wit , a precept or injunction , clear , and unlimited , as to time , a visible sign , with a promise of invisible Grace , in remitting of sins , the Minister of it , and the persons specified , who are to receive it. They also found this practised , at the time of the reformation by the Universal Church , by all Catholicks , both in the East and West , both by the Latin and by the G. Churches : and that all Christian-Churches receiv'd it as a Sacrament ; and yet they thought fit to lay it quite aside , as if it was neither a Sacrament , nor a Holy Ceremony, nor a pious custom fit to be retain'd. They must have judg'd that they had convincing proofs both to contradict in other things the Judgment and belief of the Catholic-Church, and also in this particular , as to which latter case , I shall examin the reasons which they bring.

I presume it may be needless to insist upon the groundless imagination of Wycliff, and some hereticks about that time , who denied this to be a Sacrament, fancying it was prescribed by S. James , because the oil of Palestine was a sovereign remedy to cure diseases. If so ; any Physician , any old woman , or nurse to the sick , might have applyed oil , full as well , if not better , than the Priests.

Calvin , and the Reformation-writers give us the following reasons, or conjectures , that this anointing , as well as that, Mark 6. 13. was only to be used for a time , by those who had the Gift of curing diseases miraculously , so that like other miraculous Gifts (as the speaking of tongues , prophesying , &c.) it was but to last during the first planting of the Christian-Faith. Dr Fulk against the Rhemes-Testament , and Mr. Baxter &c. affirm boldly , that Christ appointed his Apostles to anoint those with Oil , whom they cur'd ; And Dr. Hammond says , *that the anointing with Oil , was a Ceremony used by Christ , and his Apostles in their Miraculous Cures.* They assert this , as if it was taught by the Scripture it self. They are no less positive , that this anointing soon ceas'd , and was laid aside with the gift of miraculous cures , given sometimes to the first Christians at their Baptism , or when they receiv'd the Holy Ghost in the Sacrament of Confirmation. D. Fulk besides this is positive , that *the G. Church never to this day, receiv'd this anointing , and praying over the sick as a Sacrament.*

These are their arbitrary , groundless , and false expositions , which they bring against a clear text of the Holy Scriptures.

It might be sufficient to oppose the Judgement and Authority of the Church to their private judgment.

But to answer in short each particular. We find by the Evangelists Matt. 10. v. 8. Mark. 6. 13. Luke 10. v. 9. that Christ gave to his 12. Apostles , and afterwards to his 72 Disciples , in their

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first mission before his death , (which was only into the Cities of Israel) a power of *casting out devils , of raising the dead , of curing diseases* in his name. And S. Mark tells us , *that they cast out many devils , and anointed many sick with oil , and cured them*. But when Dr. Fulk and others add , that our Saviour appointed , order'd , or commanded them to anoint with oil , those whom they cured , no such thing is said , nor insinuated , neither by S. Mark , nor by any of the Evangelists , nor any where in the H. Scriptures : And how Dr. Hammond could tell us , that this *anointing with oil , was a ceremony used by Christ himself* , I cannot imagin. As for the Apostles and Disciples , they might cure many , making use of oil , and many without it , by laying hands upon them , by a prayer , or by calling upon the name of Jesus , as the 72. Disciples , returned to him with joy , Luke 10. 17. *saying . Lord , even the Devils are subject to us in thy name*. Neither is it judg'd probable by the Interpreters , that the Apostles , in their miraculous cures , were tied up , or confin'd to the use of oil : especially since we find that after Christ's Resurrection , in their 2d mission to all Nations , Christ foretells , Matt. 16. 18 , that they who believe in him , shall have this miraculous Gift of healing the sick , but mentions only the laying of hands upon them : *they shall lay hands on the sick , and they shall be well*. Besides had Christ appointed , or given orders to his Disciples to make use of oil in such miraculous cures , it could scarce have happen'd but we should have some examples of it in the Acts of the Apostles , where so many miraculous cures are related to have been done by S. Peter , by S. Paul , and others , but no mention of this ceremony of oil.

We agree with our adversaries that this Gift of miraculous cures , of which S. Paul speaks 1. Cor. 12. was only to last for a short time , like the other Gifts of the H. Ghost , which were only necessary , as S. Aug. takes notice , at the first planting of the Christian Faith , and so that anointing with oil , meerly as it was made use of in miraculous cures of the Body , soon ceas'd , perhaps even before our Saviour's death , but we believe that as our Saviour appointed water to be the Matter of the Sacrament of Baptism , so he would have oil to be the Matter of the Sacrament of Extreamunction , which he instituted to strengthen the souls of the sick , against the dangers and temptations at the approach of Death , and of which S. James here speaks near upon 30. years after Christ's Ascension. And the anointing in S. Mark , used in corporeal diseases , may be look'd upon as a figure of the Sacrament of the Extreamunction in S. James , as the frequent washings or Baptisms , as they are call'd , of the Jews , and especially the Baptism of S. John , was a figure of the Baptism of Christ. The miraculous Gift of healing , as well as other Gifts of the Holy Ghost , was often given with the Sacraments which were to be always continued , and not to cease , with those Gifts.

We may also take notice , that neither they who had this Gift of healing , had any command , or advice to make use of it to all that were sick , nor were all that were sick order'd to seek for a cure of

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those, who had this Gift, whereas here S. James orders every one to send for the priests of the Church to anoint him, and pray over him for a spiritual relief. S. Timothy had frequent infirmities, as we read 1. Tim. 5. 23. nor yet did S. Paul, who had that Gift, cure him. The same, S. Paul *left Trophimus sick at Miletum*: 2. Tim 4. 20. Epaphroditus S. Paul's *companion in his labours*, was sick, when he had S. Paul with him, *even unto death*, that is, so as to be at the point of death, Philip. 2. 27. nor yet did S. Paul, but God restore him to his health. And if S. James had spoken of a miraculous restoring of corporal health by that anointing, he shou'd rather have said, bring in those who have the gift of healing; for we may reasonably suppose that many had this Gift, who were not Priests, and we have no reason to suppose that all Priests had this Gift.

Our adversaries tell us with great assurance that this anointing mention'd by S. James, was soon laid aside, which, say they, we may gather from the silence of the writers in the 3^d following ages. To this merely negative argument, the Catholicks answer 1. That it is enough we have the Tradition and practice of the Church, witness'd by the writers in the ages immediately succeeding 2. That the greatest part of the writings in those ages are not extant. 3. The writers of those times, seldom mention'd those things, which were sufficiently known among the Christians by daily use, especially, what related to the Sacraments and Mysteries of Christian Religion, which (as it appears by the writings, that they were able to preserve) they made it their particular endeavour to conceal from the Heathens, who turn'd them to derision and contempt.

In the mean time had not this anointing been always retain'd, and continu'd, the ages immediately following would not have conspir'd every where to practise it, and to look upon it as a Sacrament. Not to insist on the Authority of Origen (d) in the beginning of the 3^d age hom. 2. in Levit. (d) who numbring up the different ways, by which sins are forgiven in the new Law, says, that they were remitted, when *Priests anoint the sick with oil*, as in the Epistle of S. James. S. Chryl. (e) in the end of the 4th Age, in his 3^d book de Sacerdotio tom. 1. p. 384. Nov. Ed. Ben. written before the end of the 4th Age, about the year 375. says, that *Priests* (and his word expresseth sacrificing Priests, not elders) *have now a power to remit sins*, which he proves from those words in S. James, *Is any one sick among you &c.* This shews, (as do also Origen's words) that this custom was then continu'd in the East in the Greek Church, and that it was believ'd a Sacrament, of which the Priests only were the ministers.

Innocent the 1st (f) in his answers to Decentius Bishop of Eugubium in Italy, at the beginning of the 5th Age an. 416. calls this anointing and prayer over the sick, set down in S. James's Epistle, *a Sacrament* in the same sense as *other Sacraments* in the new Law See P'Abb's Councils tom. 2. p. 1248. And as to what Innocent the 1st and Bede relate of a custom, by which lay-persons, when a priest could not be had, anointed, and pray'd over a person in danger, it was only to

testify their desire of having the Sacrament : as it was likewise a pious custom in some places for sinners to make a Confession to a lay man , not that they then look'd upon it a Sacrament, but only that they hoped God would accept of their private devotion, and humiliation , when they could not have a priest to administrate the Sacraments to them. It is needless to mention authors in the following Ages S. Greg. Sacramentarium fer. 5. in Cæna Dni, describes the Ceremony of blessing Oil to be used in the anointing of the sick. Theodore made Archbishop of Canterbury an. 668, among others Decrees, ordains that sick persons receive the holy unction, set down by S. James. The Capitularia of Charles the great, say that no one, when about to depart out of this world, ought to want the anointing of the Sacrament of oil: The same is ordain'd in a Council of Chaalon. an. 813. can. 48. By a Council at Aix la Chapelle , 830. can. 5. By the Council of Mayence an. 847. can. 26. &c.

Now since we find this anointing made use of as a Sacrament at least from the 4th Age , let our Adversaries tell us when this anointing prescribed by S. James , was left off , and when, and how it came to be taken up again: They have no manner of proofs for either , and yet we have a right, as the Authors of the Annotations on the Rhem: Testam. observe , to demand clear and convincing proofs, in this case , when the scripture seems so clear for us, and against them.

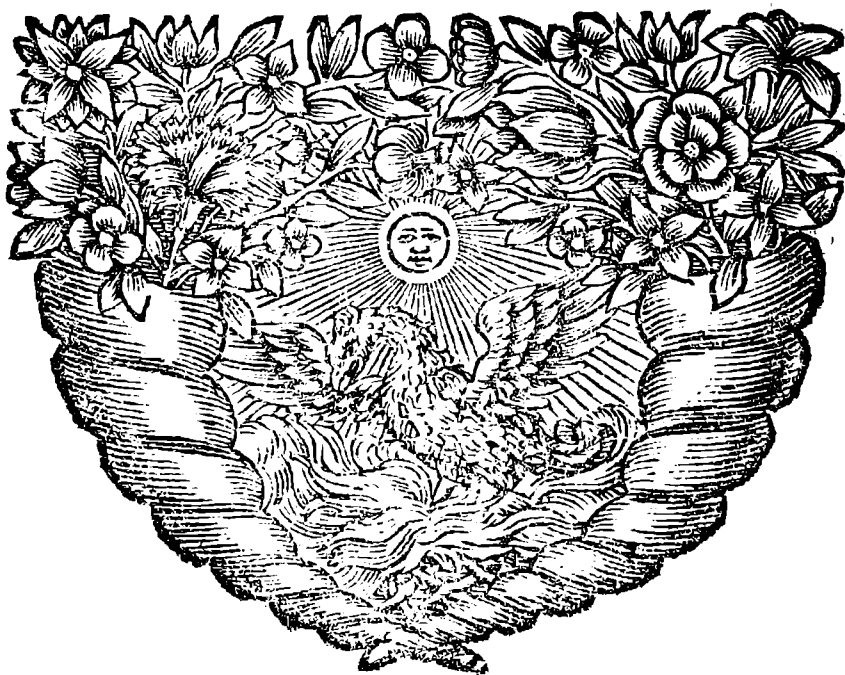
Dr. Fulk affirms boldly , that *this anointing was never to this day receiv'd in the G. Church, as a Sacrament.* This only shews how little credit is to be given to him. He might have found great reason to doubt of his bold assertion , since neither Photius in the 9th age , nor Michael Cerularius in the 11th , ever objected this difference betwixt their Greek and the Latin Church , at a time , when they reckon'd up , even the most minute differences , either in Doctrine or Discipline, so as to find fault with the Latins for shaving their beards. He might have found it by what happen'd at the Time of the Council of Lions in the 13. Age ; when the Pope in his letter to the Emperor of Constantinople wrote that the Latin Church, and all in communion with him, acknowledg'd seven Sacraments , which the Greeks never blamed. He might have observ'd the same when the Greeks , and Armenians came to an union in the Council of Florence in the 15th Age.

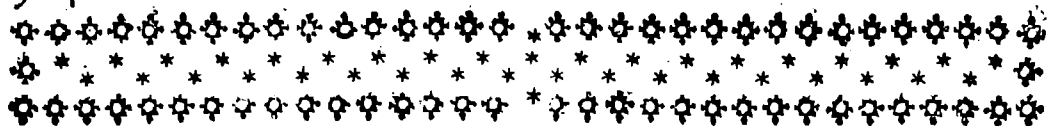
The same Dr Fulk who wrote about the year 1600, could scarce be ignorant of the ill success the *Ausbourg Confession* met with among the Greeks , to whom when the Lutherans had sent copies of their Faith , and of their Reformation, Jeremy the Patriarch of Constantinople with a Synod of the Grecians , condemn'd their Articles , and among other points, declar'd that they held *in the Orthodox Catholick-Church seven divine Sacraments*, the same as in the Latin-Church ; *Baptism . . . and the holy Oil.* Had Dr Fulk lived a little longer, he must have been more and more sham'd to find other G. Synods condemning him, and all the said Reformers. For when Cyrillus Lucaris advanc'd to the See of Constantinople by the interest of the French Calvinists , began to favour and support the Doctrine of the Calvinists , the Greeks in se-

veral Synods under their Patriachs an. 1639. an. 1642. 1671. 1672 condemn'd Cyril, and the new Doctrine of the said Reformers, and expressly declar'd that they held *seven Sacraments*. See Mnsr Arnauld tom. 3. perpetuite de la Foy. See the Dissertations of Mnsr le Brun. tom. 3. page 34. and pag. 572 dissert. 12. when he shews that all the Churches of the East, and all the Christian Churches of the world, tho' separated from the communion and subordination to the Pope, agree with the Latin Church, as to the sacrifice of the Mass, as to the real presence of Christ in the Eucharist, and as to the seven Sacraments.

(a) Ψ. 7. *Temporaneum & Serotinum*. In most G. MSS. ὑετὸν προῖμον καὶ ὀψιμον, *pluviam priorem & posteriorem* — (b) Ψ. 10 *exemplum accipite, exitus mali, & laboris, & patientia, κακοπαθείας καὶ μακροθυμίας*. Here's nothing in the greek for *laboris*, which the Latin Interpreter may have added to express the full sense.

(c) Ψ. 14. 15. *Infirmatur ἀδελφεὶς τις* — *Infirmum καμνοῖα, laborantem* — *alleviabit, ἐγγεί, suscitabit.* — (d) Origenes, Hom. 2. in Lev. p. 68. Ed. Par. an. 1574. where he numbers the different ways, by which sins are remitted in the new Law, and speaking of penance, says, in quo impletur & illud quod Apostolus dicit, Si quis autem infirmatur, vocet presbyteros Ecclesiae., — (e) S. Chrys. ἐγγείς... ἔχουσιν ἐξουσίαν, *habent potestatem.* — (f) Innoc. I. *Pœnitentibus istud infundi non potest, quia genus est Sacramenti, nam quibus reliqua Sacramenta negantur, quomodo unum genus putatur concedi?* by *Chrisma*, Innocent the first understands *oleum ad unguendum*.





THE FIRST EPISTLE OF S. PETER THE APOSTLE

THis Epistle was always receiv'd in the Church as *Canonical*, and as written by S. Peter Prince of the Apostles. It is commonly agreed that it was written from Rome, which S. Peter calls Babylon, c. 5. 13. and directed to those in the Provinces of Pontus, Galatia, &c. v. 1. who were before Jews or Gentils, and had been converted to the Christian Faith. It is certain this letter was not written, till after the true believers had the name of *Christians*. c. 4. 16. many think it was written before the year 49. but this is not certain, others judge not till after the year 60, and some not till a short time before he wrote his 2d. Epistle. See Tillem. t. 1. Art. 31. on S. Pet. Art. 31. and tom. 2. on S. Mark. p. 89.

The main design is to confirm the new Converts in the Faith of Christ, with divers Instructions to a virtuous Life.



CHAP. I.

1. **P**eter an Apostle of Jesus Christ, to the Elect strangers dispersed thro' Pontus, Galatia, Capadocia, Asia, and Bithynia,

2. According to the foreknowledge of God the Father, unto the Sanctification of the Spirit, unto the obedience, and unto the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3. Blessed be God, and the Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, through the Resurrection of Jesus-Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not, reserv'd in heaven for you,

5. Who

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5. Who by the power of God are preserv'd through Faith unto salvation, ready to be reveal'd in the last time.

6. In which you shall rejoyce, now if need be for a little while to be made sorrowful in divers temptations:

7. That the proof of your faith much more precious than Gold (which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ:

8. Whom when you have not seen, you love: in whom also now not seeing you believe: and believing you shall rejoyce with an unspeakable and glorified joy:

9. Bearing away the end of your Faith, the salvation of your souls.

10. Concerning which salvation the Prophets inquir'd and search'd who prophesy'd of the Grace to come in you:

11. Searching into what time, or manner of time, the Spirit of Christ should signify in them: foretelling those sufferances of Christ, and the following Glory:

12. To whom it was reveal'd, that not to themselves, but to you they ministr'd the things, which now have been declar'd to you by those, who have preach'd to you, the holy Ghost being sent from heaven, whom the Angels desire to behold.

13. Wherefore having the loins of your mind girded, being sober hope perfectly for that Grace, which is offer'd you, at the appearing of Jesus Christ:

14. As children of obedience, not conforming yourselves to the former desires of your ignorance:

15. But according to him who is holy, who call'd you: be you also holy in all conversation:

16. For it is written: you shall be holy, because I am holy.

17. And if you call him Father, who without respect of persons, judgeth according to every ones work, converse with fear in the time of your pilgrimage.

18. Knowing that you are not redeem'd with corruptible Gold or Silver from your vain Conversation of the tradition of your Fathers:

19. But with the precious blood of the spotless, and unblemish'd Lamb Christ:

20. Who was foreknown indeed before the foundation of the world, but manifested in the last times for you,

21. Who by him are the Faithful in God, who rais'd him from the dead, and gave him glory, that your Faith, and hope might be in God:

22. Purifying your souls in the obedience of charity, in brotherly love, in a sincere heart loving one another earnestly:

23. Born again not of corruptible seed, but of incorruptible by the word of God, who liveth, and abideth for ever.

24 For all flesh is as grass: and all it's glory as the flower of grass: the grass wither'd, and the flower fell away.

25. But the word of the Lord remaineth for ever. And this is the word which hath been preach'd to you.

AN NOT A T I O N S.

* 1. *Peter an Apostle of Jesus Christ to the strangers dispers'd.* Lit. *of the dispersion*, i, e, to the Jews or Gentils now converted, who lived dispersed in those countries. — *chosen* or *Elected* (a) according to the foreknowledge and eternal decrees of God unto the *sanctification of the spirit*. — *Unto the sprinkling of the blood of Christ*, i, e, to be sav'd by the merits of his death and Passion.

* 4. *Reserv'd in heaven for you.* Lit, *in you*, that is, it is also in you by reason of that lively Faith and hope, which is in you, of enjoying Christ.

* 7. *At the appearing of Jesus Christ* Lit. *in the revelation*, i, e, when he shall be reveal'd, manifested, and appear at the day of Judgment.

* II. *Searching into what time, or manner of time.* The ancient Prophets with longing and ardent desires, obtain'd to know of the holy Ghost, the *Spirit of Christ*, the *time*, and the *glory* that follow'd those sufferings, by *Christ's Resurrection and Ascension* All these were reveal'd to them, and they saw, that they *ministred things to you*, not to *themselves*, that is, that these things they were ministers of, in prophesying about them, were not to happen in their time, but are now come to pass, as they have been preach'd to you — *The holy Ghost being sent from heaven, whom the Angels desire to behold.* (b)

This place is differently expounded. Some refer these words, *whom the Angels desire to behold*, to Jesus Christ, who was nam'd in the foregoing verse: some to the Holy Ghost, who, being one God with the Father and the Son, the Angels are happy in seeing and loving him. See Estius, and See the greek text.

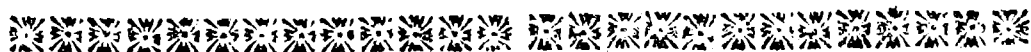
* 13. *The loins of your mind girded.* It is a Metaphor to signify

they must live in such a manner, as to be always prepar'd for heaven; as persons us'd to gird their garments about them, when about to walk, or run, or to undertake any labour.— *As children of obedience, i, e, as obedient children.*

Ÿ. 18. *From your vain conversation of the tradition of your Fathers,* S. Peter teacheth what S. Paul repeats in many places, that it was in vain for them to hope to be saved by the ceremonies, and precepts of the former Law, to which their forefathers had added many unnecessary and groundless Traditions. They could only hope for Salvation by believing in Christ; by the price of whose precious blood they were redeem'd from their sins, as they had heard by the word of the Gospel preach'd to them. His Doctrine is the same with that of S. Paul, of S. James, of S. John, and of the other Apostles, that to be saved it is not enough to have faith or hope in Christ, but it must be a faith join'd and working by charity, obeying the law of Christ in the spirit of charity with a *sincere* and *brotherly love* of every one, without setting our hearts upon the vanities and *corruptible* things of this world, remembering that all *flesh is as grass*, or the *flowers* of the field, which *wither* and pass away in a very short time. Thus presently vanish all riches, honours, pleasures, and all the Glory of this life, but the *word of God*, and his promises will bring us to a happiness which will last *for ever*.

(a) Ÿ. 1. *Electis, εκλεκτοις.* It is certain this word, do's not only signify those who are predestinated to eternal Glory, but those who are chosen or call'd to believe. As Jo. 6. Ÿ. 70, Christ says, that he had elected or chosen his 12. Apostles, and yet one of them (Judas) was a devil. The Jews were call'd the Elect people of God, as now are all Christians, nor can we think that all to whom S. Peter wrote, were predestinated to Glory. Ibid. *advenis dispersionis, i, e, dispersis in Ponto &c.*

(b) Ÿ. 12. *In quem desiderant Angeli prospicere.* The G. MSS. and copies at present have *εις ον, in qua*, which is commonly expounded to agree with the mysteries reveal'd to the Prophets, and which the Angels rejoyc'd and were delighted to see fulfill'd by the coming of Christ. It seems as if the ancient Interpreter had read, *εις ον, agreeing with πνευμα spiritum*, or perhaps *εις ον, to agree with ον understood*. These changes of a letter might easily happen. It appears that not only divers latin Interpreters, but also some of the greek Fathers brought these words to shew the divinity of the Holy Ghost. as S. Athan. Epist. 1. Ad. Scrap. p. 653. Edit. Ben.



C H A P. II.

1. **T**herefore casting off all malice, and all guile, and dissimulations, and envies, and all detractions,

Bb ij

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2. As new born children , covet the rational milk without guile : that in it you may increase unto salvation :

3. If yet you have tasted that the Lord is sweet.

4. To whom approaching the living stone , rejected indeed by men , but chosen, and honour'd of God :

5. And you yourselves as living stones be built thereupon, a spiritual house, an holy Priesthood, to offer up spiritual sacrifices , acceptable to God through Jesus Christ:

6. Wherefore it is said in the Scripture : behold I place in Sion a chief corner stone , chosen , precious : and he that shall believe in him , shall not be confounded.

7. Honour therefore to you who believe : but to them who believe not , the stone which the builders rejected , the same is become head of the corner :

8. And a stumbling stone , and a rock of scandal to them , who stumble at the word , nor do they believe, whereunto they are also set.

9. But you *are* a chosen generation , a royal Priesthood, a holy Nation , a purchas'd people : that you may publish the virtues of him , who call'd you out of darkness to his marvellous light.

10. who *were* heretofore not the people , but now the people of God : who *were* not obtaining mercy , but now obtaining mercy.

11. My dearest, I beseech you as strangers and pilgrims to refrain from carnal desires , which war against the soul,

12. Having your conversation among gentils good : that whereas they speak ill of you , as of malefactors , considering you by your good works , they may glorify God in the day of visitation.

13. Be you subject therefore to every human creature for God's sake : whether it be to the King as supreme :

14. Or to Governours as sent by him for the punishing of malefactors , and for the commendation of the good :

15. For so is the will of God , that doing well, you may silence the ignorance of foolish men :

16. As free , and not as making your freedom a cloke of malice , but as the servants of God,

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17. Honour all men : love Brotherhood : fear God : honour the King.

18. Servants be subject with all fear to, your Masters , not only to the good and gentle , but also to the froward.

19. For this is a grace , if a man for a conscience towards God endure sorrows , suffering patiently.

20. For what Glory is it , if sinning , and being buffeted you suffer it ? but if doing well you suffer patiently : this is a grace before God.

21. For hereunto have you been call'd, because Christ also suffer'd for us , leaving you an example that you follow his steps.

22. Who committed no sin : nor was guile found in his mouth :

23. Who when he was revil'd , revil'd not : when he suffer'd , threatn'd not : but gave himself up to him that judg'd him unjustly :

24. Who himself bore our sins in his own body upon the tree, that we being dead to sin , might live to justice: by whose stripes you are heal'd.

25. For you were as sheep going astray , but you are now converted to the Pastor and Bishop of your souls.

A N N O T A T I O N S.

¶ 1. *Therefore casting of all malice.* S. Peter having put them in mind of the great benefit of Christ's coming to redeem us from sin , exhorts them to avoid sin , to lead a life worthy of their vocation , to follow Christ's doctrine , and imitate his example.

¶ 2. *Covet, or desire the rational (a) milk without guile ,* or deceit: without guile in construction do's not agree with *new born children* , but with milk, as appears by the text. The sense is, follow the pure doctrine of the Gospel without mixture of errors.

¶ 4. *The living stone rejected &c.* Christ is the chief foundation of his Church , the *corner stone* of the building , whom the Jews , and other obstinate unbelievers reject to their own condemnation and destruction. See Isa. 28. 16. Matt. 21. 42. Acts. 4. 11. Rom. 9. 32.

¶ 5. *You . . . are a holy (b) priesthood ,* and , as he saith again, ¶ 9. *a royal priesthood* , 1. because they had ministers of God , who were truly and properly Priests , of whom Christ is the chief. 2dly every good Christian , in a less proper sense , may be call'd a priest , in as much as he offers to God, what in a less proper, and metaphorical sense, may be call'd sacrifices, and oblations, that is , the sacrifice of an humble

and contrite heart, Psal. 50. the sacrifice of self denials and mortifications, of prayer, alms deeds &c. And it is call'd a *royal priesthood*. (b) as Christians may be call'd metaphorically Kings by governing their passions, or because they are invited to reign with Christ in his Kingdom, to sit on his Throne. See Apoc, 3.21. &c.

Ψ. 8. *Where unto they are also* (c) *set*, or placed, i, c, by God's permission; not that God is the cause of their sins or damnation (whose will is that every one be saved) but his justice has appointed and decreed punishments against those, who by their own wilful malice, refuse to believe, and to follow his Doctrine: their *stumbling* against this *stone*, is wilful and obstinate.

Ψ. 9. *You are a purchas'd people*, whom Christ purchas'd, bought, and redeem'd with the price of his precious blood — *that you may publish the* (d) *virtues*, i, c, the excellencies and perfections of God, who hath call'd you, and now made you *his people*, which you were not, at least in this manner before, neither you that were Jews, nor especially you that were Gentils.

Ψ. 11. 12. *I beseech you to refrain &c.* from all unlawful and disorderly passions, that the Gentils, not yet converted, may have nothing to blame in your lives and conversation, but may be edify'd and induced to praise God — *In the day of visitation*. God is said to *visit* his people, sometimes by afflictions and punishments, and sometimes by Graces and favours. Some think S. Peter here by the *day of visitation*, means the approaching destruction of Jerusalem by the Romans, and that the sense is, that the Heathen-Romans seeing your peaceable dispositions. and pious conversation, may have a favourable opinion of Christian religion, and be converted. Others, that you, and they to whom the Gospel is preach'd, may glorify God, when he visits them with graces and favours, whether exterior, or interior.

Ψ. 13. *Be subject to every human creature* (c) to ever one whom the order of providence has placed over you, whether it be to Emperors or Kings, who have the supreme power in Kingdoms, or to Governors of Provinces, obey your Temporal Princes, tho' Heathens and Idolaters, as the Roman Emperors were at that time, enemies to Christian Religion, in all that is not sinful, and against the Law of God: for this is *the will of God*, and all power is from God. Rom. 13.

In like manner (Ψ. 18.) Servants must *be subject*, and obey their *masters*, tho' they be Infidels. See 1. Cor. 7. By this *you will silence the ignorance and calumnies of foolish men*, who pretended that Christian Religion taught them to be disobedient to Princes, and to be subjects of Christs only, their supreme spiritual King — *you are free*, to wit from the slavery of sin, but take care (Ψ. 16.) Not to make this Christian freedom and liberty *a cloke of malice*, as they do, who pretend that this makes subjects free from their obedience to temporal Princes and magistrates; or servants free from the obedience due to their masters, even when they are *forward*, (f) *ill humour'd*, or cross to them.

Ψ. 19. Take notice *that this is a grace*, an effect of God's grace,

a thing acceptable to God, when you suffer injuries patiently, whereas it is no *glory*, nothing that deserves commendation or a reward, either before God, or man, to suffer for *doing ill*, as a *Malefactor*, who deserves punishments. But it is glorious and meritorious for you to suffer as *Christians*, and for the Christian faith: be *not then ashamed* to suffer in this manner. These sufferings ~~are~~ marks of God's favour towards you, and you have the example of Christ, which you must imitate.

Ψ. 21. &c. Christ who was incapable of *sinning*, did not revile (g) them that revil'd him, he suffer'd all with patience, he willingly gave himself up to Pontius Pilate, that judg'd him, and condemn'd him *unjustly* (h) to the death of the Cross; and remember that all he suffer'd, was to satisfy for your sins, that *he bore our sins in his own body on the tree of the Cross*, remember always this great benefit of your Redemption, and of your being call'd to believe in him, and to be eternally happy by following his Doctrine. That all of you were as *sheep going astray*, lost in your ignorance, and in your sins, but that by his grace, and by his merits, you are now call'd and converted to Jesus Christ, the great *Pastor and Bishop of your Souls*, you are happy if you live under his care, inspection, and Protection.

(a) Ψ. 2. *Rationabile sine dolo lac.* τὸ λογικὸν ἄδολον γάλα, both the adjectives agree with milk. — (b) Ψ. 5. and 9. ἱεράτευμα ἁγίου βασιλείου. See. S. Amb. in psal. 118. S. Aug. l. 10. de liv. c. 6. &c.

(c) Ψ. 8. In quo & positi sunt. εἰς ὃ, in quod ἐτίθησαν, which cannot agree with λόγος, or λίθος, but seems to agree with the whole sentence, which is to be understood of God's permission, and punishment for their obstinacy. — (d) Ψ. 9. Virtutes ejus, τὰς ἀρετὰς, καὶ δυνάμεις, and so should not be translated powers, as by Mr. N. . . — (e) Ψ. 13. Omni humana creatura, ἐπίσω, which the Protestants here translate to every ordinance, but they translated creature, Mark 16. 15. Col. 1. 15. — (f) Ψ. 18. Dyscolis, σκολίοις, pravus, curvis &c. — (g) Ψ. 23. cum malediceretur, non maledicebat, λοιδορούμενος, convitiis appetitus, improperly translated, cursed by Mr. N. . . — (h) Ibid. judicanti se injustè. In the present Greek, we read δικαίως, justè, as also some latin Fathers read. S. Aug. tract. 21. in Joan. commendabat autem judicanti justè, and so the sense is, that he commended, and committed his cause to God the just Judge of all.



C H A P. III.

I. **I**N like manner let women be subject to their Husbands: to the end that if any believe not the word, they may be gain'd without the word by the conversation of women,

2. Beholding in fear your chaste conversation ,

3. Whose ornaments ought not to be in the outward plaiting of the hair , or laying on Gold round about , or in putting on apparel :

4. But *let it be* the hidden man of the heart in the incorruptibility of a quiet , and modest spirit , which is rich in the sight of God.

5. For in this manner heretofore also the holy women, hoping in God , adorn'd themselves,subject to their own husbands.

6. As Sara obey'd Abraham , calling him Lord : whose daughters you are doing well, and not fearing any trouble.

7. You men also *be* dwelling with them according to knowledge , imparting honour to the woman , as to the weaker vessel , and as joint-heirs together of the grace of life : that your prayers be not hindred.

8. In fine *be* all of one mind , compassionating *one another* , loving brotherhood , merciful, modest, humble :

9. Not returning evil for evil , nor railing for railing , but on the contrary blessing : for to this are you call'd that by inheritance you may possess a blessing.

10. For he that will love life , and see good days , let him refrain his tongue from evil, and his lips that they speak no guile.

11. Let him decline from evil , and do good : let him seek peace , and pursue it.

12. For the eyes of the Lord are upon the just , and his ears open to their prayers : but the countenance of the Lord upon those who do evil things.

13. And who is there that can hurt you, if you be zealous followers of good ?

14. And if you also suffer any thing for justice-sake, you are happy. And be not struck with their terrors, nor be troubl'd.

15. But sanctify the Lord Christ in your hearts, always ready to give satisfaction to every one , that asketh you a reason of that hope, which is in you.

16. And with modesty and fear having a good conscience, that wherein they speak ill of you , they may be confounded, such as falsely accuse your conversation in Christ.

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17. For it is better to suffer (if it be the will of God) doing well, than doing ill.

18. For even Christ died once for our sins, the just *one* for the unjust, that he might offer us to God, being brought to death in the flesh, but quickn'd in the spirit.

19. In which also coming he preach'd to the spirits that were in prison;

20. Who in time past had been incredulous, when they waited for God's patience in the days of Noe, when the Ark was a building: in which a few, that is eight souls were saved by water.

21. And which is of the like form Baptism now also saveth you: not the putting away the filth of the flesh, but the examination of a good Conscience towards God by the Resurrection of Jesus Christ,

22. Who is on the right hand of God swallowing up death, that we might become heirs of eternal life: he being gone into heaven, Angels, and Powers, and virtues being made subject to him.

ANNOTATIONS.

ſ. 1. 6. *Let the Wives &c.* In the first 6. Verses he gives instructions to married women. 1. By their modest and submissive dispositions to endeavour to gain and convert their Husbands, shewing them such a respect as Sara did (whose daughters they ought to esteem themselves) who call'd Abraham her *Lord*, or her Master. Gen. 18. 12. 2dly to be modest in their dress without vanity. 3. that women take the greatest care of the *hidden man*, i, e, of the interior disposition of their heart, which he calls the *incorruptibility of a quiet and modest spirit*. 4. *not fearing any trouble*, when God's service, or the duty to their Husbands, require it.

ſ. 7. *Men also &c.* His advice to husbands. 1st to carry themselves to their wives with *knowledge*, prudence, and discretion. 2dly not in any imperious manner, but treating their wives with respect and *honour*, tho' a wife be the *weaker vessel*, both in body and mind. 3. considering themselves and their wives to be *joint-heirs* with them of God's graces and favours, both in this world, and in the next. 4. That their *prayers*, and duty to God *be not hindr'd*, neither by too great a fondness and compliance, nor by disagreements and dissensions.

ſ. 8. — 18. *Be all of one mind.* These instructions are not only for man and wife, but for every one, to whom in general these virtues are recommended. And every ones duty is compriz'd in these

few words of psal. 33. 15. *decline from evil, and do good.* — *The merciful eyes of the Lord are upon the just, and his angry countenance against the wicked.* — nothing can hurt you, and you need fear no menaces, no terrors, if with zeal you follow, and adhere to what is good. — *Always ready to give* (a) *satisfaction &c.* S. Peter would have every Christian, according to his circumstances, and capacity, ready to give general reasons of his Faith and hope of Salvation, both to Infidels, and Hereticks that refuse to believe.

Ÿ. 18. — 20. *Christ was brought to death in the flesh, dying on the cross for our sins, but quickn'd in the spirit,* (b) By the *spirit* here some understand Christ's divine spirit, and power of his divinity, by which he soon rais'd himself again from death to an immortal life by his glorious Resurrection. But others by the Spirit, rather understand Christ's Soul, by which he never died, which always remain'd united to his divine person, and which the 3d Day he again reunited to his Body. — *In which* (b) (to wit soul or spirit) *coming he preach'd to the souls that were in prison.* The true and common Interpretation of this place seems to be, that the soul of Christ, after the separation from the body, and before the Resurrection, descended to a place in the inferiour parts of the Earth, call'd *Hell* in that which we call the Apostles Creed, sometimes call'd Abraham's bosom, sometimes Limbus patrum, a place where were detain'd all the souls of the Patriarchs, Prophets, and just men, as it were *in prison*; and preach'd to these Spirits in this prison, i. e. brought them this happy news, that he who was their Redeemer, was now come to be their Deliverer, and that at his glorious Ascension, they should enter with him into heaven, where none could enter before our Redeemer, who open'd as it were heavens gates. Among these were many, who had been formerly at first incredulous in the time of Noe, who would not take warning from his preparing and building the Ark, but it may be reasonably suppos'd, that many of them repented of their sins, when they saw the danger approaching, and before they perish'd by the waters of the deluge, so that they died, at least not guilty of eternal damnation, because tho' they were sinners, yet they worshipp'd the true God (for we do not find any proofs of Idolatry before the deluge.) These then, and all the souls of the just, Christ descended to free from their Captivity, from their prison, and to lead them, at his Ascension, triumphant with him into heaven.

The Church of England cannot quarrel with this Exposition, which seems altogether conformable to the 3d of their 39. Articles, which at present runs thus: *As Christ died for us, and was buried, so also it is to be believ'd, that he went down into Hell.* It is thus express'd in the Articles under Q. Elisabeth an. 1562. And in the Articles put out ten years before 1552. in the 4th year of K. Edv. the 6th, the words were, *that the body of Christ lay in the grave until his Resurrection, but the spirit, which he gave up, was with the Spirits, which were detain'd in prison, or in Hell, and preach'd to them, as the place in S. Peter testifies.*

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Dr. Pearson upon the 5th. Article of the Creed writes thus. "There is nothing which the Fathers agree in more, than as to a local and real descent of the Soul of Christ into the infernal parts, unto the habitation of the souls departed . . . This was the general opinion of the Church, as may appear by the testimonies of those ancient writers, who lived successively, and wrote in several ages, and deliver'd this Exposition in such express terms, as are not capable of any other Interpretation." Thus Dr. Pearson. He cites the Fathers. See the Edition an. 1683. page. 237.

Ÿ. 21. *And which is of the like form Baptism now also saveth you*. i, e, the Ark was a figure of Baptism, which saveth you from the death of the soul: and as no one was saved from the waters of the deluge, but those few 8 persons, who were in the Ark, so no one can enter into heaven, if he hath not been baptiz'd, or hath had a desire of it, when come to the use of reason. And such persons, as are capable of knowing what they receive, must come with the dispositions of Faith, and a true repentance, which is here call'd, *the examination*, Lit. *the interrogation* (c) of a good conscience, who therefore are examin'd whether they believe in one God, and three persons, &c.

Ÿ. 22. Jesus now as our Redeemer, and as man, *sitteth on the right hand of God*. See Mark 16. 19. Coloss. 1. Hebrews 1. 3. &c. having *swallow'd up*, (d) devour'd, or destroy'd death, having conquer'd and triumph'd over the devil, sin, and death, that by his grace and his merits, we might become *heirs of eternal life*: and is gone into heaven, Angels &c. being made subject to him. Sec. 1. Cor. 15. 26.

(a) Ÿ. 15. *Ad satisfactionem*, πρὸς ἀπολογίαν, *ad defensionem*.
 — (b) Ÿ. 19. *In quo* (spiritu) ἐν ᾧ (πνεύματι) *veniens* πορευθεὶς, *profectus*. As to the different expositions of this place, See Estius, a Lapide &c. which also Dr Pearson sets down at large. The late Protestant writers, as may be seen in Dr. Hammond, and Dr. Wells, expound this place so as to signify no real descent of Christ's soul into Hell, or to any infernal place, but only that his divine spirit sent Noe to preach to the spirits in the prison of their body, i, e, to those wicked men, who liv'd in the days of Noe, to exhort them to repentance. But this exposition, as Dr Pearson observ'd, is against the general opinion of the Church, and of the ancient Fathers. And of which S. Aug. said Epist. 163. tom. 2. p. 574. *Quis nisi infidelis negaverit, fuisse apud inferos Christum*. — (c) Ÿ. 21. *Conscientia bona interrogatio*, ἐπερώτημα. See Estius. — (d) Ÿ. 22. *Deglutiens mortem, ut vita aeternæ heredes efficeremur*. These words found in all latin Copies, and cited by the Latin Fathers are scarce found in any G, MS. and so are omitted in the Prot. Translation.



C H A P. I V.

1. **C**Hrist therefore having suffer'd in the flesh, be you also arm'd with the same thought : for he that hath suffer'd in the flesh, hath ceas'd from sin :

2. That now as to the rest of his time in the flesh, he may not live according to the desires of men, but according to the will of God.

3. For the time past is sufficient for the fulfilling of the will of the Gentils to those, who have walk'd in riotousness, lusts, excess of wine revellings, drinkings, and the unlawful worshipping of Idols.

4. As to which blaspheming they admire at your not running on with them unto the same confusion of riotousness.

5. Who shall render an account to him, who is ready to judge the living and the dead.

6. For this cause also was the Gospel preach'd to the dead : that they might be judg'd according to men in the flesh, and may live according to God in the spirit.

7. Now the end of all hath approach'd. Be therefore prudent, and watch in prayers.

8. But above all things, have mutual constant charity among you : for charity covereth a multitude of sins.

9. Using hospitality towards one another without murmuring :

10. Every one as he hath receiv'd Grace, administrating it to each other, as good administrators of the manifold grace of God.

11. If any one speak *let him speak* as the words of God : if any one minister : *let it be* as from the power, which God administred : that in all things God may be honour'd thro' Jesus Christ : to whom is glory, and and Empire for ever and ever. Amen.

12. My dearest think not strange the hot persecution, which is come upon you for a trial, as if some new thing happen'd to you :

13. But rejoyce being partakers of Christ's sufferings, that at the manifestation of his glory you may be glad with great joy.

14. If you be revil'd for the name of Christ, you shall be happy :because that which is of the honour, and glory, and of the power of God, and also his Spirit resteth upon you.

15. Let not any of you suffer as a murtherer, or a thief, or a slanderer, or as coveting the goods of others.

16. But if as a Christian, let him not be asham'd: but let him glorify God in that name.

17. For now is the time that Judgment may begin from the house of God. And if first from us: what shall be the end of those, who believe not the Gospel?

18. And if the just man shall scarce be saved, the wicked man, and the sinner where shall they appear?

19. Therefore also they, who suffer according to the will of God let them recommend their souls in good deeds to the faithful creator.

ANNOTATIONS.

ψ. 1. *He that hath suffer'd in the flesh, hath ceas'd from sin.* Some expound these words of Christ, but he never had committed the least sin. The true sense is, that every one, who suffers by Christ's example, leaves off a sinful life, so as not to fall into great sins.

ψ. 3. *For the time past is sufficient &c* as if he said, you who were Gentils, have already lived too long in vices before your conversion; so that they, who are not yet converted, *admire* (a) at the change they see in you, make a jest of you, talk against you for your not running on with them in the same wicked and shameful disorders. But they shall render an exact account of all to the just judge of the living and the dead. For as I told you before, in the last chap. ψ. 19. *for this cause*, i.e, because Christ is Judge of all, he descended to the place where the souls of the dead were, and preach'd to them, shewing himself their redeemer, who *judgeth* and condemneth those who had lived according to the flesh, but gave life to those, who had liv'd well, or done penance according to the Spirit of God.

ψ. 8. *Charity covereth a multitude of sins* It is a great means to atone for them: or it may signify, that a charitable mind excuses many sins in others.

ψ. 10. *As good administrators of the manifold grace of God.* An

admonition to the ministers of the Gospel, to employ well their Talents and the Graces receiv'd, to the honour and glory of God.

Ψ. 12. *Think not strange the hot persecution.* Be not surpriz'd, nor discouraged that a hot, and sharp persecution is come upon you at this time, as if it were a *new* and an extraordinary thing. It is what you must expect, and be ready to receive with patience, and even with joy, when you suffer as Christ did before you, and for his sake: this is the way to an eternal happiness in heaven — *Because that which is of the Honour and Glory &c.* He gives them the reason why they must rejoyce, and look upon themselves happy to suffer for the name of Christ, because to suffer for God's sake is glorious, is a mark that the glorious, the honourable, and the powerful Spirit of God rests upon them: for as S. Paul said, Hebrews 12. 6. *God chastiseth every Son whom he loveth.* Nothing then is more honourable, nothing more advantageous than to suffer for being a *Christian*. This word is only found here, and Acts. 11. 26.

Ψ. 15. As a *slanderer* (b) or *railer*. The greek here signifies one that do's evil, or a malefactor. — or as *coveting the goods of others*, the greek rather signifies one curiously prying into the affairs of others, which Prot. translate, *a busy body*.

Ψ. 17 *Now is the time that Judgment begin from the house of God;* by Judgment seems to be here understood Afflictions, persecutions, and trials in this world: and the sense is, that the time of this life is a time of suffering: *and if first from us*, i, e, if the justice of God deal in this manner with his friends whom he loves: much greater will be hereafter the punishments of sinners, and of those who have refus'd to believe in Christ.

(a) *In quo admirantur*, ξεníζονται, from ξένος *hospes*, *peregrinus*. The same word is us'd Ψ. 12. *nolite peregrinari in fervore*, μη ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει. *In ustione, meaning the heat of persecutions.*

(b) Ψ. 15. *Maledicus*, κακοποιός, *Malefactor*. — *Ibid.* *Alienorum appetitor*, ἀλλοτριοεπίσκοπος, *aliorum inspector*.



C H A P. V.

1. **I** beseech the ancient Priests among you, I who am an ancient Priest with them, and a witness of the sufferings of Christ: and who am also a sharer of that Glory, which is to be reveal'd in time to come:

2. Feed the flock of God which is among you, taking care thereof, not by constraint, but willingly according to God: neither for the sake of filthy lucre, but freely:

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3. Neither as domineering over the Clergy, but made examples of the flock from *the* heart.

4. And when the Prince of Pastors shall appear, you shall receive a never fading crown of glory.

5. In like manner you who are young submit yourselves to the ancient Priests. And all of you insinuate humility one to another, for God resists the proud, and gives Grace to the humble.

6. Be humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

7. Casting all your solicitude on him, because he hath care of you.

8. Be sober, and watch: because your adversary the devil, as a roaring Lion goeth about, seeking whom he may devour:

9. Whom resist steadfast in Faith: knowing that the like suffering is made to your brethren throughout the world.

10. Now the God of all Grace, who hath call'd us unto his eternal Glory thro' Christ Jesus, when you have suffer'd a little will perfect, and strengthen, and establish you.

11. To him be Glory and Empire for ever and ever. Amen.

12. By Silvanus a faithful Brother to you, as I esteem him, I have written briefly: beseeching and testifying, that this is the true Grace of God, in which you stand.

13. The Church which is at Babylon elected together saluteth you, as doth also my Son Mark.

14. Salute one another with a holy kiss: Grace unto you all, who are in Christ Jesus. Amen.

ANNOTATIONS,

¶ 1. *I beseech the ancient Priests among you, I who am an (a) ancient Priest.* According to the letter, *the seniors I a fellow senior*, or *the Elders I a fellow Elder*. Mr Nary, and also the French Translators commonly put, *the Priests I your fellow Priest*. Or even it might be, *the Bishops I your fellow Bishop*. The Latin word *senior*, and the Greek word *Presbyteros*, which here are in the text, if we should follow their derivation only, signify *elderly men*, or men advanc'd in years: but since by a receiv'd use, they signify, and represent to us offices and

dignities, either Ecclesiastical, or civil, either belonging to the Church or state, which in other languages are now generally known by other words, we may be permitted to use, even in translating the Holy Scriptures, those words and names by which now are represented to us those offices and dignities. It cannot be doubted but the greek and latin words, which we find in this verse, were applied, after the establishment of the new Law of Christ, to signify such ministers of God and the Church, which are now call'd *Priests* and *Bishops*: and it is for this reason that I judg'd it better to put the word *Priest*, and *fellow Priest* (meaning Priests of the higher order) (commonly known by the name of Bishops) than to use the words *seniors*, *Elders*, or *Presbyters*. I should not blame the Prot. Translators for translating always the greek word *presbyter*, by the English word *Elder*, nor the Rhemes-translators, for putting here *Senior*, if these words were sufficiently authoriz'd by an Ecclesiastical use and custom, to signify Priests or Bishops, which I think can scarce be said: to say nothing that the word *Elders*, hath been abus'd by Fanatical men, who admit of no ordination of Bishops and Priests by divine Institution, and who have affix'd it to their *lay-elders*, who are appointed, and degraded, as it seemeth good to their Congregations. Tho' the Protestants of the church of England always translate *elders* for *Presbyters* in the new Testament, yet I do not find this word once us'd in their Liturgy or common prayer book, when any directions are given to those that perform the Church office, who are call'd *Priests*, *Bishops*, *Curats*, or *Ministers*

And a witness of the sufferings of Christ. S. Peter being call'd and made the first or chief of the Apostles soon after Christ began to preach, he was witness of what Christ suffer'd, both during the time of his preaching, and of his Passion. — *And a sharer of his Glory.* Some think that S. Peter only means, that he was present at his Transfiguration, where was shewn some resemblance of the Glory, which is to come in heaven. Others think that he expresseth the firm hopes he had of enjoying the glory of Heaven.

Ψ. 2. *Feed the flock*, this shews he speaks of Bishops and Priests, and not of elders in years only.

Ψ. 3. *Neither as domineering over the clergy.* (b) This may not only signify over the inferiour ministers, who were subject to the Bishops or Priests, but also over the particular flocks, which fell to their share, or to their lot to take care of. See the Greek.

Ψ. *You who are young*, or younger, not only in age, but employ'd in offices inferiour to that of Bishop, and Priest, *submit yourselves to them*. But even all of you by your carriage insinuate, practice, and give examples of humility one to another. *For God resists the proud, and gives grace to the humble.* S. James c. 4. Ψ. 6. Repeats the same doctrine, and the same words. See also James 2. 12.

Ψ. 12. *I have written briefly*, considering the importance of such mysteries, and necessary instructions.

Ψ. 13. *The Church at Babylon*, at Rome say Euseb. S. Hierom &c. So call'd

call'd , not only on account of the extent of it's Empire , but also for it's Idolatry and vices — Mark my Son , generally thought to have been S. Mark the Evangelist.

(a) Ὑ. I. Seniores, πρεσβύτερος. Conſenior, συμπρεσβύτερος. It is certain that in Hebrew, Greek, Latin, and in other languages, such as have a ſuperiority and command over others, in Church, or in the common-wealth, have been call'd by words, that by their derivation, expreſs men advanc'd in Age and years, becauſe men choſen to ſuch Offices, were commonly, tho' not always, advanc'd in Age, yet whether old or young, we give them the names, which uſe and cuſtom hath affix'd to their dignities: for example, in English the Chief Magiſtrate of a Town, we call the Mayor or Major, not the greater of ſuch a Town: thoſe who rule with him, we call the Aldermen, not the elderly men according to the derivation. The like might be ſaid of Senate, Senators, and many other names of Offices and dignities: and as the Authors of the Annotations on the Rhem. Teſt. obſerv'd, it would be ridiculous to tranſlate ſuch words according to their Etymologies. We muſt not tranſlate Pontifex, a bridg-maker, Lapis, a hurtfoot, &c. Ἀποſτολος, by it's derivation, ſignifies only one ſent, or a meſſenger, ἐπιſκοπος, an overſeer; or inſpector, Διάκονος, a ſervant or waiter: yet Proteſtants as well as Catholicks, tranſlate Apoſtles, Biſhops, Deacons, and where πρεσβύτεροι or Seniors ſignify men now known by theſe words, Priests or Biſhops, why may we not in tranſlating give them theſe names?

It is true a particular difficulty occurs, becauſe as S. Hierom, S. Chryſ. and others have taken notice, the Greek word, ὁ πρεσβύτερος, is uſ'd in the new Teſt. ſometimes for thoſe, who by their dignity were Priests only, ſometimes for Biſhops, and many times in the Gospels, for thoſe who were Governours among the Jews, or members of their great Council, or Sanhedrum, and ſometimes only for thoſe, who by their age, were elder, or more advanc'd in years. This makes it impoſſible in tranſlating, to repreſent the ſignification of this greek word, always in Latin, or in English, by the ſame Latin, or English word, which a Tranſlator ſhould endeavour to do, as much as poſſible. The Proteſt. Tranſlators have indeed always render'd the G. πρεσβύτερος, by the English word Elder, they ſtick to the derivation of the word without regard to the different Offices ſignified by that one word, and for which we have different words in English.

I take notice that the Latin Interpreter of the old Vulgate, tho' generally very exact, has not follow'd this rule of tranſlating πρεσβύτερος by the ſame latin word: for example, Acts 15, 2. he puts Presbyteros, and yet in the ſame chap. v. 4. 6. 22. and 23. He puts Seniores. Acts. 20. v. 17. for πρεσβύτερος. he puts majores natu, and theſe ſame perſons by the 28th verſe are call'd Epīſcopi, ἐπιſκοποι. In the Epiſtles to Timothy and Titus, as alſo of S. James and Peter and S. John, for the ſame G. word, we ſometimes find presbyteri, and ſometimes ſeniores.

A late English translation from the latin an. 1719. by C. N. for seniores and presbyteri sometimes puts Elders, sometimes Priests, whether it be Seniores, or Presbyteri in the latin, and when mention is made of the ministers of the Gospel, As Acts. 15. 4. for seniores, he translates Elders, and yet in the same chapter Ps. 6. 22. and 23. for the same word, he puts Priests &c

The Translators of the Rhem. Testam. were more exact, for generally speaking for seniores, they put the ancients, when mention was made of those who were πρεσβύτεροι among the Jews; when seniores were applied to the ministers of the Gospel they put seniors, and for presbyteri, they translate Priests. Yet they have gone from this in one or two places: for Acts 11. 30. Where we read mittentes ad seniores, they put to the Ancients. And also Acts 16. 4. for senioribus, we again find Ancients.

For my part I judg'd it best for distinction sake, to put Elders in the Gospels for seniores or πρεσβύτεροι of the Jews. I had put in the Acts of the Apostles Seniors, where I found seniores, speaking of the ministers of the new Law, and where I have found the latin presbyteri, I have translated priests; and Acts 20. 17. I have translated the Seniors. I have also been in a doubt here in this place of S. Peter, and also John 2d and 3d, whether to put Seniors or Priests, I have put ancient Priests, not doubting but that S. Peter and S. John speak of themselves as Priests of the first order, or as they were Bishops.

(b) Ps. 3. In cleris, τῶν κλήρων. Tho' I have follow'd the Rhem. Testam., and translated over the Clergy, I believe κληροι in the plural number is scarce used for Clerici, or for men, but rather for shares and parts of Christ's flock, to signify that every Bishop, or Priest shou'd not domineer over those under him, whether inferiour ministers, or lay-persons.



divine nature : flying from that corruption of lust , which is in the world.

5. And you employing all care , join with your Faith virtue , and with virtue knowledge ,

6. And with knowledge abstinence , and with abstinence patience , and with patience piety ,

7. And with piety the love of brotherhood , and with the love of brotherhood charity.

8. For if these things be present with you , and abound , they will render you neither void , nor without fruit in the knowledge of our Lord Jesus Christ.

9. Whereas he to whom they are wanting , is blind , and groping with his hand , not remembring that he is cleans'd from his old sins.

10. Wherefore brethren labour the more , that by good works , you may make sure your vocation , and election : for doing these things , you shall not sin at any time.

11. For so shall be abundantly administred to you an entrance into the eternal Kingdom of our Lord , and Saviour Jesus Christ.

12. For which cause I will begin to admonish you always of these things : tho' you know and are confirm'd in the present truth.

13. And I think it just as long as I am in this Tabernacle , to stir you up by admonition :

14. Being assured that the putting off of this *my* Tabernacle is at hand , even according as our Lord Jesus Christ hath signified to me.

15. And I will make it my endeavour that you have frequently after my decease , whereby you may keep a memory of these things.

16. For we have not by following artificial fables made known to you the power , and presence of our Lord Jesus Christ : but we were eye-witnesses of his greatness.

17. For he receiv'd from God the Father honour , and glory , a voice coming down upon him in these words from the excelling glory : This is my beloved Son , in whom I am well pleas'd , hear him.

18. And this voice we heard brought from heaven, when we were with him in the holy mountain.

19. And we have the word of Prophecy more firm : to which you do well to attend , as to a lamp shining in a dark place , until the day dawn , and the morning-star rise in our hearts :

20. Knowing first this that no Prophecy of the Scripture is made by private Interpretation.

21. For not by human will was Prophecy brought at any time : but the holy men of God spake, inspir'd by the Holy Ghost.

ANNOTATIONS.

¶ 1. *In the justice*, or by the justice, of God, and of our Saviour. J. C. As Justice and Sanctification are equally attributed to God, and to Jesus Christ, it shews that the Son was equally and the same God with the Father.

¶ 3. *In*, or by *his Glory*, and *virtue*. (a) By the G. text *virtue* is not here the same as power, as commonly in other places, but signifies God's Goodness, Mercy, and Clemency.

¶ 4. *Partakers of the divine nature*. Divine Grace infus'd into our souls, is said to be a partaking of the Divine Nature by an union with the Spirit of God, whereby men are made his adoptive children, heirs of heaven &c.

¶ 5. *Join with your faith virtue* : think not that Faith alone will save you without the practice of virtues and good works. — By *abstinence* or temperance, is understood that virtue, which helps to moderate the inordinate love of sensual pleasures, and to govern all disorderly passions and affections.

¶ 9. *Groping with his hand* (b) like one that is blind. The Greek may signify one who hath his eyes shut, or that is like a blind mole.

¶ 10. *By good works to make sure*, &c. Without diving into the hidden Mysteries of Predestination, &c. — *you shall not sin at any time*, these words evidently suppose, that the graces and assistances of God, will not be wanting, for it would be in vain to command, unless a man had both free will and capacity to perform. but, as it follows, these helps shall be abundantly administered to you.

¶ 12. *I will begin*, (c) i, e, by the Greek, I will, take care. — *As long as I am in this tabernacle*, to wit of the body, in this mortal life. — But the *putting off* (d) or dissolution, i, e. any death is at hand.

¶ 15. *That you have frequently after my decease*, (e) &c. Some ex-

pounded these words to signify, I will have you frequently in my thoughts, and remember you, praying for you after my death, but this do's not seem the true and literal sense: nor do we need such arguments to prove that the Saints pray for us.

Ψ. 16. *We have not by following artificial fables.* Lit. (f) *learned fables*, invented to promote our doctrine. — *We*, I with others, were *eye-witnesses* of his *Glory* on mount Thabor.

Ψ 19. *And we have the word of Prophecy more firm*, or to make our testimonies and preaching of Christ more firm. The revelations of God made to the Prophets, and contain'd in the holy Scriptures, give us of all others the greatest assurance. Thò the mysteries in themselves remain obscure and incomprehensible, the motive of our belief is divine Authority.

Ψ. 20. *No Prophecy of the Scripture is made by private interpretation*; (g) or, as the Protestants translate it from the greek, *is of any private interpretation*, i, e, is not to be expounded by any ones private Judgment, or private Spirit. *For not by human will was prophecy brought at any time.* This is to shew that they are not to be expounded by any ones private judgment, because every part of the holy Scriptures are delivered to us by the divine Spirit of God, wherewith the men were inspired who wrote them, therefore they are not to be interpreted but by the Spirit of God, which he left and promis'd to his Church to guide her in all truth to the end of the world. Our Adversaries may perhaps tell us, that we also interpret prophecies and Scriptures, we do so; but we do it always with a submission to the Judgment of the Church, they without it.

(a) Ψ. 3. *Et virtute*, ἐν ἀρετῇς (b) v. 9. *manu tentans*, μετὰ πύλων.

(c) Ψ. 12. *Incipiam*, ἔτι ἀμελήσω, *non omittam*, *non negligam*, ἔτι.

(d) Ψ. 14. *depositio*, ἡ ἀπόθεσις. — (e) *dabo operam* & *frequentem habere vos*, post obitum meum, ut horum memoriam faciatis υμῶς.... τὴν τέτιαν μνήμην ποιεῖν. — (f) Ψ. 16. *non doctas fabulas* & *σεσοφισμένοις λόγοις*. Some copies had *indoctas*, on which account the Rhem. Testam: put out before the Corrections of Sixtus V. and Clemens VIII. has unlearned.



C H A P. II.

1. **B**Ut there were also false Prophets among the people, as there shall also be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves a speedy destruction,

2. And many shall follow their luxuries, by whom the way of truth shall be blasphem'd :

3. And through covetousness with feign'd words they shall make merchandise of you: against whom judgment ceaseth not long since : and their perdition slumbereth not.

4. For if God spar'd not the Angels that sinn'd, but having cast them down into the place of Torments deliver'd them into the chains of Hell to be tormented, to be reserv'd unto Judgment.

5. And spar'd not the world that was of old, but preserv'd Noe the eighth a preacher of Justice, bringing in the deluge upon the world of the impious.

6. And reducing to ashes the Cities of the Sodomites, and the Gomorreans, condemn'd them to destruction : making them an example, of such as shall do wickedly :

7. And deliver'd Lot a just man oppress'd by the injury, and luxurious conversation of abominable men :

8. For he was just both in sight and hearing: dwelling among them, who from day to day vex'd *his* just soul with their impious deeds.

9. The Lord knows to deliver the godly from temptation : but to reserve the wicked unto the day of Judgment to be tormented :

10. And especially those, who walk after the flesh in the lust of uncleanness, and despise dominion, bold, pleasing themselves, who fear not to bring in sects blaspheming :

11. Whereas Angels, tho' they are greater in strength, and power, bear not an execrable judgment against themselves.

12. But these men like brutes without reason, naturally *tending* into the snare, and into destruction, blaspheming in things of which they are ignorant, shall perish in their corruption,

13. Receiving the reward of injustice, counting for a pleasure the delights of a day : stains and blemishes, surrounded with delight, rioting in their banquets among you,

14. Having eyes full of adultery, and of never ceasing

fin. Alluring unstable Souls , having their heart versed in covetous practices , sons of malediction :

15. Forsaking the right way they have gone astray, following the way of Balaam of Bosor , who lov'd the reward of his iniquity :

16. But who had a check of his madness : a dumb beast subject to the yoke , speaking with man's voice , forbad the folly of the Prophet.

17. These are fountains without water , and clouds driven with whirlwinds , to whom is reserv'd the obscurity of darkness.

18. For speaking proud things of vanity , they allure in desires of the flesh of riotousness, those who escape a little, who converse in error ;

19. Promising them liberty , when they themselves are slaves of corruption : for by whom a man is overcome , to the same is he a slave.

20. For if having fled from the pollutions of the world, in the knowledge of our Lord, and Saviour Jesus Christ, being again entangl'd with them they are overcome: their latter state is become worse than the former.

21. For it had been better for them not to have known the way of Justice , than after the knowledge , to be turn'd back again from that holy commandment , that was deliver'd to them.

22. For that of the true proverb hath happen'd to them: the dog is return'd to his vomit : and , the sow that was wash'd to her wallowing in the mire.

A N N O T A T I O N S.

Ÿ. 1. *Lying teachers among you* , some of which were already come , and many more were to follow , *who shall bring in sects* , heresies , leading to *perdition* , *deny the Lord who bought them* , denying the Divinity of Jesus Christ our Redeemer ; such were the Disciples of Simon , and many after them.

Ÿ. 2. *Many shall follow their luxuries* , or lasciviousness , such as are related of the Nicolaites , and Gnosticks , *by reason of whom* the way of Truth shall be *blasphem'd* , or ill spoken of , by those who made no distinction betwixt true and false Christians.

Ÿ. 3. *They shall make merchandise of you* , preaching such lying doctrine as might please the people , but thro' a motive of Covetousness , and for their own gain.

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Ψ. 4. — 9. *If God spar'd not the Angels &c.* S. Peter here brings these examples of Gods justice. 1. Towards the rebellious Angels that fell from heaven. 2. That of the general flood or Deluge. 3. When he destroy'd Sodom, and those other Cities. First *Angels that sinn'd*, casting them down (a) *into the place of Torments*: God by his *justice deliver'd them up to the chains of Hell to be tormented* and to be reserv'd even for greater torments after the day of Judgment. This seems the literal sense of this 4th verse, which is obscure, and has divers readings in the Greek. In the examples of the *deluge*, and of *Sodom*, S. Peter shews not only the severity of God's Judgments upon the wicked, but also his merciful providence towards the small number of the just, as towards *Noe* a *preacher of Justice*, the *eighth* and chief of those who were preserv'd in the Ark, when he *spar'd not the world that was of old* Lit. the *Original world*, or wicked of those ancient times. When he *deliver'd the just man Lot*, at the time he *reduc'd Sodom* and those other Cities to *ashes*. For Lot was *just both in sight and hearing*, without being corrupted by what he saw and heard, chaste as to his eyes and ears, or as to all that could be seen or heard of him, when the wicked among whom he lived, *vex'd* and griev'd his *just soul* by their *impious deeds*. God therefore who *knows* and approves the ways of the *Godly*, preserves them by his providence amidst temptations.

Ψ. 9. *To reserve the wicked unto the Day of Judgment &c.* That is, God many times do's not punish the wicked in this life, he suffers them to run on in the ways of iniquity, with prosperity as to the enjoyment of a short and vain happiness in this world, but his Judgments are most of all to be dreaded, when the punishments are *reserv'd* till the next life, as it will appear at the general day of judgment; and from the time of their death, they shall *be tormented* in Hell. — *Especially those who walk after the flesh*, &c. Such were the Gnosticks, and divers of the first hereticks, as well as many of them in after-ages. — Who *despise Dominion*, condemn the Laws, both of Church and state, — *pleasing themselves*, full of self-love, lovers of their own infamous pleasures — *blaspheming* against God, his ministers, and against those who serve God.

Ψ. 11. *Whereas the Angels &c.* By comparing this place with what we read in S. Jude, Ψ. 9. he speaks of the good Angels, whom God employ'd to banish the rebellious Angels out of heaven, and on other occasions, who tho' they had *greater strength and power* given them by the Almighty, yet did not bear execrable judgment against themselves, i. e. one against another, or against those, who at first had been happy Spirits with them in heaven, did not insult over them with injuries and reviling reflections, but executed their commands in the name of God, saying *let the Lord command you*. See Jude v. 9.

Ψ. 12. *But these men &c.* These infamous hereticks of whom he speaks, like *Brutes void of reason*, *naturally*, or following the disorderly inclinations of their nature corrupted by sin, *tend*, or run head-long into the *snare*s of the devil, to their own *destruction* and perdi-

tion, blaspheming against the Mysteries of Religion, and against what they do not understand — *Counting for a pleasure the delights of a day.* Such is their impiety, and their folly, that they have no regard to all the punishments they make themselves liable to, if they can but pass their days in this short life, or even one day in shameful pleasures and delights. They may be call'd the *stains* and *blemishes*, the shame and disgrace of mankind on account of the abominations they practise in their rioting and banquetings (b) See what S. Epiphanius Relates of Gnosticks.

Ψ. 14. And what is still an aggravation to the weight of their sins, they entice and allure others, *unconstant souls*, not sufficiently grounded in Faith and Virtue, by promising them *liberty* and happiness, tho' they themselves be miserable slaves to their passions. At the same time they make a hand of them out of covetousness, to get a share of their money and riches.

Ψ. 15, 16. In this they are like *Balaam of Bosor* (a Town of the madianites) who coveting *the reward* promis'd him, Judges. c. 11. was willing, if God had permitted him, to have curs'd the people of Israel: but God put a *Check* to his *madness*, by making the Ass which he rode upon, speak with a human voice.

Ψ. 17. &c. *These are fountains without water*, the like lively description is given of the manners of these hereticks by S. Jude, so that the text of one of these Apostles helps to expound the other.

Ψ. 20. *For if having fled*, and been happily freed from the pollutions, the abominations and corruptions of a wicked world, be upon your guard, and take great care not to be entangl'd again in these dangerous snares and nets, lest your latter condition, as Christ said Matt. 12. 45. be worse than the former, lest you be like a *dog* that *returns* to his *vomit*, or like a *sow* that is *wash'd*, and wallows again in the mire.

[a] Ψ. 4. *Rudentibus inferni detractos in tartarum tradidit cruciandos, in judicium reservari*, σεραῖς ζέφω [some few copies ἄδω] ταρταρώσας, παρέδωκεν εἰς κελὶν τετραημένους, other MSS. τετραμένους. ταρταρώ must signify cast into a place, call'd τέτρατος, deriv'd from ταράττω turbo. The Rhem. Test. hath, with ropes of hell drawn down, but the sense rather seems to be, deliver'd into chains, or into prison. Some would have ταρταρώσας, to signify cast down into this region of the air. It is true divers of the ancient Fathers were of opinion, that devils are dispersed in the airy Region, where they are punish'd and tormented, but these same Fathers do not deny, that there is in the inferiour parts of the Earth, a place of torments for the devils and damn'd souls, into which (call'd also the abyss) the devils begg'd not to be sent and confin'd there, Luc. 8. 31. This is the place call'd Hell, Tartarus. &c.

Ψ. 10. *Seſias introducere δόξας*, as this G. word sometimes signifies, witness Aristotle 4. Eth. were he puts as opposit. κατὰ δόξαν, καὶ κατ' ἀλήθειαν. — (b) Ψ. 13. In conviviis, ἀγάπαις, which reading Dr. Wells prefers before ἀπάταις, the common reading, in the Prot. Transl, with their own deceivings.



C H A P. I I I.

1. **B**Ehold, my beloved, I write to you this second Epistle, in *both* which I stir up by admonition your sincere mind :

2. That you may be mindful of those words, which I told you before from the holy Prophets, and of your Apostles, of the precepts of the Lord and Saviour.

3. Knowing first this, that in the last days shall come scoffers with deceit, walking according to their own lusts,

4. Saying : where is his promise, or his coming? for since the Fathers slept, all things continue so from the beginning of the creation.

5. For this they are wilfully ignorant of, that the heavens were before, and the earth standing by the word of God out of water, and by water :

6. Whereby the world that then was, being overflow'd with water, perish'd.

7. But the heavens that now are, and the Earth by the same word are kept in store, reserved for fire unto the day of Judgment, and of the perdition of wicked men.

8. But this one thing be not ignorant of, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9. The Lord is not slack of his promise, as some imagine: but beareth patiently for your sake, not willing that any should perish, but that all return to penance.

10. Now the day of the Lord shall come as a thief : in which the heavens shall pass with great rapidity, and the Elements shall be dissolv'd with heat, but the Earth and the works that are therein, shall be burnt up.

11. Seeing then that all these things are to be dissolv'd, how ought you to carry yourselves in holy conversation and Godliness,

12. Waiting for, and hastening unto the coming of

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the day of the Lord , by whom the heavens burning shall be dissolv'd , and the Elements shall melt with the heat of fire.

13. But we according to his promises look for new heavens , and a new Earth , where justice dwelleth.

14. Wherefore beloved waiting for these things , make it your endeavour to be found before him unspotted, and blameless in peace.

15. And look upon the long-bearing of our Lord to be *unto* Salvation: as also our most dear Brother Paul, according to the wisdom given to him hath written to you ,

16. As also in all his Epistles, speaking in them of these things , in which are some things hard to be understood, which the unlearned, and unstable wrest, as also the other Scriptures , to their own perdition.

17. You therefore brethren , knowing *these things* before-hand keep them : lest being led away with the error of the unwise you fall from your own steadfastness.

18. But increase in Grace , and in the knowledge of our Lord , and Saviour Jesus Christ. To him be Glory, both now , and unto the day of Eternity. Amen.

A N N O T A T I O N S.

¶ 3. *Scoffers* (a) ~~with deceit~~ . such as make a jest of all reveal'd religion. *walking according to their own lusts* , as if they might indulge themselves in every thing , which their inclinations prompt them to. — *saying : where is his promise or his coming ?* They have no belief , nor regard to what has been reveal'd concerning the coming of Christ to judge every one, to reward the good , and punish the wicked. Such were the Sadduces , who believ'd not the immortality of the soul, nor the Resurrection ; such were at all times those Atheistical men , who endeavour'd to persuade themselves that all Religion is no more than a human and politick invention ; of this number are they , who some in our days call free-thinkers — S. Peter here gives us the words of these unbelieving libertins , whom he calls scoffers, where say they, *is his promise ?* those pretended promises of God those predictions , and menaces in the Scriptures ? what appearance of Christ's *coming* to judge the world ? for *since the Fathers slept* , ever since the death of the Patriarchs , and Prophets , *all things continue*.

¶ 5. 6. *For of this they are wilfully ignorant*. The ignorance of

these unbelievers, is wilful and inexcusable, when they question the existence of the supream being, of a future state, wherein God will reward the good, and punish the wicked, when they laugh at all the miracles, and all the extraordinary effects of God's power and justice, such as was the general flood or deluge, by which God destroy'd the wicked, by an *inundation of waters*. And as our B. Saviour said of those, who would not believe in the days of Noe, *they were eating and drinking, marrying, and giving in marriage .., and were not aware of the Deluge, till it came, and swept them all away, so shall be the coming of the Son of man.* Matt. 24. 38.

¶ 10. 11. *The Heavens that now are &c.* He puts the faithful in mind, not to regard these profane scoffers, but to be convinced of the truths reveal'd, and that the world shall be destroy'd a second time *by fire*. Reflect that the time of this life, and all the time that this world shall last, is nothing to Eternity, which has no parts, no beginning, nor end; so that in the sight of God, who is eternal, *a thousand years* are no more to be regarded than *one day*, or one moment. The long time that hath hitherto pass'd, must not make you think that God is slack as to his promises, or that they shall not infallibly come to pass at the time and moment appointed by his divine providence. God's infinite mercy, and his love for mankind, bears patiently with the provocations, of blind, and unthinking sinners, *not willing* that any of them *should perish*, but that they should *return* to him by a sincere repentance and true *penance*, and be saved. But watch always, according to the repeated admonition of our B. redeemer, Mark. 13. 37. &c. For both the day of your death, and the *day of the Lord* to judge the world, will *come like a thief*, &c.

¶ 11. — 15. *Seeing then that all these things are to be dissolv'd*, that the world, and all things in the world, shall pass in a short time set not your affections upon them: let your life and *conversation be holy*. According to the divine promises, *look for new heavens, and a new Earth, where justice is to dwell*, whither sinners shall not enter, but the just only in a new state of never ending happiness. — Make it then *your endeavour to be found* in the sight of God, *unspotted and blameless*. And *look upon the long forbearance of God*, who defers to punish sinners as they deserve, to be an effect of his mercy, and for your Salvation.

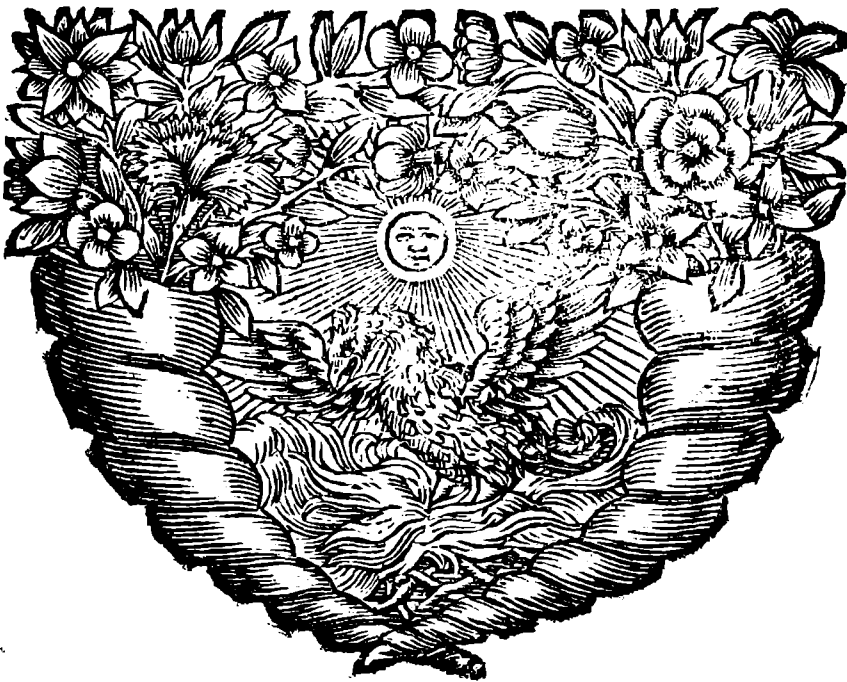
¶ 15. 16. *As our most dear Brother Paul .. hath written to you.* he seems to mean in his Epistle to the Hebrews or converted Jews c. 10. 37. Where he says: *yet a little while, and he that is to come, shall come, and will not delay.* — *In which are some things hard to be understood*; especially by unlearned, ignorant people, *unstable, inconstant, not well grounded in faith, and which they wrest* (b) *as they do also the other scriptures, by their private interpretations, to their own perdition.*

¶ 17. Being forewarn'd therefore, and *knowing these things before-hand* take heed not to be *led away with the errors* of such false and *unwise* teachers, whatever knowledge they brag of, as did the Gnosticks. But

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make it your serious endeavour to increase in Grace by Gods assistance, in the true knowledge of our Lord God, and Saviour Jesus Christ, to whom, as being one God with his eternal Father and the Holy Ghost, be glory now, and for all Eternity. Amen.

(a) Ὡ. 3. In deceptione Illusores, the true reading in the Greek is, as Dr. Wells has restor'd it, ἐν ἐμπαιγμονῇ ἐμπαῖλαι illusionē illudentes. — (b) Ὡ. 16. depravant, στρεβλῶν, detorquent. It is a speech, says Mr. Legh on στρεβλῶν, borrow'd from Torturers, when they put an innocent man on the rack, and make him speak what he never thought. They deal, says he, with the Scriptures as Chymists sometimes deal with natural bodies, torturing them to extract out of them, what God and nature never put in them.



5. And this is the thing declared, which we have heard from him, and declare unto you : that God is light, and that in him there is no darkness.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7. But if we walk in the light, as he also is in the light, we have fellowship one towards another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins : he is faithful, and just, to forgive us our sins, and to cleanse us from all iniquity.

10. If we say that we have not sinn'd: we make him a liar, and his word is not in us.

ANNOTATIONS.

Ψ. 1. — 3. The first two verses, and part of the third, have a great conformity with the beginning of S. John's Gospel. The construction is some what obscure, unless we observe that the 2^d verse is to be taken by way of a parenthesis, and the sense is not compleat till these words, *We declare to you &c.* The whole may be express'd in this literal Paraphrase.

We declare and preach to you the eternal and always living word which *was from the* (a) *beginning* (for this word which was with the Father from Eternity, *hath appear'd*, (b) and manifested himself to us, when he took upon him our human nature, and was made flesh) This word I say incarnate, *we have seen with our eyes*, we have *heard him* preach his Gospel, *we have touch'd* his true body *with our hands*, as we witness and declare to you, *that you may have fellowship with us*, and be made partakers of the graces, which God came from heaven to bestow upon mankind, to make us his adoptive sons, and heirs of heaven.

Ψ. 5. *God is light &c.* We cannot have this fellowship *with God the Father and his Son Jesus Christ*, if we *walk in the darkness* of sin : we must walk as the children of light.

Ψ. 8. Not that we *say* or pretend *we have no sin* (d) thus *truth would not be in us*, and we shou'd even *make God a liar*, who has declar'd all mankind guilty of sin. We were all born guilty of original sin, we have fal'n, and still frequently fall into lesser sins and failings. We can only except from this number Our Saviour Christ, who, even as man, never sinn'd, and his Blessed Virgin Mother, by a special privilege, preserv'd from all kind of sin : and of whom S. Aug. (c) says, *that for the honour of our Lord, when we speak of the holy Virgin Mary, he will have no mention at all made of any sin.*

(a) Ψ . 1. *Quod fuit ab initio ; in Greek , quod erat , ὅτι ἔκ' ἀρχῆς. This answers to , in principio erat verbum — (b) Ψ . 2. Et vita manifestata est , this corresponds to , In ipso vita erat , and apparuit nobis , to Verbum Caro Factum est. And it was true to say , that they had seen the eternal word , not as God , but under the veil of human nature. — (c) Ψ . 5. Deus lux est , Jo. 1. erat lux vera. — (d) Ψ . 8 quoniam peccatum non habemus , &c. By which are confuted the errors of the Pelagian - Hereticks , who denied Original sin , and pretended that men by their natural strength could , and did live free from all sins — (e) S. Aug. l. de Nat. & Gra. c. 37. exceptâ S. V. Mariâ , de quâ propter honorem Domini , nullam prorsus , cum de peccato agitur , haberi volo mentionem.*



CHAP. II.

1. **M**Y little children , these things I write to you , that you may not sin. But if any man sin , we have an Advocate with the Father , Jesus Christ the just :

2. And he is the propitiation for our sins : and not for ours only , but for those of the whole world.

3. And in this we understand that we have known him , if we keep his commandments.

4. He that says he knoweth him , and keepeth not his commandments , is a liar , and the truth is not in him.

5. But whosoever keepeth his word , the charity of God is truly perfect in him : and by this we know that we are in him.

6. He that saith he abideth in him , even as he hath walked , so ought he himself also to walk.

7. My dearest , I write not a new commandment to you , but an old commandment , which you had from the beginning : the old commandment is the word , which you have heard.

8. Again a new commandment I write to you , which thing is true both in him , and you : because the darkness is past , and the true light now shineth.

9. He that saith he is in the light , and hateth his brother , is in darkness even until now.

10. He that loveth his brother , abideth in the light , and scandal in him there is none.

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11. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth : because the darkness hath blinded his eyes.

12. I write unto you little children, because your sins are forgiven you for his name sake.

13. I write unto you, fathers, because you have known him, who is from the beginning. I write unto you young men, because you have overcome the wicked one.

14. I write to you Infants because you have known the father. I write to you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15. Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him :

16. For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life : which is not of the Father, but is of the world.

17. And the world passeth, and the lust thereof. But he that doth the will of God, abideth for ever.

18. Little children, it is the last hour : and as you have heard that Antichrist cometh : now also there are many Antichrists ; whence we know, that it is the last hour.

19. They went out from us, but they were not of us. For if they had been of us, they would indeed have continued with us : but that they might be made manifest, that they are not all of us.

20. But you have an unction from the holy one, and you know all things.

21. I have not written to you, as to such as know not the truth, but as to such as know it : and also that no lie is from the truth.

22. Who is a liar, but he that denies that Jesus is the Christ ? He is Antichrist, who denieth the Father, and the Son.

23. Whosoever denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also.

24. Let that which you heard from the beginning, abide in you : If what you have heard from the be-

ginning shall abide in you, you also shall abide in the Son, and in the Father.

25. And this is the promise, which he hath promised unto us, even life everlasting.

26. These things have I written to you concerning them that seduce you.

27. And the unction, which you have received from him, let it abide in you. And you stand not in need that any one should teach you: but as his unction teacheth you concerning all things, and it is truth, and is not a lie. And as it hath taught you: abide in him.

28. And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29. If you know that he is just, know also that every one that doeth justice, is born of him.

A N N O T A T I O N S.

Ψ. 1. 2. *That you may not sin*, or not lose the grace of God by any considerable sin. — *But if any man sin*, we have an Advocate *Jesus Christ*, the eternal Son of the Father, who being made man to redeem us from sin, is our great Advocate, our chief Mediator, and only Redeemer, by whose merits and Grace, we have been reconciled, after we had lost, and forfeited the Grace and favour of God by our offences. — He is the only *propitiation for the sins of the whole world*: for, as S. Paul says, Heb. 10. 14. *Christ by one oblation on the Cross hath consummated*, or perfected *for ever them that are sanctified*. See the Annot. p. 340. and also p. 261. All remission of sins, all sanctification is derived from the merits and satisfaction of our Redeemer Jesus Christ: not but that the Angels and Saints in heaven, and virtuous persons upon Earth, when they pray to God for us, may be call'd Advocates, Mediators, and Intercessors (tho' not Redeemers) in a different sense, and in an inferiour manner, without any injury, but on the contrary with an honour done to Christ; because what they pray and ask for us, is only begg'd and hop'd for through Christ, and by his merits. S. Aug. in his commentary on this Epistle, on these very words, *we have an Advocate Jesus Christ*, prevents, and answers this very objection of the late pretended Reformers, tom. 3. part. 2. p. 831. Nov. Edit. *Some one will say: therefore the Saints do not ask for us, therefore the Bishops and Governours of the Church do not ask for the people*. He denies that this follows, the Saints being Advocates in a different sense. Tho' God be our Protector and defender from dangers, this do's not hinder us from owning the Angels to be our defenders in an inferiour manner under God, as the Church

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of England acknowledges in the common prayer book on the Feast of *S. Michael, and all Angels*, which runs thus : *mercifully grant that as thy Holy Angels always do thee service in heaven , so by thy appointment they may succour and defend us on Earth, through Jesus Christ our Lord. Amen.*

¶ 3. 4. *He that says he knoweth him, &c. To know* in this and many other places , is not taken for a speculative knowledge only , but is join'd with a love of God , and an earnest desire of serving him, and keeping his Commandments.

¶ 5. 6. *The charity of God is truly perfect in him* , notwithstanding his lesser failings , he retains the habit of charity, and Grace, by which he remains united to God — *And by this we know that we are in him* , i , e , we are morally , tho' not absolutely , certain, that we are in the state of Grace.

¶ 7. *An old Commandment . . . and again a new Commandment.* He means the Commandment of Charity , or of the love of God, and the love of our neighbour. This he calls both an *old*, and a *new* precept. It may be call'd old , not only as being a precept of the law of nature, and always obligatory , but because S. John, and the Apostles had deliver'd it to them long ago , i , e , when these persons were first converted. It may also be call'd anew precept , S. John recommending it anew to them in this Epistle , and declaring it to be enjoin'd in a particular manner by our Saviour Christ after it had been misconstru'd and neglected , especially as it regards our Neighbour , that is , every one without exception : so that if any one *hate* another , it is in vain that he pretends to walk in *the light* of the Gospel.

¶ 12. *I write to you little children , Fathers , young men, young children , Infants or Babes.* S. Aug. and divers others think that by these different words, he only means Christians, more or less instructed and advanc'd in the knowledge and practice of Christian Faith. Others expound it with a regard also to their different ages , and advancement in years.

¶ 15. *If any man love the world* , this wicked world , or any thing in it , as *pleasures , riches , honours* , so that his affections be more upon these than upon God , *the charity of the Father , or of God , is not in him.* — *All that is in the world , is the lust of the Flesh* , under which is comprehended all that pleaseth the senses ; or *the lusts of the Eyes* , i , e , a longing after such things , which enter by the Eyes , as of riches in Gold and Silver, in apparel , in houses, and Palaces , train and equipage &c. curiosity as to vain Arts and Sciences ; Or *the pride of Life* , as to honours , dignities , and preferments. — *But the world passeth* , and all these things that belong to it. — *He that doth the will of God, abideth for ever* , with God in his Kingdom.

¶ 18. *It is the last hour* , i , e , according to the common Interpretation , the last Age of the world from the coming of Christ to the day of Judgment , and the End of the world , which S. Paul calls the end and consummation of Ages , Heb, 9. 26. — *And as you*

have heard that Antichrist, the great Antichrist cometh, or is to come in this last Age, *now there are already many Antichrists*, i, e, as the word signifies, many Adversaries to Christ, who are forerunners, of the great and last Antichrist. — *whence we know that it is the last hour*, it being foretold, that many false Prophets should rise in the latter days Matt. 24. 11. &c.

Ψ. 19. *They were not of us*, true and profitable members, tho' it can scarce be doubted but that some of them, at least for some time, truly believ'd: and by their going off, God was pleas'd to make it manifest, that they were not of his faithful members. Such were Simon Magus, Cerinthus, Ebion, Nicolas of Antioch &c.

Ψ. 20. 21. *You have Unction from the holy one*. You are sufficiently instructed by the Grace and Spirit of God, against such false teachers. — *And you know all things*, as to what you ought to believe and practise, and therefore I have not written to you, as to ignorant persons.

Ψ. 22. 23. *He who denies that Jesus is the Christ, is an Antichrist*, is in a special manner an adversary to Christ and Christian Religion, when he denies Jesus to be the Messias, or to have been from Eternity the true Son of God. — *He who denieth him to be the Son*, neither *hath he the Father*. He who denies either of these truths denieth both. He who denies the Son of God to be the Eternal Son, denies the Father to be the Eternal Father.

Ψ. 24. *Let that faith, which you have heard from the beginning, abide in you*, when you receiv'd the Christian Faith, and were baptiz'd in the name of the three divine Persons. The promise which was then made to you, was life everlasting.

Ψ. 27. *His unction teacheth you concerning all things*, Unction here signifies the Doctrine, which they receiv'd together with the holy Ghost or spirit of God, in which he exhorts them to remain, as being sufficient for their instruction, and to make them avoid the new Teachers of false Doctrine.

(a) Ψ. 1. *Sed dicet aliquis, says S. Aug. on this place, ergo Sancti non petunt pro nobis. Ergo Episcopi & praepositi non petunt pro populo, sed attendite scripturas &c* — (b) Ψ. 5. *perfecta est, τετελειώται*, this must only be understood of charity so perfected as to be true charity, but not a perfect degree of Charity.



CHAP. III.

1. **C**ONSIDER what manner of charity the father hath bestowed on us, that we should be named and should be the children of God. For this cause the world hath not known us: because it hath not known him.

2. My dearest, now we are the Sons of God : and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like him : because we shall see him as he is.

3. And every man, that hath this hope in him : sanctifieth himself, as he also is holy.

4. Every one that committeth sin, falls into a transgression : and sin is a transgression.

5. And you know that he appeared to take away our sins : and in him is no sin.

6. Whosoever abideth in him, sinneth not : and whosoever sinneth, hath not seen him, nor known him.

7. Little Children, let no one deceive you. He that doeth justice, is just : as he also is just.

8. He that committeth sin, is of the devil : for the devil sinneth from the beginning. For this did the Son of God appear, that he might destroy the works of the devil.

9. Every one that is born of God, committeth not sin : because his seed abideth in him, and he cannot sin, because he is born of God.

10. By this the Children of God are made manifest, and the Children of the devil. Whosoever is not just, is not of God, nor is he that loveth not his brother :

11. For this is the declaration, which you have heard from the beginning, that you love one another.

12. Not like unto Cain, who was of the wicked one, and killed his brother. And why did he kill him ? because his own works were evil : and his brother's just.

13. Wonder not, Brethren, if the world hate you.

14. We know that we have passed from death to life, because we love our brethren. He that loveth not, abideth in death :

15. And every one that hateth his brother, is a murderer. And you know that no murderer hath life everlasting abiding in him.

16. By this we have known the charity of God, because he laid down his life for us : and we ought to lay down our lives for our Brethren.

17. He that shall have the substance of this world,

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 and shall see his brother in need, and shall shut his bowels
 of *compassion* against him : how doth the charity of God
 abide in him ?

18. My little Children, let us not love in word, nor
 with tongue, but in deed, and in truth.

19. By this we know that we are of the truth : and
 in his sight shall we satisfy our hearts.

20. For if our heart reproach us : God is *still* greater
 than our heart, and knoweth all things.

21. My dearest, if our heart reproach us not, we have
 confidence towards God :

22. And whatsoever we shall ask, we shall receive of
 him : because we keep his commandments, and do those
 things, that are pleasing in his sight.

23. And this is his commandment : that we believe
 in the name of his Son Jesus Christ : and love one ano-
 ther, as he hath commanded us.

24. And whosoever keepeth his commandments, abideth
 in him, and he in him : and hereby we know that
 he abideth in us, from the Spirit, which he hath given us.

ANNOTATIONS.

¶ 1. Consider what manner of *Charity*, or of love, the Father has
 bestow'd on us. S. John had said in the last verse of the foregoing
 chap. that *every one who doth justice, is born of him*, i, e, is the Son
 of God by adoption. But the world hath not known us, nor esteem'd and
 valu'd us as such : and no wonder, because they have not known,
 nor acknowledg'd, nor reverenc'd God, as they ought. We in-
 deed are the Sons of God, we believe it because God has
 assur'd us of it : but it hath not yet appear'd what we shall be,
 to what glory, or happiness we shall thereby be exalted hereafter, for
 neither the eye hath seen, nor the ear hath heard, nor hath it entred
 into the heart of man, what things God hath prepar'd for those who
 love him 1 Cor. 9. 2. We only know this, that his Elect shall be like
 to him, because they shall see him as he is, when they shall enjoy
 him in heaven.

¶ 4. 7. Falls into a transgression. Lit. doth iniquity. By the greek
 text, iniquity is here taken for a transgression or prevarication of the
 law, which makes the sense clearer — *whosoever abideth in him*, com-
 plying with his Law, *sinneeth not*. And *who sinneeth, hath not seen*
him, nor known him, that is, with such a knowledge as is join'd
 with love

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Ψ. 8. *For the devil sinneth, or sinn'd from the beginning, not that he was created in sin, but sinn'd soon after he was created.*

Ψ. 9. *He cannot sin, because he is born of God.* The meaning of this can be no more, than that he cannot sin as long as the seed of Grace remaineth in him, and as long as he is the adoptive Son of God. But it is evident he may fall from this happy condition, and from the Grace of God, otherwise S. John would not have so often in this Epistle, have exhorted them not to sin.

Ψ. 14. *We know that we have pass'd from Death to life, i, e, from the death of sin to the life of Grace: we know it by a moral certainty, when we experience in our heart a love of our Neighbour. He that loveth not God, and his Neighbour, abideth in death. He that hateth his Brother with a mortal hatred, or to a considerable degree, is a murderer.*

Ψ. 16. *The charity of God, because he laid down his life for us.* Jesus Christ therefore, who laid down his life for us, was God. It is true at present the words of God, are wanting in most G. MSS. Yet the Prot. Translation has them.

Ψ. 19. 20. *And in his sight we shall satisfy our hearts* Lit. *We shall persuade our hearts*; that is, if we love God, and our Neighbour, in deed, as he said before, we may rest satisfied in conscience, that we follow the ways of Truth, and may have a well grounded confidence in God — But if our heart reproach us, Lit. *reprehend us*, for not complying with this Duty and precept of Charity, God is still greater than our heart, i, e, he sees and knows the interior dispositions of our heart, even better than we know ourselves, and therefore we have more reason to fear him, especially when even our heart and conscience reprehends us.

Ψ. 24. *We know that he abideth in us, from the spirit, which he hath given us.* These words may be either referr'd to the Body of the Church in general, or to the Apostles, or to every particular. It is certain that God gave his Spirit to his Church and to the Apostles by the coming of the Holy Ghost in a visible manner, and by the Miraculous gifts bestow'd upon the Apostles, but every particular has only a moral certainty that he has the Spirit of God, and his sanctifying grace in his soul.

(a) Ψ. 4. *Et peccatum est iniquitas, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, transgressio.*

(b) *Charitatem Dei, ἡ ἀγάπη, scarce in any MSS, nor read by S. Aug. in his commentary on this verse.*



CHAP. IV.

1. **M**Y dearest, believe not every Spirit, but try the Spirits whether they be of God: because many

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false Prophets are gone out into the world !

2. By this is the Spirit of God known : Every Spirit that confesseth Jesus Christ to have come in the flesh , is of God :

3. And every Spirit that divideth Jesus , is not of God, and this is Antichrist , of whom you have heard that he cometh , and even now he is in the world.

4. You are of God , little Children , and have overcome him, because greater is he that is in you , than he that is in the world.

5. They are of the world : therefore of the world they speak , and the world heareth them.

6. We are of God. He that knoweth God , heareth us : he that is not of God , heareth not us : by this we know the Spirit of truth , and the spirit of error.

7. My dearest , let us love one another : because charity is of God. And every one that loveth , is born of God , and knoweth God.

8. He that loveth not , knoweth not God : because God is charity.

9. By this hath appeared the charity of God in us , in as much as God sent his only begotten Son into the world , that we might live thro' him.

10. In this is charity : not as if we have loved God , but because he first loved us, and sent his son a propitiation for our sins.

11. My dearest , if God hath so loved us : we ought also to love one another.

12. No man hath seen God at any time. If we love one another , God abideth in us , and his charity is perfected in us.

13. By this we know that we abide in him , and he in us : because he hath given us of his spirit.

14. And we have seen and do testify that the Father hath sent his Son the Saviour of the world.

15. Whosoever shall confess that Jesus is the son of God , God abideth in him , and he in God.

16. And we have known, and have believed the charity, which God hath toward us. God is charity : and he that

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abideth in charity, abideth in God, and God in him.

17. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

18. There is not fear in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfect in charity.

19. Let us therefore love God, because God first loved us.

20. If any man shall say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?

21. And this commandment we have from God: that he who loveth God, love also his brother.

ANNOTATIONS.

¶ 1. *Believe not every Spirit*, i, e, every doctrine that you hear: for now are many false Teachers, false doctors, and false Prophets.

¶ 2. *By this is the Spirit of God known*, He gives the new Converts, first this general mark, by which they might have good grounds to think that the Teachers they met with in those days, had a good Spirit, and were of God, if they *confess'd* and acknowledg'd Jesus Christ to have *come* from heaven, and to have been made *flesh*, or made man. i, e, to be truly God, and truly man. But if (¶ 3.) they met with teachers of such a *Spirit*, as *divided Jesus* (a) by denying him either to be the Messias, or to be truly God, or to be a true man, they might conclude for certain, that such men had not a true Spirit, but were hereticks, Antichrists, and forerunners of the great Antichrist.

Such, even in S John's time, was first Simon the Magician, who according to S Epiphanius: hæc. 21. p. 55. Ed. Petav: pretended among his countrymen the Samaritans, that he himself was God the Father, and among the Jews, that he was God the Son, and that Jesus suffer'd death in appearance only. 2. His disciple Menander said he was sent from heaven for the salvation of men. See S Epiphanius. hæc. 22. p. 61. 3. Cerinthus, as also Carpocras, held that Jesus was a meer man, born of Joseph and Mary, and also different from Christ. See S. Epiphanius. Hæc. 37. and 29 pag. 102. and 110. 4. Ebion held much the same. See the same S Epiphanius. Hæc. 30. p. 142. These Hereticks and divers of their followers divided Jesus, and destroy'd the Faith and Mystery of the Incarnation — *This is Antichrist*, (b) i, e, such is the Spirit of Antichrist, of whom you have heard he cometh, or is to come in the latter times. — *And even now he is in the world*, not the Chief and Great Antichrist, but his Precursors, in whom he may be said to be come.

¶ 4. *You little Children* born anew in Christ by Baptism, *have overcome him*, i, e, every such Antichrist; not by your own strength, but by the Grace of Christ, *because greater is he that is in you, than he that is in the world*, i, e, the Spirit of God in you, is above all your enemies.

¶ 5. *They are of the world*, such Antichrists and Hereticks, are guided by a worldly Spirit, teaching men to follow the corrupt customs and inclinations of the world and the flesh, therefore *the world heareth them*, and men are more easily seduced by them.

¶ 6. *But we, Christians, are of God*, have receiv'd his Spirit, we the Apostles of Christ, were lawfully sent by him. *He that knoweth God, heareth us* &c. i, e, who love and serve God, and comply with the doctrine of his Son Jesus Christ, hear and follow the doctrine, which we were commission'd by him to teach. — *By this we know the Spirit of Truth, and the Spirit of error*. Here S John gives them the second general mark and Rule, to preserve them and all Christians from Errors and Heresies to the End of the world. *He that knoweth God, heareth us* Apostles, whom he sent, and heareth our Successors, invested with the same Mission, and Authority, whom Christ sent as his heavenly Father sent him, whom he appointed to Govern his Church, with whom he promis'd to remain to the end of the world. — *He that is not of God, heareth not us*, they are not of God, who refuse to hear and obey the voice of the Church, and those whom Christ appointed to govern his Church, as hath been observ'd elsewhere.

¶ 7. — 10. *Let us love one another*, This is the repeated admonition of S John the Evangelist, both in this Epistle, and to the end of his life, as S Hierom relates In Epist. ad Galat. Cap. 6. tom. 4. part. 1. pag. 414. that being very old, when he was carried to Church meetings of the Christians, and desired to give them some exhortation, he scarce said any thing, but *love one another*, and it being tedious to his disciples to hear always the same thing, desired some other Instruction, to whom, says S Hierom, he gave this answer worthy of S. John, that this was the precept of our Lord, and that if complied with, it was sufficient. — *God is charity*, is love, is the fountain and source of all goodness and mercy, infinitely good in himself, and in his love and mercy towards mankind. This love and charity of God hath appear'd by his sending his only begotten Son into the world that *we might live through him*. See Jo. 1. 14. and the Annot. p. 311. — Thus God having first loved us, when we were sinners, and his enemies, let us not be so ungrateful as not to love him, and to love one another by his example.

¶ 12. &c. *No man hath seen God at any time*. No mortal man hath seen God and the perfections of his divine Majesty in such a manner as the blessed in heaven, but we have powerful motives to love and serve him, and to love our neighbour for his sake.

¶ 17. *The charity of God* (which may either signify the love by which we love God, or by which God loves us) *is perfected with us*, or in us, and so possesseth our Souls, as to give us an humble confi-

dence of our Salvation, when we shall appear before his tribunal at *the day of Judgment*. *Because as he is, we also are in this world*. These words are differently expounded. They may signifie, that as God is always loving us and giving us marks and effects of his love, so we in this world by his grace are always loving him, and our neighbour, and increasing in this love, which gives us a confidence of our salvation. Or they may bear this sense, that as Jesus - Christ was suffering in this world for us, so we are suffering for his sake.

Ψ. 13. *There is not fear in charity, perfect Charity &c.* By the fear, which a perfect charity and love of God excludes, we may understand a fear of temporal losses in this world, of the loss of goods, of banishment, of torments, of death it self, which the love of God made so many glorious martyrs contemn; or an anxious servile fear of punishment in the next world, for the more perfect charity and the love of God is, so much the more doth it banish this imperfect and servile fear: but as perfect charity do's not exclude a love, and constant desire of loving God as our last end, for whose enjoyment we were created, so it do's not exclude a fear of displeasing, offending, and losing him by sin.

Ψ. 20. *He that loveth not his Brother whom he seeth, how can he love God whom he seeth not?* By this is signified that it is more easy and natural to love the things that we see, and that enter by the senses. Pretend not then to love the invisible God, whose perfections are hidden from you in this life, unless, you love your brother whom you see. But he adds another reason to prove that no man can love God, unless he love his Brother, *because saith he (Ψ. 21.) this is God's expresse command, that he who loveth God, love his Brother, so that a man cannot love God, unless he also love his neighbour.*

(a) Ψ. 3. Qui solvit Jesum καταλύει, *Is read in some MSS, and must have been the reading which the Latin Interpreter follow'd. We read the same in S. Iren. l. 3. c. 18. p. 197. Ed. Feuarentii. in Tertul. l. 5. cont. Marcion. c. 16. p. 481. Ed. Rigaltii. In S. Aug. in his commentary on these words. Trac. 6. p. 871.*

(b) Ibid. Et hic est Antichristus, καὶ τὸ (πνεῦμα) τὸ τῷ Ἀντιχρίστῳ. *By the greek hic cannot agree with the man, and so the construction in latin must be, hic est ille Spiritus Antichristi.*



CHAP. V.

1. **W**Hosoever believeth, that Jesus is the Christ, is born of God. And every one that loveth him, who is the father, loveth also him who was born of him.

2. In this we know that we love the Children of God, when we love God, and keep his commandments.

3. For this is the charity of God , that we keep his commandments : and his commandments are not grievous.

4. For whatsoever is born of God , overcometh the world: and this is the victory that overcometh the world , our faith.

5. Who is he that overcometh the world , but he that believeth that Jesus is the Son of God ?

6. This is he, that came by water and blood , Jesus Christ : not in water only , but in water and blood. And it is the Spirit that beareth witness, that Christ is the truth.

7. For there are three that give testimony in heaven : the Father, the Word, and the Holy Ghost : and these three are one.

8. And there are three , which give testimony on earth: the Spirit, and the Water , and the Blood : and these three are one.

9. If we receive the testimony of men , the testimony God is greater : For this is the testimony of God, which is greater , in as much as he hath testified concerning his Son.

10. He that believeth in the Son of God , hath the testimony of God in himself. He that believeth not the Son , maketh him a liar : because he believeth not the testimony which God hath testified concerning his Son.

11. And this is the testimony , that God hath given unto us life everlasting. And this life is in his Son.

12. He that hath the Son , hath life : he that hath not the Son , hath not life.

13. These things I write to you ; that you may know that you have eternal life , who believe in the name of the Son of God.

14. And this is the confidence , that we have in him : that whatsoever we shall ask : according to his will , he heareth us.

15. And we know that he heareth us in whatsoever we shall ask: we know it, because we receive the petitions which we request of him.

16. He that knoweth that his brother committeth a sin

which is not unto death, let him ask, and life shall be given to him that sinneth not unto death. There is a sin unto death: I do not say that any one should ask for that *sin*.

17. All injustice is a sin: and there is a sin unto death.

18. We know that every one, who is born of God, sinneth not: but the being born of God preserveth him, and the wicked one toucheth him not.

19. We know that we are of God: and the whole world is set in wickedness.

20. And we know that the Son of God is come, and he hath given us understanding that we may know the true God, and may be in his true Son. This is the true God, and eternal life.

21. Little children, keep yourselves from Idols. Amen.

A N N O T A T I O N S.

¶ 1. *That Jesus is the Christ*, the promis'd Messiah the Redeemer of the world. *Is born of God* is made his adoptive son by his grace in Baptism. — *Him (a) who is the Father*: Lit: *him who begot*, i. e., the eternal Father, — *Loveth him who was born of him*, i. e., loveth him, who is his only begotten, and his eternal Son.

¶ 2. *By this we know that we love the Children of God &c.* that is, all men, and especially the faithful, who are made his adoptive Children, *when we love God, and keep his Commandments*, for these two branches of Charity, the love of God, and of our Neighbour, are inseparable: the one is known and prov'd by the other.

¶ 3. *And his Commandments are not grievous*, not burdensom. Not but that they comprehend what seems hard to human frailty, and especially to men carried away with the love of vanities in this world, who think it hard to comply with Christ's doctrine of selfdenials, of renouncing their inclinations, of suffering death, sooner than to sin against God, or to renounce their faith: but the love of God, and the promises of an eternal happiness in the next life, with the assistances, which God gives them, make *the Yoke of Christ sweet, and his burden light*. Matt. 11. 30. How different is this doctrine from that of those late Hereticks, who pretend that God's commandments are impossible, even to just men, when they employ all their endeavours? See the first Proposition of Jansenius, and this heresy of Calvin condemn'd by the Council of Trent. Sess. 6. cap. 11. Can. 18.

¶ 4. 5. *This is the Victory that overcometh the world, our Faith*. i. e., a lively Faith, working by charity, makes a man victorious over the greatest temptations, and over all the adversaries of his Salvation.

¶ 6. *In, or by water, and Blood*. The sense seems to be, by *water*, with which he order'd every one to be baptiz'd and made Christians,

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2. by his blood shed on the Cross for our Redemption — *And it is the Spirit that bears witness, that Christ (b) is the Truth.* By the Spirit, which is not here call'd the *Holy Spirit*, or the Holy Ghost, as in the next verse, is either meant the Spirit or soul of Christ, which dying he recommended into the hands of his Father, and which shew'd that he was truly man, against Cerinthus, and some hereticks of those times; or else it may signify the Spirit of Grace, given in this world to the faithful, in the same sense, as S Paul says, Rom. 8. 16. *that the Spirit bears testimony to our Spirit, that we are the Sons of God*: And of which may be understood, what is said here v. 10. *He that believeth in the son of God, hath the testimony of God in himself.*

v. 7. *There are three that give testimony in heaven, the Father, the word, and the Holy Ghost, and these three are one.* i, e, one in nature, in substance, and in all perfections, in the same sense, as when Christ himself said, Jo. 10. 30. *I and the Father are one, or one thing.* The Socinians object that this verse is wanting in many G. MSS. And even Erasmus in one Edition, and Musr Simon in his Critics, have question'd it, or rejected it, as a false reading, but without any sufficient proofs and grounds, as hath been shewn by many learned Catholics, and also by Protestant writers, who receive in their translations this verse as *Canonical*. It is easy to account for the omission of this verse: for as both the 7th and 8th verse begin and end with the same words, this gave occasion to the oversight and omission of the Transcribers, whereas it is not credible, that such a whole verse could be added. And that it was only by the mistake and oversight of Transcribers, may further appear, because we find part of the 7th verse, to wit, *and these three are one*, cited by Tertul. l. cont. Praxeas c. 23. p. 515. Ed. Rig. and twice by Cyprian, Epist. 73. ad Jubaianum p. 125. Ed. Rig. in the Oxford Edition p. 310. And in his Treatise de Unit. Ecclesiæ, p. 181. Ed. Rigal. and in the Oxford Ed. p. 79, where also Dr Fell defends this verse of S John to be genuine. Tertul: and Cyp. wrote long before the dispute with the Arians.

The Socinians also object, that this passage, it not brought by S. Athanasius, and some other Fathers against the Arians, which they could scarce have omitted, had they read this verse, but this only proves that this omission had happen'd in some MSS in their time, or, as some conjecture, that the Arians had corrupted some Copies. S Fulgentius made use of it against the Arians, and also others about that time. See the Benedictins of S. Maur against Musr Simon in the first Tome of S Hierom pag. 1670. Both Catholics and Protestants after a diligent examination, have receiv'd this verse, which is found in the best MSS. See the Greek Testament at Amsterdam an. 1711.

The three divine persons who are present every where, tho' said to be *in heaven*, gave testimony concerning Christ. The Father by a voice from heaven, both at his Baptism Matt. 3. 17. and at his Transfiguration Matt. 17. 5. saying, *this is my beloved son, in whom I am well pleas'd, hear ye him.* And also by all the miracles wrought by the same power of all the three divine Persons. 2. The Son testified to the Jews

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on many Occasions, that he was sent from God, that he was the only son of God, that he and his Father were one &c. as in the Annot. on S. John. 3. The Holy Ghost confirm'd the same, particularly by coming down upon the disciples on the day of Pentecost, and inspiring them to teach the Same doctrine concerning Jesus. Christ.

Ψ. 8. *And there are three, which give testimony on Earth, the Spirit, the water, and blood, and these three are one* (c) This is a repetition of what was before said, Ψ. 6. to be expounded in the same manner. But when it is added, *these three are one*, the sense is, that they witness one and the same truth.

Ψ. 10. *He that believeth not the Son, maketh him (God) a liar*, by refusing to believe the testimonies given by the three divine persons, that Jesus was the Messiah, and the true son of God, by whom eternal life is obtain'd and promis'd to all that comply with his doctrine. In him we have also this lively confidence, that we shall obtain whatever we ask, according to his will, when we ask what is for our good with perseverance, and in the manner we ought ——— And this we know, and have experience of, by having obtain'd the petitions that we have made.

Ψ. 16. *A sin which is not to death, and life shall be given him.* It is hard to determine what S. John here calls a sin, *which is not unto death*, and a sin which is *unto death*. The difference cannot be the same as betwixt sins, that are call'd *venial* and *mortal*: for he says, that if a man pray for his Brother, who, commits a sin that is *not unto death*, *life shall be given him*: therefore such a one had before lost the life of Grace, and been guilty of what is commonly call'd a mortal sin. And when he speaks of a sin, that is *unto death*, and adds these words, *I do not say that any one ask for that sin*, it cannot be suppos'd that S. John would say this of every mortal sin, but only of some hainous sins, which are very seldom remitted, because such sinners very seldom repent. By a sin therefore *which is unto death*, Interpreters commonly understand, a wilful Apostacy from the Faith, and from the known Truth, when a sinner harden'd by his own ingratitude, becomes deaf to all admonitions, will do nothing for himself, but runs on to a final impenitence. Nor yet do's S. John say, that such a sin is never remitted, or cannot be remitted, but only has these words, *I do not say that any one should ask for the remission of that sin*, that is, tho' we must pray for all sinners whatsoever, yet man cannot pray for such sinners with such a confidence of obtaining always their petitions, as S. John said before, Ψ. 14.

whatever exposition we follow on this verse, our Faith teacheth us from the Holy Scriptures, that God desires not the death of any sinner, but that he be converted, and live, Ezech. 33. 11. Tho' mens sins be as red as Scarlet, they shall become as white as snow. Isaias 3. 18 It is the will of God that every one come to the knowledge of Truth and be saved. Ther's no sin so great, but which God is willing to forgive, and has left a power in his Church to remit the most enormous sins; so that no sinner need despair of pardon, nor will any sinner perish, but by his own fault.

Ψ. 17. *All injustice (d) is a sin.* Lit. in the latin; *all iniquity*. And tho both the latin and greek word is sometimes us'd for sin in general, yet we shou'd rather here translate *all injustice*, than *all iniquity*, lest it seem a Tautology, and the same as to say, *all sin is a sin*. Nor is it here the same G word, as c. 3. Ψ. 4. where we translated, *every sin is a transgression*. The sense here is, that sin is always an injury, or an *injustice* done to God, but tho every sin implys such an injury, and an offence against God, yet there are different degrees in such injuries, which are not always such an injustice, as S John calls *the sin unto death*.

Ψ. 18. *The being born of God*, Lit. (*The generation(c) of God*) *preserveth Him*, i, e, the Grace of Adoption, as long as it remains in the soul. Sec c. 3. v. 9. *And the wicked one*, i, e, the devil, *toucheth him not*.

Ψ. 19. *And the whole world is set in wickedness (f)* i, e, a great part of the world. It may also signify, is *under the wicked one*, meaning the devil, who is elsewhere call'd the Prince of this world, that is, of all the wicked. Jo. 12. 31.

Ψ. 20. *That we may be in his true son (g) He is*, or this is, *the true God*, and *eternal life*. Which words are a clear proof of Christ's divinity, and as such, made use of by the ancient Fathers.

Ψ. 21. *Keep your selves from Idols*. An admonition to the new converted Christians, lest conversing with Heathens and Idolaters, they might fall back into the sin of Idolatry, which may be the sin unto death here mention'd by S. John.

(a) Ψ. 1. *Eum qui genuit*, ὃς γεννήσαντα, *generantem*, which in English may be translated *the Father*. — (b) Ψ. 6. *quoniam Christus est veritas*, in most G. copies is now read, ὅτι τὸ πνεῦμα ἐστὶ ἡ ἀλήθεια, *quoniam Spiritus est veritas*.

(c) Ψ. 8. *Hi tres unum sunt*. Divers G. copies, εἰς ἓν εἰσι, *in unum sunt*, and so the Prot. translation hath, and these three agree in one, tho in the 7th. verse they follow the MSS. which there have, are one, καὶ οἱ τρεῖς ἓν εἰσι.

(d) Ψ. 17. *Omnis iniquitas*, πᾶσα ἀδικία, properly *injustitia*. It is not here ἀνομία, as c. 3. Ψ. 4. — (e) Ψ. 18. *sed generatio Dei*, some MSS. γένεσις, others ὁ γεννηθεὶς ἐκ τοῦ θεοῦ. *qui genitus est ex Deo*. — [f] Ψ. 19. *In maligno positus est*, ἐν τῷ πονηρῷ κεῖται. — (g) Ψ. 20. *In vero filia ejus, hic est verus Deus*, ἐν τῷ ἀληθινῷ ἡ ἀληθ. ὁ γὰρ ὁ ἀληθινὸς θεός ἐστιν ὁ ἀληθινὸς θεός. with the G. article. S. Athan. S. Ambr. S. Hilar. S. Aug. S. Cyr. by this sentence prove Christ truly God. See Petavius l. 2. de Trin. c. 9. num. 8.

thee a new commandment, but that which we had from the beginning, that we love one another.

6. And this is the charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you should walk in it:

7. Because many seducers are gone out into the world, who confess not Jesus Christ to have come in the flesh: such a one is a seducer, and an Antichrist.

8. Look to yourselves, that you lose not the things which you have wrought; but that you may receive a full reward.

9. Whosoever goeth back, and persisteth not in the Doctrine of Christ, hath not God: he that persisteth in the Doctrine, hath both the Father and the Son.

10. If any one come unto you, and bring not this doctrine, receive him not into the house, nor say unto him, peace be to you.

11. For he that saith to him, peace be to you, communicateth with his evil works.

12. Having more things to write to you, I would not do it by paper and ink: for I hope to be with you, and to speak face to face: that your joy may be compleat.

13. The children of thy sister Elect Salute thee.

AN NOT A T I O N S.

¶ 1. *The ancient Priest*, or Bishop. See. 1. Pet. c. 5. ¶ 1. — *To the Lady Electa*. Some conjecture that *Electa* might be the name of a Family, or of a particular Church, but the common opinion is, that it was the proper name of a virtuous Lady—*whom I love in truth, with a sincere Christian Charity, as well as her Children* — By reason of the Truth, or the true Faith that abideth in us.

¶ 7. *Because many seducers are gone forth into the world. Antichrists*, who confess not Christ to have come in the flesh. These were the Disciples of Simon, the Cerinthians, Ebionites &c. See the 1. Epist. c. 2. 18.

¶ 10. *Nor say to him peace be to you*, or God speed, all hail, or use any form of saluting him, as you would a friend, much less receive or entertain him in your house: this admonition is in general to forewarn persons of the dangers, which may arise from a familiarity with Hereticks, and such as teach ill doctrine. But by this is not forbidden civility kindness, and a sincere charity for all men, by which we ought to wish and pray for the eternal Salvation of every one. I translate *Ave* by peace be to you, because this was the usual Salutation among the Jews and in those times, as we see Luke 24. and John 20.



THE THIRD EPISTLE

O F

S. J O H N

THE APOSTLE.

S. John commends Gaius for his Faith , Charity , and Hospitality towards strangers , and the ministers of the Gospel, to whom he would have every one to give a kind reception , and such charitable assistances as they can afford, and which others want.



1. **T**He ancient *Priest* to the most dear Gaius , whom I love in truth.

2. My dearest , I make my prayer that thou may'st prosper as to all things, and be in health, even as thy soul doth prosperously.

3. I was exceeding glad when the brethren came , and gave testimony of the truth in thee , even as thou walkest in truth.

4. I have no greater subject to give thanks for , than that I may hear my children walk in the truth.

5. My dearest , thou dost faithfully , whatsoever thou performest towards the Brethren, and this towards strangers ,

6. Who have given testimony of thy charity in the face of the Church; whom thou wilt do well to bring on their way in a manner worthy of God.

7. For they went for his name's sake , taking nothing of the Gentils.

8. We ought therefore to receive such, that we may be fellow helpers of the truth.

9. I had perhaps written to the Church : but he that loves to have preeminence among them, Diotrephes, receiveth not us.

10. On this account if I come , I will admonish him of the works, which he doth : with malicious words , prattling against us : and as if those things were not enough for him : he neither receiveth the brethren : and forbiddeth those that receive them , and casteth them out of the Church.

11. My dearest , imitate not evil , but that which is good. He that doth well, is of God; he that doth evil, hath not seen God.

12. A testimony is given in favour of Demetrius from all men , and from truth it self , and we also bear the like testimony : and thou knowest that our testimony is true.

13. I had many things to write to thee , but I would not with pen and ink write to thee.

14. But I hope to see thee speedily , and we shall speak face to face. Peace be to thee. The friends salute thee. Salute our friends by name.

AN NOT A T I O N S.

¶ 7. *They went for his name - sake taking nothing of the Gentils.* These Ministers and preachers of the Gospel , whom S. John recommends , took care , as S. Paul did, not to take any thing of the Gentils , to whom they Preached , lest they should be thought to preach to get money by it. But he puts Gaius in mind, that by assisting such men, he would become a fellow-labourer in the Gospel , and have a share in their reward.

¶ 9. *Diotrephes receiveth not us , nor those we recommend, prattles and talks against me.* We know no more of this man , nor of Demetrius , of whom S. John gives so favourable a Character.





THE CATHOLICK EPISTLE OF S. JUDE THE APOSTLE.

THis Epistle, as we find by Euseb. l. 3. Hist. c. 25. and S. Hieron in Catal: was not every where receiv'd as Canonical till about the end of the 4th Age. It is cited by Origen. hom. 7. in Josue, by Tertul. l. de cultu fæminarum. by Clem. Alex. l. 3. Pædag. by S. Athan: in Synopsi, by S. Greg. Naz. Carm, 34, by S. Cyr. of Jerusalem Catech. 4th, by the Councils of Laodicea, and the 3^d Council of Carthage, by S. Aug. l. 2. de Doctr. Christiana, c. 8. See Tillemont, and Nat. Alex. in his Preface to this Epistle. The time when it was written is uncertain, only, tis insinuated, ψ. 17. that few of the Apostles were then living, perhaps only S. John.

The design was to give all Christians a horror of the detestable Doctrine and infamous practices of the Simonits, Nicolaites, and such Hereticks, who having the name of Christians, were become a scandal to Religion, and to all mankind, as may be seen in S. Ireneus and S. Epiphanius. He copies in a manner what S. Peter had written in his 3^d Epistle Chap. 2^d.



1. **J**ude the servant of Jesus Christ, and the brother of James, to them, that are in God the Father beloved, and preserved in Jesus Christ, and to the called.

2. Mercy unto you, and Peace, and charity be accomplish'd.

3. My Dearest, being very solicitous to write to you concerning your common Salvation, I found it *even* necessary to write to you: beseeching you to contend earnestly for the faith, which was at first delivered to the Saints.

4. For there have crept in some men (who were of old foretold unto this condemnation) impious men , turning the grace of our God into lasciviousness , and denying the only sovereign Lord, and our Lord Jesus Christ.

5. I will put you then in mind , who once knew all *these* things, that Jesus having saved the people out of the land of Egypt , did afterwards destroy those who believed not:

6. And the Angels , who kept not their first dignity, but left their own habitation, he reserved in everlasting chains under darkness, unto the judgment of the great day.

7. As also Sodom , and Gomorrah, and the adjoining Cities in like manner , having given themselves over to fornication , and going after other flesh , were made an example , suffering the pain of eternal fire.

8. In like manner these also defile the flesh , they despise dominion , and blaspheme Majesty.

9. When Michael the Archangel disputing with the devil , contended about the body of Moyſes , he durst not bring against *him* a judgment of reviling:but said : the Lord command thee.

10. But these men rail indeed against all things, which they understand not : and what things soever they know naturally like dumb beasts, in these are they corrupted.

11. **Wo** to them , for they have gone in the way of Cain : and have given themselves over in the error of Balaam for a reward , and have perished *as* in the contradiction of Core.

12. These are spots in their feasts , banqueting together without fear,feeding themselves,clouds without water, which are carried about by the winds , trees of the autumn , unfruitful , twice dead, plucked up by the roots ,

13. Raging waves of the sea , foaming out their own confusion, wandring stars: to whom the storm of darkness is reserved for ever.

14. Now even of these prophesied Enoch the seventh from Adam, saying: behold the Lord is come with thousands of his Saints

15. To exercise judgment against all , and to reprove all

the impious of all the works of their impiety, which they have acted impiously, and of all the hard speeches, which impious sinners have spoken against God.

16. These are murmurers full of complaints, walking according to their own lusts, and their mouth speaketh proud things, with admiration of persons for gain-sake.

17. But you, my dearest be mindful of the words, which were before spoken by the Apostles of our Lord Jesus Christ,

18. Who told you, that in the latter days should come scoffers, walking according to their lusts in impieties.

19. These are they who separate themselves, sensual men, having not the spirit.

20. But as to you, my dearest, building up yourselves upon your most holy faith, praying in the holy Ghost,

21. Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

22. And some indeed do you reprove being judged :

23. And save some, snatching them out of the fire. And have mercy on others with fear : hating also the carnal coat, which is defiled.

24. Now to him who is able to preserve you without sin, and to present you unspotted in the presence of his glory, with great joy at the coming of our Lord Jesus Christ.

25. To the only God our Saviour, thrô Jesus Christ our Lord, *be* glory and magnificence, dominion, and power before all ages, both now, and for ever and ever. Amen.

ANNOTATIONS.

℥. 1. *The Brother of James*, The Apostle, and Bishop of Jerusalem : he might have added, the Brother of Christ, as he and the same S. James are stiled, i, e, Cousin Germans — *to the call'd*, i, e, to all converted to the Faith of Christ, whether they were Jews, or Gentils.

℥. 3. *Being very solicitous*, to discharge my duty of an Apostle in writing and instructing you in the *common* concern of your Salvation, I judge it *necessary* at present to write this Letter, to exhort you to *contend earnestly*, (a) and stand firm in the Christian Faith.

℥. 4. *For there have crept in some men, impious men* (who were of old (b) foretold, that they shou'd fall into *this condemnation*, by their own obdurate malice) the Disciples of Simon, and the Nicolaites, who endeavour to *turn the Grace of God*, and the Christian liberty

into all manner of infamous (c) *Lasciviousness*: who by their ridiculous Fables, *deny the only sovereign and our Lord Jesus Christ*. Some by the *only sovereign*, or master of all things, understand God the Father, and our Lord Jesus Christ, who according to his divine person, is the same God, master, and Lord with him, and the Holy Ghost; but many Interpreters think the true sense and Construction is this, *denying Jesus Christ our only sovereign master*, (d) *and Lord*. The reasons for this Exposition are 1. that this verse of S. Jude seems correspondent to that of S. Peter, 2. Ep. c. 2. and 1. verse, where he says of the same Hereticks, that they *deny the Lord that bought them*, or *deny him that bought them, to be Lord*. 2. because the Disciples of Simon deny'd Jesus Christ to be truly Lord God, but denied not this of the Father. 3. because the G. text seems to denote one and the same to be the sovereign master and the Lord. See Cornel: a Lapide.

Ψ. 5. *I will therefore put you in mind, who once*, (e) that is some time ago, when you were converted and instructed *knew all things*, that were necessary, as to the Christian Faith, I will then put you in mind of the Judgments, and Chastisements, that such sinners may expect. — *That Jesus*; (f) not as man, but as God, having *saved the People of Israel from their slavery in Egypt, did afterwards*, on several occasions punish and *destroy* those among them, *who believed not*, who were rebellious, and incredulous to his Promises.

Ψ. Ψ. 6. 7. And also the rebellious *Angels*, who fell from Heaven. — *Having given themselves over to* (g) *Fornication*, or to excessive uncleanness — *going after other Flesh*, and seeking unnatural Lusts, with those of the same sex.

Ψ. 8. *In like manner* these Hereticks *defile the Flesh* with their horrid abominations, *despise just dominion*, all lawful Authority, as well Ecclesiastical, as Civil. — *blaspheme Majesty*, speak ill, and rail both against the Majesty of God, and against those, whom he hath invested with power derived from him.

Ψ. 9. *When Michael &c.* We do not find this in any other Canonical scriptures, so that S. Jude must either have had it from some Tradition among the Jews, or some writing, which he, by the Spirit of God, knew to be true. It is not expressed on what account this *dispute*, or strife was, betwixt S. Michael and the devil about *the Body of Moses*. The common Interpretation is, that S. Michael convey'd the Body of Moses out of the way, and from the knowledge of the Israelites, lest they shou'd pay to it some Idolatrous worship, whereas the Devil for that End, would have it buried, so that the people might know the place, and adore it. See Deut. 3. 6. where it is said, *that no one to this Day hath known his sepulchre*.

Ψ. 10. *These men rail against what they do not understand*, as it is the Custom of false and ignorant Teachers: and as to things, which *they know* by their senses, in *these are they corrupted*, following, like *Brute Beasts*, their natural lusts and Appetites.

Ψ. 11. *They have imitated, or gone in the way of Cain*, who mur-

der'd his Brother : and they have a mortal Hatred against the Faithful. They have imitated *Balaam* (h) and his Covetousness. See 2. Peter 2. *ψ*. 15. *And Chore*, numb. 16, who with others oppos'd *Moyſes*, and as these sinners perish'd, so will they.

ψ. 12. 13. *These are spots in Feasts.* (See 2. S. Peter c. 2. *ψ*. 13.) in which they commit unheard of Abominations, *twice dead*, which signifies no more than quite dead, *clouds without water* &c. All these metaphors are to represent the corrupt manners of these Hereticks.

ψ. 14. 15. 16. *Enoch prophesied* &c. Tho' the Ancient writers mention an Apocryphal book of *Enoch's Prophecies*, yet S. Jude might know by Tradition, or by the Spirit of God, what *Enoch* truly prophesied, concerning *God's coming* with *Thousands of his Saints*, to judge, condemn, and punish the wicked for their Impieties and Blasphe- mies — *Speaking proud things with admiration of Persons for gain-sake*. It is a part of the Character of these Hereticks, to seem to admire, and flatter others, when they can gain by it.

ψ. 17. 18. 19. *But be you mindful* &c. He now exhorts the faithful to remain steadfast in the Belief and Practice of what they had heard from the Apostles, who had also foretold that in after-times (Lit. in the last time), (i) there shou'd be false Teachers, *scorning* and ridiculing all revealed Truths, abandoning themselves to their Passions and Lusts; who *separate themselves* from the Catholick communion by Heresies and Schisms. — *Sensual men* (k) carried away, and enslaved by the Pleasures of the senses.

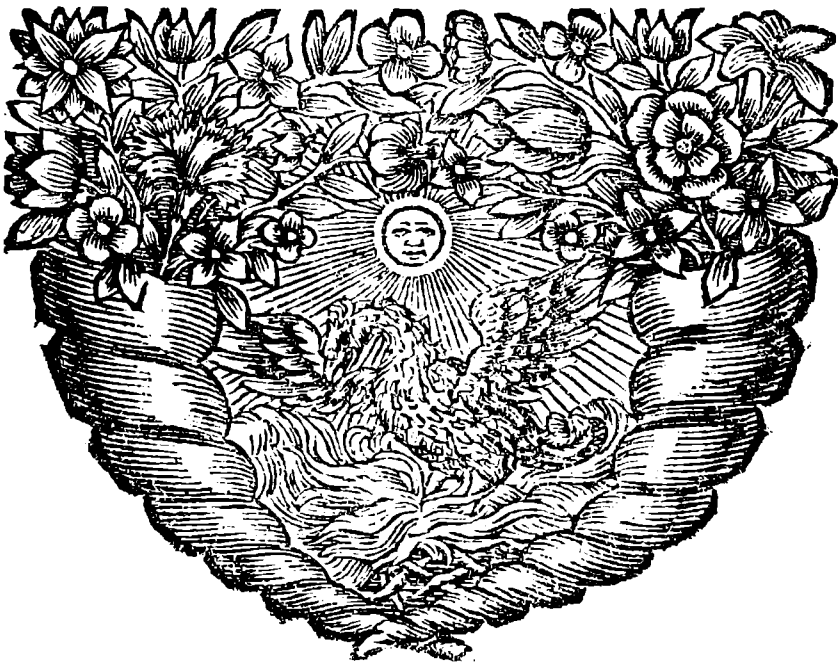
ψ. 20. 21. *Building up yourselves*, i. e., raising by your actions, a spiritual building founded 1. upon *Faith*. 2. on the *love of God*. 3. upon *Hope*, whilst you are *waiting* for the *mercies* of God, and the reward of *Eternal Life*. 4. join'd with the great Duty of *Prayer*.

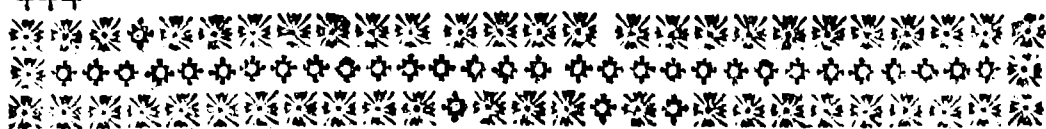
ψ. 22. 23. *And some indeed reprove being judged*. He gives them another Instruction to practise charity in endeavouring to convert their neighbour, where they'l meet with three sorts of Persons. 1. With persons obstinate in their Errors and sins, these may be said to be already *judg'd*, and condemn'd, they are to be sharply reprehended, *reproved*, and if possible, convinced of their errors. 2. As to others, you must endeavour to *save them*, by *snatching* them, as it were, *out of the fire*, from the ruine they stand in great danger of. 3. you must *have Compassion on Others with fear*, when you see them thro' Ignorance or Frailty, in danger of being drawn into the Snares of these Hereticks; with these you must deal more gently and mildly, with a charitable Compassion *Hating* always, and teaching others to hate the *Carnal coat*, which is *defiled*, their sensual, and corrupt manners, that defile both the Soul, and Body.

ψ. 24. 25. *Now to him*, &c. S. Jude concludes his Epistle with this Doxology of praising God, and praying to *the only God our Saviour*, which may either signify God the Father, or God as equally agreeing to all the Three Persons, who are equally the cause of Christ's Incarnation, and man's Salvation, *thro' Jesus Christ our Lord*, who being God from Eternity, took upon him our Human nature, that he might become our Redeemer.

(a) Ψ . 3. To contend earnestly, *Supercertari*, which has an active sense, of which there are divers Examples. See *Estius* and *P. Alleman*, ἐπαγωνίζεσθαι. — (b) Ψ . 4. Who were foretold. *prascripti*, προεγγραμμένοι, *predicti*. It is not well translated appointed, by. Mr. N.... especially since *Calvin* and *Beza* pretended from this Expression, that God was the cause of their resisting the Truth.

(c) Ib. *Luxuriam ἀσέλγειαν*. — (d) Ib. *Solum Dominatorem, & Dnum nostrum J. C. negantes*. The Ord. G. τὸν μόνον δεσπότην θεόν, καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνεύμεναι — (e) Ψ . 5. *Scientes semel omnia, εἰδότες ἀπαξ ἅπαντα*. *Semel*, pro *jamdudum*, says *Estius*. — (f) *Quoniam Jesus*, some would have here meant *Josue*. they seem not to reflect, that it was not *Josue*, but *Moses* that saved the People out of *Egypt*. — (g) Ψ . 7 Given themselves over to Fornication, *exfornicata*, ἐκπορνεύσασθαι, excessive Fornications, the signification being stronger, and increased by *ex*. — (h) Ψ . 11. *Errore Balaam mercede effusi sunt, ἐξεχούρσαν, decepti sunt simili avaritia & spe mercedis*. — (i) Ψ . 18. *In novissimo tempore, ἐν ἐσχάτῳ χρόνῳ*. i. e. in this last Age of the world. — (k) *Animales, ψυχικὴ ab animâ*. *Tertullian* turned *Montanist*, call'd the *Catholicks*, *Psychicos*.





T H E A P O C A L Y P S E O R R E V E L A T I O N O F S. J O H N T H E A P O S T L E.

THô some in the first Ages doubted whether this book was Canonical, and who was the Author of it (See Euseb. l. 7. Hist. c. 25.) yet 'tis certain much the greater part of the ancient Fathers acknowledg'd both that it was a part of the *Canon*, and that it was written by S. John the Apostle and Eyangelist. See Tillemont in his 9th note upon S. John, where he cites S. Justin, S. Ireneus, Clemens of Alexandria, Tertull., S. Cyp., S. Athan., Eusebius, S. Amb., S. Hierom, S. Aug., &c. It was written in Greek to the Churches in Asia, under Domitian about the year 96, or 97. long after the destruction of Jerusalem, when S. John was banish'd to the Island of Patmos in the Egean Sea. It is by some call'd the Prophecy of the new Testament, and the accomplishment of the predictions of all the other Prophets, by the first coming of Christ at his Incarnation, and by his 2d coming, at the end of the world.

As to the time when the Chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient Fathers, and late Interpreters. Many think that most things set down from the 4th Chapter to the end, will not be fulfill'd till a little time before the End of the world. Others are of opinion, that a great part of them, and particularly the fall of the wicked Babylon, happen'd at the destruction of Paganism, by the destruction of Heathen-Rome, and it's persecuting Heathen-Emperors. Of these Interpretations, see Alcazar in his long Commentary, see the learned Bossuet, Bishop of Meaux in his treatise on this Book, and P. Alleman, in his notes on the same Apocalypse, tom. 12, who in his Preface says, that this, in a great measure, may be now look'd upon as the opinion follow'd by the learned men. In fine others

think that S. John's design was in a mystical way ; by Metaphors and Allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general, the eternal happiness and reward, which God had reserv'd for the pious inhabitants of Jerusalem, that is, for his faithful servants, after their short trials and tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand : but we have no certainty, when we apply these predictions to particular events : for as S. Hierom takes notice, The Apocalypse has as many Mysteries as words, or rather mysteries in every word. *Apocalypsis Joannis tot habet Sacramenta quot verba parùm dixi, in verbis singulis multiplices latent intelligentia.* Ep. ad Paulin. t. 4. p. 574. Edit. Benedict.



THE APOCALYPSE OF S. JOHN.

C H A P, I.

1. **§§** **§§** HE revelation of Jesus Christ, which God
§§ **§§** T **§§** gave to him to make known to his servants,
§§ **§§** things which must shortly come to pass : and
§§ **§§** signified them, by his Angel sent to his servant John,

2. Who hath given testimony to the word of God, and the testimony of Jesus Christ, *as to* what things soever he hath seen.

3. Happy is he who readeth, and heareth the words of this prophecy ; and who keepeth the things that are written therein : for the time is near.

4. John to the seven Churches, which are in Asia. Grace be unto you and peace, from him, who is, and who was, and who is to come : and from the seven Spirits, which are before his throne;

5. And from Jesus Christ, who is the Faithful witness, the first begotten of the dead, and the Prince of the Kings of the earth, who hath loved us, and washed us from our sins by his blood,

6. And hath made us a Kingdom, and Priests unto God, and his Father : to him be glory and Empire for ever and ever. Amen.

7. Behold he cometh with clouds , and every eye shall see him , and they that pierced him. And all the Tribes of the earth , shall bewail themselves upon him : Even so : Amen.

8. I am Alpha, and Omega , the beginning, and the end , faith the Lord God : who is , and who was , and who is to come , the Almighty.

9. I John your brother, and sharer in tribulation, and in the Kingdom , and in patience in Jesus Christ : was in the Island which is called Patmos , for the word of God , and the testimony of Jesus:

10. I was in the Spirit on the Lord's day , and heard behind me a great voice , as it were of a Trumpet ,

11. Saying : what thou seest , write in a book : and send it to the seven Churches , which are in Asia , to Ephesus , and Smyrna , and Pergamus , and Thyatira, and Sardis , and Philadelphia , and Laodicia.

12. And I turned to see the voice that spoke with me : and being turned I saw seven golden Candlesticks :

13. And in the midst of the seven golden Candlesticks, one like unto the Son of man , clothed with a garment down to the feet , and girded about near the breasts with a golden girdle:

14. And his head, and hair were white , as white wool, and as snow , and his eyes were as a flame of fire ,

15. And his feet like unto fine brass as in a burning furnace : and his voice as the voice of many waters :

16. And he had in his right hand seven stars : and there went out of his mouth a sharp two-edged sword : and his countenance shined as the sun shineth in it's full strength.

17. And when I saw him , I fell at his feet as dead. And he laid his right hand upon me , saying : fear not : I am the first, and the last ,

18. And I am living , and was dead : and behold I am alive for ever and ever , and I have the keys of death , and of Hell.

19. Write therefore the things which thou hast seen , and which are , and which must be done hereafter.

20. The Mystery of the seven stars , which thou hast

seen in my right hand, and the seven Candlesticks: The seven stars, are the Angels of the seven Churches: and the seven Candlesticks, are the seven Churches.

A N N O T A T I O N S.

ŷ. 1. — 3. *The Apocalypse, or Revelation.* I rather prefer the word Apocalypse, which the latin Interpreter did not think fit to change. — *Of Jesus Christ by his Angel sent to his servant John.* So that these things were immediately reveal'd to S. John by an Angel, who represented, and spoke in the person of Christ. — *which must shortly come*, and as it is again said, ŷ. 3. *the time is near.* This cannot be meant of all things in the Apocalypse, where mention is also made of the day of Judgment, and of the Glory of heaven at the end of the world. It can only mean, that some things were to happen shortly, i. e. what is said of the 7. Churches, c. 2. and 3d. Or the persecutions foretold should begin shortly. Or else these expressions are only to signify, that all time is short, and that from the coming of the Messias, we are now in the last Age or the last hour. See 1. Jo. 2. 18.

ŷ. 4.--6. *John to the 7. Churches*, afterwards nam'd; and by them, to be understood of all Churches, Bishops, and people in the like dispositions. — *From him, who is, and was, and is to come.* As these words are only applied, and applicable to him, who is truly God and eternal, Alcazar pag. 176. applies them to God the Father. Others think them to be spoken of God, as the word God agrees to all the three divine Persons, who are one and the same God. See Ribera. — *And from the 7 Spirits.* Alcazar understands them of 7. of God's Attributes or Perfections, but, by the common Exposition, are meant seven of the Chief created Spirits, who in a special manner, assist at the Throne of God, employ'd to execute God's commands, as Raphael saith, Toby 12. 15, *I am one of the seven who stand before God*. — *And from Jesus Christ*, made man and the Redeemer of mankind, whom S. John here names after the 7 Spirits, because he continues his discourse about Christ — *who is the faithful witness*; testified and approv'd of God by so many miracles, Prophecies &c. He is the chief of the Martyrs or witnesses, as the G. word signifies — *The first begotten of the dead*, both first in dignity, and first that rose to an immortal life. *The Prince of the Kings of the Earth*, whose power is infinitely greater than all theirs; and this to put the suffering Christians in mind, that they needed not fear the persecuting Emperors, who have no power after this Life. — *And Christ hath made us a Kingdom*, in as much as by his Grace, he has made us members of his true Church, call'd the Kingdom of God, and promis'd us to reign with him in his glorious Kingdom in heaven. — *And hath made us Priests to God, and his Father*, to offer up spiritual Sacrifices. See 1. Pet 2. 9. — *To him be, or is due, Glory and Empire for ever and ever. Amen, i. e., to Jesus Christ*

ŷ. 7. *Behold he cometh*, or is to come at the day of Judgment.

ŷ. 8. *I am Alpha, and Omega*. These, the first and last letter of the G. Alphabet, signify the same as what follows, the *Beginning and the End*, the first cause and last End of all intelligent beings, *who was, and is, and who is to come, the Almighty*. These words agree only to him, who is the true God, and here are applied to our B. Redeemer, who is to come, and judge all.

ŷ. 10. *On the Lords day* (c) not on the Jewish Sabbath, which is our Saturday, but on the Christian-Sabbath, our Sunday, call'd *the Lord's day*. The Church in the Apostle's time, chang'd the day of rest, on which the Jews were commanded to rest and sanctify that day, from Saturday to Sunday, from the last day of the week to the first. They judg'd this only to be an indispensable precept, that some day or some time should be appointed, in a special manner, to God's service and worship, on which Christians should also abstain from servile works, that were not of necessity: as to the determination of such a day of the week, they judg'd that the Church had power to change the day. The late pretended Reformers have all agreed with us in this Change. And if they would have all that is express'd in this commandment, to be of an indispensable and unchangeable obligation according to the letter of the Law, they ought certainly to observe, to sanctify, and to abstain from all servile works on Saturdays, or on the Jewish Sabbath.

ŷ. 10.--12 *A great voice as it were of a Trumpet*. To signify the importance of things to be reveal'd. — *I saw 7. Candlesticks*, which by the last verse of this chapter, represented the 7. Churches of Asia. We may suppose these Candlesticks to have been shewn to S. John like what is describ'd, Exod. 25. 31. For in these visions of S. John, are frequent allusions to the former Tabernacle, and to things relating to the service and worship of God, which Moyse was order'd to make.

ŷ. 13. *And in the midst of the Candlesticks*, i, e, *walking among the Candlesticks*, as it is said in the first verse of next chapter, *one like to the Son of man*, i, e, like to Christ, as he many times call'd himself the Son of man, and at other times told the Jews, he was the Son, the only begotten Son of God. By this walking among the Candlesticks is signified his providential care over all the particular Churches, which make up one Catholick Church. — *With a garment down to his feet*, (b) *and a golden girdle*, with a resemblance to the habit of the Priests

ŷ. 14. 15. *His feet like fine brags*, to signify the purity and stedfastness of his Steps and Actions. — *His voice as a voice of many waters*, the sound of his preaching by himself, and by his Apostles, has been heard throughout all nations of the world.

ŷ. 16. *In his right hand seven Stars*, which, as it is said ŷ. 20. were the *Angels*, i, e, the Bishops of the seven Churches, by this comparison is express'd their dignity. — *Out of his mouth a sharp two-edg'd sword*. The word of God preach'd, is compar'd to a two

6. But this thou hast , that thou hatest the deeds of the Nicolaites , which I also hate.

7. He that hath an ear , let him hear what the spirit saith to the Churches : to him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

8. And to the Angel of the Church of Smyrna write : These things saith the first, and the last , who was dead, and liveth :

9. I know thy tribulation , and poverty , but thou art rich: and thou art blasphemed by those who call themselves Jews , and are not , but are the Synagogue of Satan.

10. Fear none of those things which thou art to suffer. Behold the Devil shall cast some of you into prison , that you may be tried : and you shall have tribulation ten days. Be thou faithful unto death , and I will give thee a crown of life.

11. He that hath an ear , let him hear , what the Spirit saith to the Churches : he that hath overcome , shall not be hurt by the second death.

12. And to the Angel of the Church of Pergamus write : These things saith he that hath the sharp two-edged sword.

13. I know where thou dwellest , where the seat of Satan is : and thou holdest fast my name, and has not denied my faith. Even in those days *was* Antipas my faithful witness, who was slain among you , where Satan dwelleth.

14. But I have a few things against thee ; because thou hast there them that hold the doctrine of Balaam , who taught Balac to cast a scandal before the children of Israel, to eat , and to fornicate :

15. So hast thou also them that hold the doctrine of the Nicolaites.

16. Do then likewise penance : if not I will come to thee quickly , and will fight against them with the sword of my mouth.

17. He that hath an ear , let him hear what the spirit saith to the Churches : to him that overcometh I will give hidden manna, and will give him a white stone : and on

the stone a new name written, which no one knoweth, but he that receiveth.

18. And to the Angel of the Church of Thyatira write : These things saith the Son of God , who hath eyes as a flame of fire, and his feet *are* like unto fine brass :

19. I know thy works, and thy faith , and thy charity, and ministry , and thy patience , and thy last works more than the former.

20. But I have a few things against thee : because thou permittest the woman Jezabel , who calleth her self a prophetess , to teach , and seduce my servants , to fornicate , and to eat of things offer'd to Idols.

21. And I gave her time to do penance: and she will not repent of her fornication.

22. Behold I will cast her into a bed : and they that commit adultery with her , shall be in very great tribulation , unless they shall do penance for their deeds.

23. And her children I will destroy by death : and all the Churches shall know , that I am he who searcheth the reins and hearts : and I will give to every one of you according to your works. But I say unto you ,

24. And to the rest that are in Thyatira : whosoever have not this doctrine , and who have not known the depths of Satan , as they say , I will not lay any other weight upon you :

25. Yet that which you have , hold fast till I come.

26. And he that shall overcome, and keep my works unto the end , to him I will give power over Nations ,

27. And he shall rule them with a rod of iron , and as a vessel of the potter shall they be broken ,

28. Even as I received from my Father : and I will give him the morning star.

29. He that hath an ear , let him hear what the spirit saith to the Churches.

AN NOT A T I O N S.

ψ. 1.-7. *To the Angel of the Church of EPHEBUS.* The great S. Timothy , who was Bishop of Ephesus , died a glorious Martyr about this time. But as for the admonitions and reprehensions given in these

letters, we must take notice, that they are given to the faithful of each Church, and not only to the Bishops, as it appears by the words so often repeated. *He that hath an ear, let him hear, what the Spirit saith to the Churches.* — *These things saith he who walketh,* &c. i. e. Christ, or the Angel, who represented Christ, as appeareth by his titles repeated out of the last Chapter. — *And hast not fail'd*, or faint'd in opposing the teachers of false Doctrine. — *But thou hast left thy first charity* or first fervour, a common, yet a very dangerous disposition, and especially in a Bishop, charg'd with the care of those under him. *Do penance... practise thy first works*, return to thy first fervour, or *I will remove thy Candlestick out of its place.* The Church of Ephesus is threaten'd, as in danger to lose its Faith, which Faith should be transplanted and receiv'd in other places. 'Tis what God has divers times permitted, that Churches flourishing in the Profession of the true Christian Faith, should be perverted with Infidelity and Heresy, while the Faith hath been planted in other Kingdoms of the world. I need not bring instances, where Candlesticks have been remov'd out of their places. — *To him, to every one that overcometh, I will give to eat of the tree of Life*, i. e. Eternal happiness, differently express'd in these letters. — *In the Paradise of my God*, 'tis spoken in the person of Christ, as man.

V. 8. 11. *To the Angel of the Church of SMYRNA.* To S. Polycarp, or some one Bishop there before him. No reprehension is given to this Bishop, nor to his Church, but a commendation for suffering in *poverty*, and *Tribulation*, when they were *rich* in Grace. — *Thou art blasphem'd* by those false Teachers, *who call themselves Jews* and *Israelites*, and the chosen people of God, waiting for the coming of the Messiah, *but are not* to be look'd upon as such, having refus'd to own their true Messiah, Jesus Christ, they are *the Synagogue of Satan*, the greatest enemies of the true Faith. — *You shall have tribulation ten days*, which several here understand for a long time, others for a short time, *ten times* being us'd in both senses.

V. 12-18. *To the Angel of the Church of PERGAMUS.* This Church is exhorted to *do penance*, and reprehended, as the *seat* or throne of *Satan*. It is only said, that the Bishop lives where this Satanical seat is, that he *had not denied the Faith*, even under the Persecution, when S. Antipas suffer'd Martyrdom, of whom see Tillemont in the Persecution under Domitian, tom. 2. p. 119, and note 523. And Bollandus April the 11th, tho' the Acts themselves be not of great Authority. — *Thou hast them that hold the Doctrine of the Nicolaites*, which is compar'd to that of *Balaam*, who taught *Balaam* to cast a scandal before the Children of Israel, by which they were seduc'd by the women of the Moabites, and fell into the sin of Fornication, and Idolatry, num. 24. and 31. 16. — *To him that overcomes I will give hidden manna*, a happiness in heaven, *which the eye hath not sen*, &c. And a *white (a) stone*, with a *new name written*, as a mark of the happiness promis'd to all those, who shall

conquer. An allusion to the custom of giving a white stone, to those that were tried and acquitted, and also to persons promoted to a dignity, and a black stone to such as were found guilty. See Acts 26. 10. 1. vol. pag. 498.

¶ 18.-29. *To the Angel of the Church of THYATIRA.* Here's first a commendation of their constancy in the Faith, in good works, charity, Patience, and ministry, which chiefly regards their Bishop, who ever he was at that time. The Hereticks, call'd *Alogians*, who rejected the Apocalypse (chiefly because of the clear proofs of the divinity of the word or Son of God) pretended that there was no Church at Thyatira, when S. John is suppos'd to have written his Apocalypse. They have no proof of this. This same Church was afterwards perverted by the Montanists. See S. Epiphani. Hær. 51. p. 455. — Here follows a reprehension that they *permitted the woman* (Here call'd by the name of *Jezabel* (b) as was call'd the wife of Achaz, who persecuted the true Prophets, and protected the false ones 3. Kings. c. 18.) *to seduce the servants of God, to commit fornication, and eat of things offer'd to Idols.* There is no probability that this Jezabel was wife to the Bishop of that Church. Had this been true, the Bishop would have deserv'd a reprehension much more severe, than is here given him. Alcazar thinks that by this woman was meant some heretical Sect, or the corrupt Synagogue of the Jews, but Interpreters commonly understand some powerful woman thereabout among the infamous Nicolaites, who by her authority and artifices, brought many to embrace that Sect. — *I gave her time to do penance, and she will not, or, would not repent.* 'Tis Christ who speaks as God, for who but God gives sinners time to repent? — *Behold I will cast her into a bed &c.* Some understand a bed of sickness, others of corporal death, others eternal torments in Hell, where she, and they that sin with her, shall be in great tribulation, unless first they do penance. — *All the Churches shall know that I am he, who searcheth the reins and hearts,* which God alone can do. See Psal. 7. 10. Jerem. 17. 10. &c. 'Tis God also who *will give to every one according to his works.* See Psal. 61. 13. Prov. 24. 12. Rom. 2. 6. and in divers other places. *I will lay no other weight upon you, &c.* i. e. not the insupportable burden of the Jewish Ceremonies, to which teachers of false doctrines would have you subject: yet in the faith which you have already learnt remain steadfast, till I come. — *To them who shall overcome &c. I will give power, over or above all Nations.* They shall triumph over all the wicked world, and under me shall rule them, as it were, with a rod of iron, being so much exalted above them. — *As a vessel of a potter,* shall all their present greatness be broken. To every such faithful servant, I will give the morning star, another expression to signify eternal light, or eternal happiness.

(a) ¶ 17. *Calculus candidum.* ὡς ὄνον λευκόν. See Acts 26. 10.

(b) ¶ 20. *Mulierem Jezabel,* τὴν γυναῖκα Ἰεζαβήλ. Dr. Welles in his amendments to the Prot. Translation, has put thy wife, and in

the Greek *γυναικα σ*, which he says is found in the Alexandrian and several other MSS. But neither the Oxford Edition of 1675, nor that at Amsterdam 1711, take notice of this reading in any one MS. As for that one MSS. of Alexandria, I guess by Walton's Polyglot, that it cannot well be read in that place. And tho' it is likely that the Author of the Syriac version may have found that reading, yet there's nothing for it in the Arabic, or Ethiopic, nor in the Vulgar-Latin, which, as Dr. Wells himself takes notice on 1. Jo. 5. v. 7. is more ancient than any other version, or Greek MSS. And tho' we find *uxorem tuam* in S. Cyprian ad Antonianum Edit. Rig. page 72. and in the Edition of Dr. Fell, put out at Amsterdam, an. 1701. pag. 248. Where he says in the note mark'd a, *cui interpretationi favent illa græcæ exemplaria, quæ legunt γυναικα σ*, but he did not think fit to tell us where any such MSS. were to be found, nor have I heard, that they have been seen by any one. It is certain S. Epiphanius did not find *σ*, nor think this the true reading, when in the heresy of the Alogians, by Jezabel, he understands Maximilla, Priscilla, or Quintilla in Marcion's time.



C H A P. I I I.

1. **A**ND to the Angel of the Church of Sardis write : these things saith he, who hath the seven Spirits of God, and the seven stars : I know thy works, that thou hast the name of being alive, and thou art dead.

2. Be watchful, and strengthen the rest which were ready to die. For I do not find thy works full in the sight of my God.

3. Be mindful therefore after what manner thou hast received, and heard, and keep fast, and do penance. If then thou shalt not watch, I will come unto thee, as doth a thief, and thou shalt not know at what hour I will come unto thee.

4. But thou hast a few names in Sardis which have not defiled their garments : and they shall walk with me in white, because they are worthy.

5. He that shall overcome, shall be thus clothed in white apparel, and I will not blot his name out of the book of life, and I will confess his name before my Father, and before his Angels.

6. He that hath an ear, let him hear what the Spirit saith to the Churches.

7. And to the Angel of the Church of Philadelphia write : These things saith the Holy one and the true one, who hath the key of David : he that openeth, and no one shutteth : and that shutteth, and no one openeth :

8. I know thy works. Behold I have set before thee a door open, which no man can shut : because thou hast little power, and hast kept my word, and hast not denied my name.

9. Behold I will bring of the Synagogue of Satan, who say they are Jews, and are not, but do lie : behold I will make them come, and adore before thy feet : and know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to tempt the inhabitants on the earth.

11. Behold I come quickly : hold that which thou hast, that no man take thy crown.

12. He that shall overcome, I will make him a pillar in the Temple of my God, and he shall go forth no more : and I will write upon him the name of my God, and the name of the City of my God, and of the new Jerusalem, which cometh down out of heaven from my God, and my own new name.

13. He that hath an ear, let him hear, what the Spirit saith to the Churches.

14. And to the Angel of the Church of Laodicia write : These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15. I know thy works : that thou art neither cold nor hot : I would thou wert cold, or hot :

16. But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.

17. Because thou sayest : I am rich, and become wealthy, and stand in need of nothing : and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest become rich, and be clothed in white apparel, that the shame of thy nakedness may not appear, and with eye-salve anoint thy eyes that thou mayest see.

19. I rebuke, and chastise those whom I love. Be zealous therefore, and do penance.

20. Behold I stand at the door, and knock: if any man shall hear my voice, and open the gate, I will come in to him, and will sup with him, and he with me.

21. To him that shall overcome, I will grant to sit with me in my throne: as I also overcame, and have set down with my Father in his throne.

22. He that has an ear, let him hear, what the spirit saith to the Churches.

A N N O T A T I O N S.

§. 1. — 6. *To the Angel of the Church of SARDIS.* He begins with this severe reprehension, *thou hast the name of being alive, and thou art dead*, which we may understand of the greatest part of them, and of being dead by the worst of deaths, which is that of sin. The Bishop is charg'd with this fault, that he did not *watch*, and take care of his flock. He is admonish'd to repent and to *strengthen*, those that were not dead, but *ready to die*, (a) — *But thou hast a few names &c.* i. e., a few persons not yet defiled, neither as to their consciences, souls nor bodies *They shall walk with me in white apparel &c.* It is a new way of expressing the happiness of heaven.

§. 7. — 13. *To the Angel of the Church of PHILADELPHIA.* There were several Towns of this name, here is understood that which was near Sardis in Lydia. Here is no more than an admonition to persevere, *hold that which thou hast*. Christ takes the title of the *holy one, and true one, who hath the key of David*, i. e., being the Son of David, and the promis'd Messias, hath the supreme power in the Church: *who opens the gate of Salvation, and no one shuts it against his Elect* — *I have set before thee a door open* by giving thee graces to save thee, which no one shall be able to hinder, *because thou hast of thy self little power or strength* (b) *and has kept my word*, and not denied the Faith, — Christ also promises that he will make the false abandon'd Jews subject to the Bishop and his Church, and to own them to be the beloved and chosen people. God promises to preserve them *in the hour*, or time of temptations and Persecutions, which shou'd happen to all the *Inhabitants of the Earth*. — He that *overcomes I will make a pillar &c.* so as to stand firm against his enemies, and to be secure of his endless happiness. — *I will write*

upon him the name of my God, a subscribed Citizen of the Celestial Jerusalem. with the new name of Jesus, the Saviour and Redeemer of mankind. He alludes to the custom of writing names upon Pillars, Palaces &c. — From the words *my God*, the Socinians pretend that Christ is not the true God, as we may find in the disputes which Servetus had with Calvin. Calvin answer'd the Socinians, as all Catholicks do, that Christ was both God and man: this and divers things were spoken of Christ as he was man, but that many things in the Scriptures could not agree to him, unless he was also truly God. And by such places is clearly confuted the blasphemy and Error of the Arians and Socinians. The argument concludes in the principles of the Catholicks, who allow the Authority of the Church in expounding the sense of the Scriptures, but the Calvinists, and all other pretended reformers having shaken off that Authority, and having allow'd that the H. Scriptures are to be interpreted according to every man's private judgment or Spirit, this set Calvin and Servetus, every Calvinist and Socinian upon the same level.

ψ. 14.-22. The 7th and last letter is to the Angel of the Church of LAODICIA. Christ here takes the title of the Amen, (c) as if he said, I am the Truth — *The beginning of the creation*, or of the creatures of God, to which is added in the first Chapter, *the beginning and the End.* — *Thou art neither cold nor hot, but lukewarm.* A dreadful reprehension, whatever exposition we follow. According to the common Interpretation by the cold are meant those who are guilty of great sins, by the hot, such as are zealous and fervent in piety and the service of God, by the lukewarm or tepid, they who are slothful, negligent, indolent as to what regards Christian perfection, the practice of virtue, and an exact observance of what regards the service of God: on this account they are many times guilty in the sight of God of great sins, they forfeit the favour and grace of God, fancying themselves good enough and safe enough, because they live as others commonly do, and are not guilty of many scandalous and shameful crimes, to which they see others addicted. — *I would thou wert either cold or hot.* This is not an absolute wish, because the condition of the cold is certainly worse in it self; but it is to be taken with a regard to the different consequences, which oftentimes attend these two states, and to signify to us that the lukewarm may be further from a true conversion, in as much as they are less sensible of the dangers to which they remain exposed, than such as commit greater sins. Their careless ind devotion becomes habitual to them, they live and die with a heart divided betwixt God and the world: whereas greater and more shameful disorders are not without an abhorrence of such vices, which they commit, a fear of punishment, of Hell and Damnation, strikes them by the mercies of God offer'd even to sinners, and makes them enter into themselves like the prodigal Son, they detest their past lives, and by the assistance of God's Graces, become both fervent and constant in the duties of a Christian life. — To the lukewarm it is said, *I will begin to vomit thee out of my mouth*, i. e., if thou continue

in that state, I will permit thee to run on, and be lost in thy sins, — Thou blindly say'st within thy self, *I am rich* &c. A false conscience generally attends a lukewarm soul, and those who serve God by halves: they flatter themselves that all go's well enough with them, when they see they are not so vicious as many others: but here the spirit of God, who penetrates the secret folds and windings of slothful souls, admonisheth them of their dangerous mistakes, that they are *wretched, poor blind, and naked*, when God do's not inhabit by his Grace in their souls, tho' they may have millions of Gold and silver in this world. — *I counsel thee to buy of me Gold tried in the fire*, the love of God purified by trials and troubles in this life, to recover thy lost Innocence, to be *clothed* with the habit of Grace, to *anoint thy eyes with eye-salve*, by a serious reflection on what regards thy eternal Salvation. — *I chastise those whom I love*. He concludes all the former admonitions by telling them, 1st, that to be under trials and troubles is, a mark of God's favour, and his paternal care. 2^{dly} to hearken to the voice of God, when he knocks at the door of their heart. 3. He promises them the reward of eternal happiness, *He that overcomes, shall sit with me on my throne*: This do's not imply an equality of happiness, not even to all the Saints, much less with God himself, but only that the Elect shall be in the Throne as it were of heaven, and partakers of the heavenly happiness according to their past good works.

I shou'd not here mention the wild and ridiculous fancies of one Mr. Brightman, when he pretends to expound to all men these letters to the seven Bishops of Asia, were it not to shew how the obscure predictions in S. John's Revelation, have been turn'd and abus'd by the loose Interpretations, and groundless inventions of some of the late Reformers, as may be seen more at large, when we mention their arbitrary fancies about the whore of Babylon, and the popish Antichrist. I shall here, with Dr. Hammond, give the reader a taste of such licentious Expositions of the divine Oracles.

The Calvinist Mr. Brightman pretended he had his Expositions by divine Inspirations, and so gave his commentary the title of *Revelation of the Revelation*. I shall quote this words out of Dr. Hammond.

“ Mr. Brightman assures his Readers, that by the Churches of *Sardis, Philadelphia, and Laodicia*, were meant *Germany, France, and Britany*. He says a most heavy trial was now suddenly to invade the Christian world . . . that the 3 said Churches were most favourably admonish'd of this Tempest by Epistles written to them by *name, nominatim* . . . that he found and understood this to be so by divine inspiration from the inscriptions of these letters, and so should be guilty of a sin against the divine majesty, if he conceal'd them.

Not to tire the Reader with his fancies about *Ephesus* and *Pergamus*, which may be seen in Dr. Hammond Revel. c. 2. v. 13.” On those words, *in those days was Antipas the faithful Martyr* &c. Mr. Brightman has this wanton fancy on the name *Antipas*, that it doth denote that the Martyrs of his time (which was after Luther) should be *Anti-*

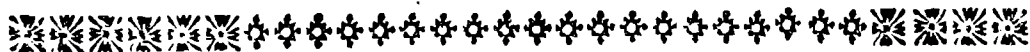
„*papa*, or *Antipopes*,” i, c, adversaries to the Popes and Popery.

Dr. Hammond p. 928. gives us Mr. Brightman’s conceit on the name *Thyatira*, which must be taken for the same as *Thygatheira*, signifying a young daughter, and so denotes the growth of piety in the Church from the year 1300, from Wyclif’s time to 1520, i, e, till it came to perfection in *Luther’s* days.

Page 932. Note a “ *Sardis*, according to Mr. Brightman, says „ Dr. Hammond, is the first reformed Church in the Antitype, to „ wit, that of *Germany*, which began at *Wittemberge* by *Luther* an. „ 1517. And the proof is, that *Sardis* is more to the south than „ *Thyatira*, and so must have more of Truth in it: or because there „ is no mention made of *Balaam* and *Jezabel*, which he resolv’d must „ signify the Doctrines of *Christian Rome*, the absence of which must „ signify a breaking off from the Roman Communion: or that she „ (the German Church) had a name to be living, but was dead, „ by the doctrine of *Consubstantiation* among the Lutherans, even „ after the Reformation. This, says Dr. Hammond, were a strange „ way of interpreting dreams, which no *Oncirocritick* would allow, „ but a much stranger of explaining Prophecies. ”

„ Pag. 933. *Philadelphia* (saith Mr. Brightman) must needs be „ the *Helvetian*, *Swedish*, *Genevan*, *French*, *Dutch*, *Scotch* refor- „ med Churches. No reason again for it, but that the City of *Phila-* „ *delphia*, was yet farther South than *Sardis*, and so must needs sig- „ nify more increase of Reformation. 2. That the name of *Jezabel* „ was not in it. 3. that the word *Philadelphia*, signifying brotherly „ love, cannot be apply’d to any but this pattern of all piety (to „ which Mr. Brightman had so much kindness) the Church of *Helvetia* and „ *Geneva*. ——— And the reformed Church of *England*, must be „ that of *Laodicia* because Episcopacy was here retain’d, and „ so a mixture of cold with that of *heat*, and consequently is the „ *luke-warm* Church, that is found fault with. ” ô the profound Interpretations, and bright inventions of Mr. Brightman !

(a) ψ. 2 *Et cetera quæ moritura erant*. τὰ λοιπὰ ἃ μέλλει ἀποθαιεῖν, meaning persons, not things. — (b) ψ. 8. *virtutem*, δύναμις, Strength. — (c) ψ. 14. *Hæc dicit Amen*, τὰδε λέγει ὁ Ἀμήν. Ille qui est Amen.



CHAP I V.

1. **A**fter these things I saw: and behold a door open in heaven; and the first voice which I heard, was as it were of a trumpet speaking with me, saying: come up hither, and I will shew thee the things that must come to pass hereafter.

2. And presently I was in spirit ; and behold there was a throne set in heaven , and one sitting upon the throne.

3. And he that sat , was like in sight to a jasper and a Sardin stone: and there was a rain-bow round about the throne, like in sight to an Emerald.

4. And round about the Thrône were four and twenty Seats : and upon the seats were sitting four and twenty Seniors , cloth'd about with white garments, and golden crowns on their heads.

5. And from the throne proceeded lightnings, and voices, and thundrings : and seven lamps *were* burning before the throne, which are the seven spirits of God.

6. And before the throne was as it were a Sea of glass like unto Chrystal : and in the midst of the Throne, and round about the Throne, *were* four living creatures full of eyes 'before and behind.

7. And the first living creature like unto a Lion, and the second living creature like unto a calf, and the third living creature having the face as it were of a man, and the fourth living creature like unto a flying eagle.

8. And the four living creatures, had each of them six wings : and round about , and within they are full of eyes: and they rested not day and night, saying: Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.

9. And when these living creatures were giving glory and honour, and benediction to him who sitteth on the throne, to him who liveth for ever and ever ,

10. The four and twenty seniors fell down before him who was sitting on the throne, and adored him who liveth for ever and ever, and cast their crowns before the Throne, saying :

11. Thou art worthy, o Lord our God to receive glory, and honour, and power: because thou hast created all things, and for thy will they were, and have been created.

AN NOT A T I O N S.

℣. 1. *Behold a door open.* Here begins what may be look'd upon the 2d part of the Apocalypse, and from hence to the two last

Chapters, are contain'd wars and victories of the Church over all its enemies, the devil, Jews, Heathens, Hereticks. These visions are so differently expounded, when apply'd to different Events, that this alone may convince us, how uncertain are those various Interpretations. The servants of God are taught, that they must expect to meet with many trials, afflictions, and Persecutions, but this ought to be a great subject of consolation to the faithful, that they are assur'd, of Victory, if they fight manfully, and of a recompence of endless happiness for their short labours. — Such visions and majestick descriptions shew that S. John was inspired by the same Spirit of God, as the ancient Patriarchs and Prophets. — *I will shew thee the things that must come to pass hereafter*, i. e. after the things already reveal'd concerning the 7. Churches, and therefore after the destruction of Jerusalem, which was about 20. years before S. John wrote this Apocalypse.

§. 2. *I was in Spirit*, rapt, as it were, in an Extacy into Heaven, and *saw a Throne*, and *one sitting*, representing God the Father.

§. 3. *And he was like in sight to a Jasper*, (a) or had the appearance of Jaspers, as to the colours, with which he appear'd. &c.

§. 4 -- 5. *About the Throne 24. Seats*, or lesser Thrones, with 24. *seniors* or senators upon them, representing the illustrious Saints, both of the old and new Testament, *cloth'd with white Garments*, in token of their Innocence, and *crowns of Gold*, signifying the Glory of the Heavenly inhabitants — *Lightnings*, a symbol of God's majesty and power. — *Seven burning Lamps*, which signify the 7 Spirits of God, the chief Spirits that attend his Throne. See c. 1. §. 4.

§. 6. *A sea of glass* like Chrystal, calm and transparent, and may signify that the Saints had pass'd a boisterous sea of troubles in this world, which is now chang'd into an everlasting tranquility — 4. *living Creatures*, or Animals. Alcazar p. 364. takes notice of 30. different expositions of these 4. living creatures. He understands the Apostles, Bishops and Preachers of the Christian Faith. Others 4. of the chief Angels or Celestial Spirits. Several others expound them of the 4. Evangelists, yet this was before S. John himself had written his Gospel.

§. 7. *The first was like a Lion* &c. The Qualities in these living creatures are observ'd to be, *courage* and *strength* in the *Lion*, profit to human life by the *Calf*, reason and wisdom by the *face of Man*, soaring high, and rapidity or swiftness by the *Eagle*, whether we understand those Spiritual perfections to belong to blessed Spirits, or to the Apostles in general, or to the 4. Evangelists.

§. 8. *Each of them six wings*. See the like visions, Ezech. 1. 4. Isa 6. 2. These signify their swiftness in executing God's just commands — *full of Eyes*, a symbol of knowledge and watchfulness. — *They rested not day and night*. There's no night in heaven, but hereby is signified that they prais'd God without intermission for all Eternity, saying, *thou art worthy o Lord our (b) God, &c.*

(a) V. 3. *Similis erat aspectui Jaspidis*, ὁμοιος ὁρασει ἰασπίδι.

(b) V. 11. *dignus es Domine Deus*, God is wanting in many Copies, but Dr. Wells restored it as the true reading.



C H A P. V.

1. **A**Nd I saw in the right hand of him who sat on the throne, a book written within and without, sealed with seven seals.

2. And I saw a mighty Angel, proclaiming with a loud voice: who is there worthy to open the book, and to loose the seals thereof?

3. And no one was able, neither in heaven, nor on the earth, nor under the earth, to open the book, nor to look on it.

4. And I wept much, because no one was found worthy to open the book, nor to see it.

5. And one of the Seniors said to me: weep not: behold the Lion of the tribe of Juda, the root of David, hath conquer'd to open the book, and to loose the seven seals thereof.

6. And I saw: and behold in the midst of the Throne, and of the four living creatures, and in the midst of the Seniors, a lamb standing as if it were slain, having seven horns, and seven eyes: which are the seven Spirits of God, sent into all the earth.

7. And he came: and took the book out of the right hand of him who sat upon the Throne.

8. And when he had open'd the book, the four living creatures, and the four and twenty Seniors, fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the Saints:

9. And they sung a new Canticle, saying: thou art worthy ô Lord to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us unto God with thy blood, out of every tribe, and tongue, and people, and Nation:

10. And hast made us unto our God a Kingdom, and Priests: and we shall reign upon the earth.

11. And I saw, and heard the voice of many Angels round about the Throne, and the living creatures, and the Seniors: and the number of them was thousands of thousands,

12. Saying with a loud voice: worthy is the lamb, that was slain, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and Benediction.

13. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and the things that are therein: I heard all saying: to him who sitteth on the Throne, and to the lamb: Benediction, and honour, and glory, and power be for ever and ever.

14. And the four living creatures said: Amen. And the four and twenty Seniors fell down on their faces: and adored him who liveth for ever and ever.

AN NOT A T I O N S.

Ψ. 1. *A book written within and without*, (a) Books were then skins, membranes, or parchments, and when written on both sides, part of the writing appear'd, tho' they were roll'd up. — *seal'd with 7 Seals*, as containing mysteries and secrets of high importance.

Ψ. 2. — 4. *No one was able . . . to open the book, or to look [b] on it*, or, as it is in greek, *to read it*. As to the contents, some understand the Prophecies and mysteries, both of the old and new Testament. Others the Events that shou'd afterwards happen to the Church of Christ, as various persecutions against Christians. Alcazar would have the sense of these words to be, that only Christ and his spirit could open the book to others, and make them believe, and know the punishments prepared for the wicked, and the reward reserv'd for God's faithful servants.

Ψ. 5. 6. *Behold the Lion of the Tribe of Juda, the Root of David*, i, e, Christ. — *I saw a Lamb standing as it were slain*, with the prints and marks of it's wounds. It was of this Lamb (i, e, of our Saviour Jesus Christ) that S. John Baptist said, *behold the Lamb of God that taketh away the sin of the world*. Jo. 1. 29.

— *Having seven horns, and seven Eyes*, to signify his power and his knowledge — which are *the seven spirits*, subject to Christ. See c. 1. Ψ. 4. It is observ'd that in the Revelation of S. John, the number seven is divers times applied to signify a multitude, and a number implying perfection, and three and a half for a little number.

Thus are represented 7 Candlesticks , 7 Churches , 7 Spirits , 7 Seals , 7 Trumpets , 7 Vials , &c:

ψ. 7. 8. *He took the book. (c) and when he had open'd it , or was about to open it. In the G. is only he took it, which was a sign that he would open it. The 24 seniors fell down before the Lamb , to adore him , as appears by what follows ψ. 13. — Having every one of them Harps to celebrate his praises , and golden vials full of Odours , which are the prayers of the Saints , which shews that the Saints in Heaven offer up before the Throne of the divine majesty the prayers of the Faithful.*

ψ. 9. — 11. *They sung a new Canticle , &c. call'd new , as belonging to the new Testament or Alliance of the new Law of Christ. Thou has made us a Kingdom and Priests. See. 1. Pet. 2. ψ. 5. and 9. p. 389. The number of them was thousands of thousands (d) in the G. also ten thousand times ten thousand.*

ψ. 12. 13. *Worthy is the Lamb . . . to receive power, and Divinity (c) &c. The Socinians and new Arians from hence pretend, that the lamb Jesus Christ, is not the same true God with the Father, but only deserv'd divinity, or to be made God in an inferiour and an improper sense. The argument is of no force at all in the ordinary Greek , where for divinity , is read Riches. The sense is, thou art worthy to have thy power and divinity acknowledg'd , and prais'd by all creatures , both in Heaven and Earth : and the following words are a confutation of the Socinians , I heard all saying to him who sitteth on the Throne , and to the Lamb , Benediction , and Honour , and Glory , and power for ever and ever , where the same divine power is attributed to the Father , and to the Son of God , Jesus , true God and true man.*

(a) ψ. 1 *intus & foris , ἔσωθεν καὶ ὀπίσθεν , on the back side. — (b) ψ. 4. aperire librum , neque videre illum , βλέπειν καὶ ἀναγνῶναι , legere — (c) ψ. 8. cum aperuisset , in the present G. only ὅτε ἔλαβε , and in one or two MSS. of the Marquis de Velez ἤνοιξε (d) ψ. 11. millia millium , μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων. — (e) ψ. 12. accipere virtutem & divinitatem , in the G. instead of divinitatem , πλῆτον. In one or two MSS. of the Marquis de Velez , θεότηλα.*



CHAP. VI.

1. **A**ND I saw that the lamb had opened one of the seven seals , and I heard one of the four living creatures , saying , as with a voice of thunder : come thou, and See.

2. And I saw : and behold a white horse , and he that sat upon him , had a bow , and a crown was given to him ,

him , and he went forth conquering that he might conquer.

3. And when he had opened the second seal , I heard the second living creature , saying : come thou , and see.

4. And there went forth another horse that was red : and it was granted to him , who sat thereon , to take away peace from the earth , and that they should kill one another , and to him was given a great sword.

5. And when he had open'd the third seal , I heard the third living creature , saying : come thou , and see. And behold a black horse : and he who sat upon him , had a pair of scales in his hand.

6. And I heard as it were a voice in the midst of the four living creatures saying : two pound of wheat for a penny * of Silver , and six pound of barley for a penny of Silver , and wine , and oil hurt thou not.

7. And when he had open'd the fourth seal . I heard the voice of the fourth living creature , saying : come thou , and see.

8. And behold a horse of a pale colour : and the name of him that sat upon him was Death , and Hell followed him , and power was given him over four parts of the earth , to kill with the sword , with hunger , and with death , and with the beasts of the earth.

9. And when he had open'd the fifth seal : I saw under the altar the souls of them that were slain for the word of God , and for the testimony which they gave ,

10. And they cried with a loud voice , saying : how long ô Lord (holy and true) dost thou not judge , nor avenge our blood from them , that dwell on the earth ?

11. And white stoles were given to each of them one : and it was said to them , that they should rest yet for a little time , until the number was fulfilled of their fellow servants , and of their brethren , who were to be slain even as they.

12. And I saw when he had open'd the sixth seal : and behold there was a great earth-quake , and the sun became black as sackcloth of hair : and the whole moon became as blood :

13. And the stars from heaven fell upon the earth ,

* a Denarius

as a fig-tree casteth out it's untimely figs, when it is shaken with a great wind.

14. And the heaven withdrew as a book rolled up together: and every mountain, and Island were moved out of their places :

15. And the Kings of the earth, and the Princes, and the Tribunes, and the rich, and the strong men, and every bond-man, and every free man hid themselves in dens, and in the rocks of mountains:

16. And they say to the mountains, and to the rocks: fall upon us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the lamb :

17. Because the great day of their wrath is come: and who shall be able to stand?

AN NOT A T I O N S.

¶ 1. *I saw that the Lamb had open'd one of the seals*, or the first seal. The Interpreters are much divided in expounding what is to be understood by the seal'd up contents, and in applying them to such and such persecutions, persons, and Events, by all which it appears that there's no certainty as to such applications and Expositions, even of particular ancient Fathers; tho' at the same time, it is both certain and evident, that many pretended Interpretations, that is, arbitrary inventions, from the private spirit of Hereticks, are both false, and groundless, and *contradictory to the unexceptionable Authority* (to use Dr. W... words) *of the primitive Fathers, inconsistent with the doctrine, and belief of the Catholick Church*, as I may have occasion to shew that the ridiculous fable is of this number, of so many Popes being Antichrist, and the Beast of this Apocalypse. I shall for the satisfaction of the Christian Reader, as I hinted in the Preface of this book, give a short account of those expositions that are not improbable.

¶ 2. *A white horse*, such as Conquerors us'd to ride upon at a solemn Triumph. This is commonly understood of our Saviour Christ, who, by himself, and by his Apostles, Preachers, Martyrs, and other Saints, triumph'd over all the Adversaries of his Church. He had *a bow* in his hand, the doctrine of his Gospel, piercing like an Arrow the hearts of the hearers; and the *crown* given him, was a token of the victory of him, who went forth *conquering that he might conquer*.

¶ 3, 4. At the opening of the 2^d seal, *a red horse*, portending wars and shedding of blood, and so he is said to have power *to take away peace from the Earth*.

¶ 5. 6. At the opening of the 3^d seal *a black Horse*. This is also commonly expounded of wars and Persecutions, and particularly of

Famine, by the *scales* in the Rider's hand, and by two pound of wheat being sold for a Denarius, about 7½ half penny our money, a great price, considering the value of money, and price of things heretofore.

¶ 7. 8. At the 4th seal a Horse of a pale colour, the Rider's name *death*. It is also expounded of trials, afflictions, persecutions, and especially of plagues, over *four parts of the Earth*, by which may be denoted the great power and extent of the Roman Empire. In the G. we read *over the 4th part of the Earth*, which some reconcile by observing that the Roman Empire had dominions under it in all the four parts of the world, East, West, North and South, and that it's dominions might be said to comprehend the 4th part of the world.

¶ 9.-11 After the opening of the 5th Seal, the Souls of the Martyrs *under the Altar*, cry'd aloud for Justice saying, *how long*, &c. Out of zeal for God's honour, and the good of the Church, they pray that the Enemies of Christ and of the Christian Faith, may be humbl'd, and that all may acknowledge, and fear the justice of God, by the punishments of his Enemies and the reward of his faithful servants. S. Hierom by *under the Altar*, understands Christ himself under whom, as under their Head, are all the Martyrs. Some who doubted or held that the Blessed were not admitted to see God in Heaven before the general day of Judgment, have turn'd this expression *under the Altar*, or at least the words of some of the Fathers upon these words, as if they were favourable to their error, which is sufficiently disproved, even by the words that follow, that *white Stoles were given to every one of them*, in which they are said to *walk with him wherever he goeth*. c. 3. ¶ 4. and Chap. 14. ¶ 4.

¶ 12. — 17. At the opening of the 6th. seal a great Earthquake &c. many think that these dreadful signs, of the *sun turning black* &c. are not to happen till the time of Antichrist, a little before the end of the world. See Matt. 14 Luke 21. Isaias 13. and 34. Ezech. 32. Daniel 12. &c. Others apply these Prodigious, to God's visible chastisements against the heathen Emperors, and Persecutors of the Christians, before the first Christian Emperor Constantine.



CHAP. VII.

1. **A**fter these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth that they should not blow on the land, nor on the sea, nor on any tree.

2. And I saw another Angel ascending from the rising of the Sun, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth, and the sea,

3. Saying: hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads.

4. And I heard the number of them that were sealed, an hundred forty four thousand sealed, of all the Tribes of the children of Israel.

5. Of the Tribe of Juda twelve thousand sealed: of the Tribe of Ruben twelve thousand sealed: of the Tribe of Gad twelve thousand sealed:

6. Of the Tribe of Aser twelve thousand sealed: of the Tribe of Nephthali twelve thousand sealed: of the Tribe of Manasses twelve thousand sealed:

7. Of the Tribe of Simeon twelve thousand sealed: of the Tribe of Levi twelve thousand sealed: of the Tribe of Issachar twelve thousand sealed:

8. Of the Tribe of Zabulon twelve thousand sealed: of the Tribe of Joseph twelve thousand sealed: of the Tribe of Benjamin twelve thousand sealed.

9. After this I saw a great multitude, which no man could number, out of all Nations, and Tribes, and People, and Tongues: standing before the Throne, and before the Lamb, clothed with white robes, and palms in their hands:

10. And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the Throne, and to the Lamb.

11. And all the Angels stood round about the Throne, and about the Seniors, and about the four living creatures: and they fell before the Throne on their faces, and adored God,

12. Saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour and power, and strength unto our God for ever and ever, Amen.

13. And one of the Seniors spoke, and said to me: who are these who are clothed with white robes, and from whence are they come?

14. And I said to him: my Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and whitened them in the blood of the Lamb.

15. Therefore are they before the Throne of God, and serve him day and night in his Temple : and he that sitteth on the Throne shall dwell among them :

16. They shall not hunger, nor thirst any more, neither shall the sun come upon them, nor any heat :

17. Because the lamb, which is in the midst of the Throne, shall rule them, and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes.

ANNOTATIONS.

ŷ. 1. — 3. *I saw 4 Angels &c.* Tho' some understand here evil Spirits, whom God may make use of as instruments to punish the wicked, yet we may rather with other interpreters, understand good Angels sent from God to guard and protect his faithful servants, both from evil Spirits, and wicked men. — *Another Angel cried, hurt not,* some understand Christ himself, who gives his commands in this manner to the Angels : others an Angel of a higher rank or order. — *Till we seal the servants of our God in their foreheads,* which may be expounded, let not Persecutions and trials come upon them, till they are strengthen'd by the Spirit and Grace of God, with which S. Paul sometimes says the servants of God are *sign'd*, and *seal'd*. See 2. Cor. 1. 22. Ephes. 1. 13. He alludes to the passages of Ezech. c. 9. ŷ. 4. where God bids an Angel mark with the letter Thau, the foreheads of those, who should not be hurt by the Judgments, that were to fall upon Jerusalem ; So God would protect the faithful Christians, who believ'd and put their trust in Christ crucified, and who from the first Ages, in testimony of this Faith, used to sign themselves by making the sign of the Cross on their foreheads, of which the letter Thau was a figure or resemblance. See Tertul. lib. de Corona militis.

I beg the Readers patience, if I here set down what I find in the great Synopsis Papismi in folio, put out by Mr. Andrew Willet, and dedicated first to Q. Elizabeth. and afterwards to K. James the first. Among his demonstrations, as he calls them, that the Pope is Antichrist, Contr. 4. Q. 10. page 232. and 233. he tells us in plain terms, “ that the sign of the Cross is one of the visible signs of „ Antichrist. And who, saith he, hath taught the Papists, that the „ sign of the Cross is to be born, or made on mens foreheads ? And that „ with crossing the forehead, we are preserved from dangers ? The „ superstitious marks of the Cross *had their beginning from the beast's* „ *name*, since the number of the Beast's name in the Revelation of „ S. John, is by these greek letters, *χξς*. The first letter X is a „ Cross, the middle letter ξ, in latin X, is also a sideling Cross „ and the last letter ς contains both ε, and τ, of which the latter,

„is call'd a headless Cross", and then Mr. Willet concludes in these words. " And thus it *plainly appears*, that the marks whereby the „ Papists say they honour Christ, are rather a dishonour to him, „ and are *in very deed the cognisance of Antichrist*. " Such an ingenious, and at the same time learned fancy, may perhaps out-vie even those we have cited out of Mr. Brightman, and may be equally servicable to any Country-Parson on the 5th. of Novbr, or on any day, when he shall think fit to hold forth against the Pope or Popery.

I suppose that Mr. Willet did not know that the Christians in the first Ages (as all Catholics to this day) made so frequent use of the sign of the Cross, as it is witness'd by Tertullian above 200 years before, even any Protestant, pretends that the Popes began to be Antichrists, or the great Antichrist. And this, says he, they do by a Tradition from Father to Son. *At every setting forward, or going about any thing, at coming home, or going out, at putting on our Cloths, at going to bath, to table, to light a candle, to bed, to sit down, to any thing, we make the sign of the Cross in our foreheads. And this is a TRADITION.* The like is witnessed by S. Chrys. S. Cyril of Jerusalem, and many of the Fathers. At the same time that with our hand we make the sign of the Cross, we say these words, *in the name of the Father, and of the Son, and of the holy Ghost* (the words used when any one is made a Christian, according to the command of Christ) So that the action it self puts us in mind that J. Christ died for us on the Cross, and by the words, we make a profession of our Christian Faith, that we believe in one God and three Persons. Can we do this too often? Dare we be ashamed of doing it? Was ever any thing more ridiculous, than to call this *in very deed the cognisance of Antichrist*? what must Mr. Willet have thought of the Protestants, or what can they think of him, and such like Folio-scriblers to prove the Popes the Beast in S. John's Revelation? what must, I say, Mr. Willet think of the publick liturgy, or the book of common-prayer, approv'd and us'd by the Church of England in his time, and which ordains, that the *sign of the Cross shall be made by the Priest on the forehead of every one that is baptiz'd*? This, according to Mr. Willet, is, when any one is made a Christian, to give him the badge and *visible sign of Antichrist*, to the dishonour of Christ, and what *in very deed is the cognisance of Antichrist*.

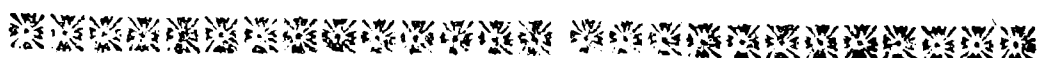
¶ 4. — 9. *I heard the number of the seal'd*. By these determinate numbers need only be understood a great number of Jews converted and saved, tho' much greater was the number of the saved taken from among the Gentils of all nations, of which it is said, *I saw a great multitude, which no one could number, &c.*

¶ 10. *Salvation to our God*, i, e, our Salvation is from God, to whom be praise for ever, *Amen, Benediction, or blessings, thanksgiving &c.*

¶ 14. *Who have whiten'd them in the blood of the Lamb*, i, e, they have been cleans'd and purified from sin, by the death, by the

merits , by the Grace of Christ crucified. — *Therefore are they before the throne of God ... in his Temple*, i, e, therefore are they now happy in heaven , where the Temple was represented to be , as observ'd before. — *He that sitteth on the Throne shall dwell , or dwelleth among them.* — *And the Lamb which is in the midst of the Throne*, God and man , shall rule (a) them , as a shepherd do's his flock , by the greek , *And shall lead them unto fountains of living waters.* (b) Lit : *to the fountains of life of waters* , shall bless them with everlasting happiness.

(a) V. 17, *Reget eos , ποιμαίνει &c.* — (b) *Ibid. Ad vite fontes aquarum. ἐπὶ ζῶντος πηγῆς ὕδατων.* Not ζώωντος, as in some MSS.



CHAP. VIII.

1. **A**Nd when he had opened the seventh seal , there was silence in heaven , as it were for half an hour.

2. And I saw seven Angels standing before God: and to them were given seven Trumpets.

3. And another Angel came, and stood before the Altar , having a golden Censer: and much incense was given to him , that he might give of the prayers of all the Saints upon the golden Altar ; which is before the Throne of God.

4. And the smoke of the Incense of the prayers of the Saints , ascended up before God from the Angel's hand.

5. And the Angel took the Censer and fill'd it with fire of the altar, and cast it upon the earth , and there were thunders, and voices , and lightnings , and a great Earthquake.

6. And the seven Angels , who had the seven trumpets , prepar'd themselves to sound the trumpet.

7. And the first Angel sounded the trumpet: and there was hail, and fire mingled with blood , and it was cast upon the earth , and the third part of the earth was burnt up , and the third part of the trees was burnt up, and all the greengrass was burnt up.

8. And the second Angel sounded the trumpet: and

as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood,

9. And the third part of the creatures which were in the Sea, and had life, died, and the third part of the ships perished.

10. And the third Angel sounded the trumpet: and a great star fell from heaven burning as it were a torch, and it fell upon the third part of the Rivers, and upon the fountains of water:

11. And the name of the star is called wormwood: and a third part of the waters was become wormwood: and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded the trumpet: and the third part of the sun was smitten, and the third part of the moon, and third part of the Stars, so that the third part of them was darkened, and a third part of the day shined not, and of the night in like manner.

13. And I beheld, and heard the voice of an Eagle flying through the midst of the heaven, saying with a loud voice: wo, wo, wo to the inhabitants of the earth by reason of the remaining voices of the three Angels, which are to sound the trumpet.

ANNOTATIONS.

Ψ. 1. *There was silence in Heaven*: which is to represent, as it were, a general consternation, and an expectation of dreadful events at the opening of the 7th seal, and when 7 Angels stood prepar'd to sound 7 Trumpets. — *Stood before the Altar, having a Golden Censer*. In the visions is an allusion to the Tabernacle, and it's parts. The Altar of perfumes was in the *Sanctum*, hard by the entrance into the *Sanctum, Sanctorum*, and here the Golden Altar is said to be *before the Throne of God*. The incense from the Censer is said to be the *prayers of all the Saints*, which the Angel offer'd up. The Altar seems to signify our Saviour Christ, as the prayers of all the Faithful are always made thro' the merits of Christ our only chief Mediator or Redeemer. — *By the fire cast upon the Earth*, is signified the fire of divine Charity, now to be exercised by the ways of justice, to draw persons to their conversion by punishments.

Ψ. 7. *The first Angel sounded and there was hail and fire*. From this place to the 11.verse of the 20. Chap., the Visions are dif-

ferently expounded. Some interpret them, without applying them to any particular Events, as general Comminations in a mystical, and allegorical sense of the many persecutions, which God permits to happen to his Church. Others think that they are all predictions, which shall not happen till a little before the End of the world in Antichrist's time, after which will follow the general day of Judgment, the punishment of the wicked, and the reward of the just. But there are others both ancient and later writers, as in particular Alcazar, the Bishop of Meaux Bosluet, Pere Alleman, to whom we may add among the Protestants Dr. Hammond, whom the Bishop of Meaux calls the most learned of all the English Protestants. According to the Interpretations, which these writers have follow'd, these predictions of S. John (except the last persecution, when the devil shall be let loose c. 20. v. 7. in the time of the great Antichrist) have already happen'd in the three first ages, during the Persecutions of the Heathen Emperors, as I shall briefly take notice.

Hail therefore and *fire*, *blood*, *falling of stars*, &c. some look upon as mystical representations, to signify that a great many trials and persecutions shall happen to the good, and a great many punishments and chastisements, shall fall upon the wicked, with this grand difference, that the sufferings of the good shall be short and momentary, and their reward a crown of endless Glory, but the wicked, if any of them escape punishments in this world, can never escape eternal torments with the devils in the next. 2. It is also a very common Opinion, that all these disasters shall happen in a great measure literally about Antichrist's time, a very short while before the end of the world. 3. others apply all these events to the judgments, which God's justice exercised, either upon the Jews in the time of Trajan and Adrian, or upon the heathen Roman Emperors, and upon the Pagan City of Rome for persecuting the servants of God.

v. 10. *A great star fell.* The Bishop of Meaux thinks this agrees very well to Cochebas, or Barcochebas, who in Adrian's time pretended to be the true Messiah of the Jews: his name also signifying a Star. He was the chief cause of those wars, and of the utter destruction of the Jews.

v. 12. *The 3d part of the Sun was smitten*, this may signify a 3d part of men kill'd in those wars, or (according to the Opinion that refers all to Antichrist's time) that in those days the Sun and Moon shall not give above a 3d part of their light.

v. 13. *The voice of an Eagle*, in divers G. copies, of an Angel, saying, *wo, wo, wo*. It is to foretell in general greater punishments and miseries. The Prot. translation has follow'd those G. copies that read an *Angel*, but Dr. Wells, in his amendments, has restored that reading of an Eagle, which the ancient Latin Interpreter had met with.



CHAP. IX.

1. **A**Nd the fifth Angel sounded the trumpet : and I saw a star to have fall'n from heaven upon the earth , and to him was given the key of the bottomless pit.

2. And he open'd the bottomless pit ; and the smoke of the pit went up as the smoke of a great furnace : and the sun was darken'd , and the air with the smoke of the pit:

3. And from the smoke of the pit there came forth locusts upon the earth , and power was given to them , as the scorpions of the Earth have power.

4. And charge was given to them that they should not hurt the grafs of the earth , nor any green thing, nor any tree : but only the men , who have not the sign of God in their fore-heads:

5. And they were charg'd not to kill them : but that they should torment *them* five months : and their torment *was* as the torment of a scorpion when he striketh a man.

6. And in those days men shall seek death , and shall not find it: and they shall desire to die, and death shall fly from them.

7. And the shapes of the locusts *were* like unto horses prepared for battle ; and upon their heads were as it were crowns like to gold; and their faces as the faces of men.

8. And they had hair as the hair of women , and their teeth were as the teeth of Lions:

9. And they had breast-plates, as it were breast-plates of iron ; and the sound of their wings was as the sound of Chariots of many horses running to battle :

10. And they had tails like unto scorpions , and stings were in their tails : and their power was to hurt men five months: and they had over them

11. A King the Angel of the bottomless pit , whose name in the hebrew tongue is Abaddon , in greek Apol-

lyon, in latin *Exterminans* (*that is, the destroyer.*)

12. One wo is over, and behold there are to come two woes more.

13. And the sixth Angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before the Eyes of God,

14. Saying to the sixth Angel, which had the trumpet: loose the four Angels, which are bound in the great River Euphrates.

15. And the four Angels were loosed, which were prepared for an hour, and a day, and a month, and a year: to kill the third part of men.

16. And the number of the army of the horsemen was twenty thousand times ten thousand. And I heard the number of them.

17. And thus I saw the horses in the vision: and they who sat upon them, had breast-plates of fire, and hyacinth, and of brimstone, and the heads of their horses were as the heads of Lions: and out of their mouths proceedeth fire, and Smoke, and brimstone.

18. And by these three scourges was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which proceeded out of their mouths.

19. For the power of the horses is in their mouths and in their tails. For their tails are like to serpents having heads, and with them they do hurt.

20. And the rest of the men who were not slain with these scourges, have not done penance for the works of their hands, so as not to adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21. Neither have they done penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts.

A N N O T A T I O N S.

W. 1. *The 5th Angel ... a star &c.* This again may be to represent the confusion of all things in Antichrist's time: or it may signify the fall and Apostacy of great and learned men from the Christian Faith.

Mnfr. Bossuet applies it to the fall of Theodotus of Byzantium, towards the end of the second Age; but certainly no great Strefs can be laid on such arbitrary applications, which it is no hard matter to invent, as may be seen by the different fancies, we may meet with about the *Locusts*, &c. To him, i, e, to the Angel, not to the fallen Star, *was given the key of the bottomless pit*, which properly signifies Hell, And *there came forth Locusts*, Devils in Antichrist's time, when the chief devil *Abaddon*, the *destroyer* shall be, as it were, let loose. Others by Locusts, understand the Goths, and those barbarous people, that made an irruption into the Roman Empire in the time of Decius about an. 250. Others again by Locusts understand Hereticks, and especially those Hereticks, that sprang from the Jews, and with them denied the Divinity of our Saviour Christ, as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius &c. These were the great Enemies of Christian Religion, and instruments of the Devil: they tormented and infected the souls of men, stinging them *like scorpions* with the poyson of their Heresies. They had *power for 5 months*, by which is signified, for a short term, but had no power to *hurt* those, who were *seal'd with the seal of God in their foreheads*. God protected, at least from sin, his faithful servants. It is to no purpose to give the Reader divers fancies, and inventions, about their shape, their heads, tails, hair, teeth, &c. Nor is it worth the while to confute such writers, as Mr Willet, who Brightman-like, makes *Abaddon* the Pope, and the Locusts to be Friars mendicant. With this fifth Trumpet ended the first of the three *woes*, as we are told, *v. 12.*

v. 13. 21. At the *sounding of the 6th Trumpet*, are said to be *loosed the 4 Angels bound in the River Euphrates*. By these 4 Angels, and the two hundred millions of *horse-men*, many understand the devils and their instruments, men incited by them in Antichrist's time, to make war, and persecute the Church of Christ, who shall *destroy a third part*, that is, a great part of men then in the world. Divers others apply this to the Persians, the successors of the Parthians, who about the middle of the 3d Age, in the time of Valerian, a great Persecutor of the Christians, pass'd the Euphrates, which used to be the bounds of the Roman-Empire to the East, defeated, took, and kept Valerian Prisoner, which by it's consequences, gave a great stroke to the Roman Empire. See the Bishop of Meaux. Pere Alleman &c.

— *The rest of men, who were not slain with these scourges*, which before are metaphorically call'd *fire*, *smoke*, and *Brimstone*, did not for all that *do penance* nor repent of their idolatrous worship of *Devils*, and of *Idols of Gold*, *silver* &c, nor for their *sorceries of magick*, nor for their *fornication*, nor for their *Thefts*. This again may be either understood of what shall happen hereafter a little before the end of the world: (See a Lapid) or perhaps of the Roman Heathen Idolaters, who still persisted in their Idolatry, and all other crimes. Dr Hammond expounds it of the Gnostick-Hereticks. But to apply it to Popish Christians, is a groundless invention of the late pretended Reformer.

mers, neither supported by any Authority or reason (tho Dr. W —s. is pleas'd to join with them)whereas all Catholicks (and as he calls them Papists) have constantly declared in their controversies, in all their Catechisms, that they adore none but God alone. Of this more hereafter.



CHAP. X.

1. **A**Nd I saw another mighty Angel come down from heaven clothed with a cloud, and a rain-bow *was* upon his head, and his face was as the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot *upon* the sea, and his left foot on the land:

3. And he cried out with a loud voice, as when a Lion roareth. And when he had cried, out seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: seal up the things which the seven thunders have uttered: and write them not.

5. And the Angel which I saw standing upon the Sea, and upon the land, lifted up his hand to heaven:

6. And swore by him that liveth for ever and ever, who created heaven, and the things that are in it: and the earth, and the things that are in it: and the Sea, and the things that are in it: that there shall be time no longer:

7. But that in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the Mystery of God shall be finished, as he hath declared by his servants the Prophets.

8. And I heard a voice from heaven speaking to me again, and saying: go and take the opened book out of the hand of the Angel standing upon the Sea, and upon the land.

9. And I went unto the Angel, and said to him, that

he should give me the book. And he said to me : take the book , and devour it : and it shall make thy belly bitter , but in thy mouth it shall be sweet as honey.

10. And I took the book out from the Angel's hand , and devoured it : and it was in my mouth sweet as honey : and when I had devoured it , my belly became bitter.

11. And he said to me : thou must prophesy again unto nations, and peoples , and tongues , and to many Kings.

ANNOTATIONS.

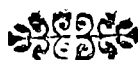
ψ. 1. *I saw another mighty Angel* , Some expound it of Christ himself : others of an Angel representing the power of God over the sea and land.

ψ. 3. 4. *seven Thunders utter'd their voices* , to signify the following approaching evils , which S. John is order'd *not to write down* , tho' they were shewn to him : and if he was not to write them , even in such a mystical and prophetical manner , as he wrote the other things , who can pretend to know any thing of them ?

ψ. 5. 6. *The Angel . . . swore . . . that there shall be time no longer.* This seems to favour very much the exposition of those Interpreters , who think that all these things are not to be fulfill'd , till some short time before the end of the world. Others (of which see Alcazar &c.) take this to be a prediction of the ruine and destruction of the Jews , particularly under the Emperor Adrian. Others (See the Bishop of Meaux) understand by this, that the time was approaching when God by his Judgments would put an end to the Idolatry and heathen worship of Pagan Rome , and that his providence would make the Christian Faith triumph over all it's Adversaries , and his Church flourish , as foretold by the ancient Prophets : that is , this should come to pass , when the 7th Angel should sound his Trumpet.

ψ. 8. 10. *Take the book , and devour it* (See Ezech. c. 2. and 3d) *It was sweet in my mouth* , I was delighted to read and hear the victories and glory of God's faithful servants : *but it became bitter in my belly* , when I consider'd the Judgments of God upon so many sinners , who by their own wilful blindness were lost for Eternity.

ψ. 11. *Thou must prophesy again* , we may understand , what still follows in this Apocalypse : or his Gospel written afterwards , or his preaching and instructing the Asiatick Churches.





C H A P. X I.

1. **A**Nd there was given me a reed like unto a rod, and it was said to me: rise, and measure the Temple of God, and the Altar, and them that adore in it.

2. But the Court, which is without the Temple, cast forth, and measure it not: because it is given to the Gentils, and they shall tread under foot the holy City forty two months:

3. And I will give *power* unto my **two** witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sack-cloth.

4. These are the two Olive-trees, and the two Candlesticks, standing before the Lord of the earth.

5. And if any man would hurt them, fire shall proceed out of their mouth, and devour their enemies: and if any man would hurt them, in this manner must he be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy; and they have power over waters to turn them into blood, and to strike the earth with all sorts of plagues as often as they will.

7. And when they shall have finished their testimony, the beast which ascended from the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8. And their bodies shall lie in the streets of the great City, which spiritually is called Sodom, and Egypt, where also their Lord was crucified.

9. And they of the Tribes, and Peoples, and Tongues and Nations, shall see their bodies for three days and a half; and shall not suffer their bodies to be laid in monuments.

10. And the inhabitants of the earth shall rejoyce over them, and make merry: and shall send presents one to another, because these two prophets tormented them, that dwelt on the earth.

11. And after three days, and a half, the Spirit of life from God entred into them. And they stood upon their feet, and great fear fell upon them, that saw them.

12. And they heard a loud voice from heaven, saying to them: come up hither. And they went up into heaven in a cloud: and their enemies beheld them.

13. And at that hour was there a great earth-quake, and the tenth part of the City fell: and in the earth-quake were slain seven thousand men: and the rest were cast into a fear, and gave glory to the God of heaven.

14. The second wo is over: and behold the third wo will come quickly.

15. And the seventh Angel sounded the trumpet: and there were loud voices in heaven, saying: the Kingdom of this world is become *the Kingdom* of our Lord, and of his Christ, and he shall reign for ever and ever: Amen.

16. And the four and twenty Seniors, who sit on their thrones before God, fell down upon their faces, and adored God, saying:

17. We give thee thanks ô Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the Nations were angry, and thy wrath is come, and time for the dead to be judged, and to render a reward to thy servants the Prophets, and to the Saints, and to them that fear thy name, small, and great, and for destroying them, who corrupted the Earth.

19. And the Temple of God was open'd in heaven: and the Ark of his Testament was seen in his Temple, and there were lightnings, and voices, and an earth-quake, and great hail.

A N N O T A T I O N S.

ψ. 1. 2. *Measure the Temple . . . the court, which is without the Temple.* — *measure not.* This is to signifie, that the divine providence would always protect his faithful servants, who are call'd the Temple of God, 1. Cor. 3. 17. and 2. Cor. 6. 16. — but by the *outward court* not to be measur'd, *because it is given to Gentils &c.* is commonly understood Idolaters, Infidels, Hereticks, who are not in the Temple of God, nor in his Church. It is an allusion to the Jewish Temple,

Temple, and the different divisions of it, the Gentils not being permitted to enter into the Temple it self, but only into that outward part, call'd the court of the Gentils;— *They shall tread under foot the Holy City forty two months*: i, e, Gentils and Jews shall be permitted to persecute the Church, and the faithful servants of God, but only for a short time, express'd by *42 months*, as elsewhere by *1260 days*, and also by *a Time*, and *Times*, and *half a time*, which, as S. Hierom observes, is for a year, and two years, and half a year, which three different ways of speaking by years, by months, and by days, are only to signify that God never permits his faithful to be under any violent persecution for any long time.

¶ 3. 4. *My two witnesses shall prophesy 1260 days.* It is a very common Interpretation, that by these two witnesses must be understood Henoch and Elias, who are to come before the end of the world. 'Tis true this is what we read in several of the ancient Fathers, in so much that Dr Wells in his paraphrase, calls it the *consent of the primitive Fathers*, and in his notes says, it is of *unexceptionable Authority*. This opinion (at least as to Elias) is grounded on those words of the Prophet Malachy, c. 4. ¶ 5. *Behold I will send you Elias the Prophet before the great and terrible day of the Lord's coming*; and also on the words of our Saviour: Christ, Matt. 17. 11. where he tells his disciples, *that Elias is indeed to come, and will restore all things*. But I cannot say that the consent of the Fathers is so unanimous as to Henoch: for we find by S. Hilary, that some thought *Jeremy* was to come with Elias, and he himself thought that with Elias would come *Moyse*s. See his Commentary on Matt. p. 710. Nov. Edit. 2dly allowing it a receiv'd opinion; that Henoch and Elias are again to come before the Day of Judgment, yet it is not the constant doctrine of the ancient Fathers, that by *these two witnesses* in this place of the Apocalypse, must be understood Henoch and Elias. S. Cyprian expounds it of two sorts of martyrs for the Catholick Faith, to wit, they who suffer'd death, and others who only suffer'd imprisonment, loss of goods, and the like. Others expound it of the testimonies concerning Christ and his Church, of which some are in the old Testament, some in the new. To these we must join all those Interpreters, who expound all the visions and Predictions in the Apocalypse till the 20th Chapter, of the Persecutions rais'd by the Jews: or by the Heathens against the Church, which have already happen'd. Of these both as to ancient Fathers and later Interpreters, See Alcazar in his Prologomena, notatione 6. pag. 33. and notatione 12. p. 48.

They shall prophesy 1260. days, i, e, for a short time. — They are *two Olive trees*, flourishing with works of piety and mercy, and *Candlesticks* shining with faith and good works.

¶ 5. *And if any man would hurt them, &c.* These two verses seem to signify both the miracles, which God many times wrought by the prayers of his martyrs, as he had done formerly in the time of Elias, and the exemplar punishments, with which from time to time he chastised those by whom they were persecuted, and

that he will do the like by Henoch and Elias, when they shall come.

¶ 7. *The Beast which ascended from the bottomless pit . . . shall kill them.* God, for the greater good and glory of his servants, permits the devil by Antichrist, and such like instruments, to torment them, and put them to death, and yet by dying they conquer, to the eternal confusion of their persecutors, who shall behold them going up to heaven; to be there happy with God in his kingdom for ever.

¶ 8. *Their bodies shall lie in the streets*, it is what has often happen'd to the bodies of the martyrs, and may happen to Henoch and Elias, *for tree days and a half*, for a short time. *In the streets of the great City.* Some understand any City where Christians are persecuted. Others by the following words, *where their Lord was crucified*, will needs have to be understood Jerusalem, which they hold shall be rebuilt in the time of Antichrist, and where by him shall be put to death Henoch and Elias. But others think it may be expounded of Heathen-Rome, which in a mystical sense might be call'd *Sodom* for it's infamous crimes, and *Egypt* for it's Idolatries and Superstitions, and where Christ might be said to be *crucified*, not as to himself, but in his members, according to what he himself said Matt. 25. 40. *what you did to any one of the least of my Brethren, you have done to me.*

¶ 10. — 12. *The inhabitants of the Earth shall rejoyce &c.* The Persecutors rejoyce and make merry for a while, when they seem to get the better of the Christians. Diocletian made pillars be erected to him, as if he had destroy'd Christian Religion, and when by his cruelties, he saw the Faith of Christ still increase more and more, he fell into a kind of madness, and laid down his Empire. See Baron. ad an. Dni 304. p. 771. — *The spirit of life from God enter'd into them, and they stood upon their feet.* 'Tis an allusion to a vision in the Prophet Ezech. c. 37.

¶ 13. *A great Earth-quake.* By which may be signified the consternation that fell upon the Persecutors of Christians, when by God's visible chastisements, *seven thousand*, i.e. many of them perish'd miserably: others were struck with fear, others converted.

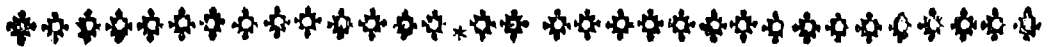
¶ 14. These visions belong'd to the *second Wo*, and the 3d *Wo* is at hand.

¶ 15. *At the sounding of the 7th Angel &c.* The Saints and blessed Spirits in heaven, are represented praising God with *loud voices*, at the approaching of the Kingdom of God, some understand at the end and consummation of the wicked world after the destruction of Antichrist, when the blessed shall reign in heaven: but others expound this of the Triumph of the Christian Faith and Church, when the providence of God putting an end to the persecutions against Christian-Religion, by the miserable end of Diocletian, Maximian, Maxentius &c. made *the Kingdom of this world*, the powerful Roman Empire, *become the Kingdom of our Lord*, by his raising Constantin the great to the Empire, and under him making the Faith of Christ triumph over all it's persecutors and adversaries. — *The temple of God was*

open . . . the Ark of the Testament was seen , which P. Alleman applies to the cross , that appear'd in the air to Constantin. Such applications may be probable , but cannot be call'd certain.

(a) Ψ. 2. *Atrium autem quod est foris* , τὴν αὐλὴν ἔξωθεν , not ἔσωθεν , as in some MSS.

Dr Wells , when he tells us on the 3d verse of this chap : that the consent of the primitive Church and their unexceptionable Authority , require , that by the two witnesses we understand Henoah and Elias , seems to be convinc'd of it by the Authority (as he imagins) of Dr Grabe. This we find by his own words pag. 79. " I shall here (saith he) adjoin a note of the late most learned, and pious divine Dr Grabe , in reference to this matter, in a passage of S. Ireneus l. 5. c. 5. It is note 4. in page 405. Oren. Edit. and runs thus in the Doctors own words: *disputationem de loco in quem Deus transfulerit, & huc usque viventes conservavit Enochum & Eliam Augustinus indicavit ad fidem non pertinere . at cum hoc Ireneus doceat Apostolorum discipulos & (N B) auditores dixisse* , &c. and the note in Dr Wells ends with these words : *Plures alios legendo notes licet.* After this Dr W. . . adds : I have taken the pains to transcribe all these citations , that the reader may see how generally the Fathers do agree in this matter. And the same Dr Wells a little after: Where upon , saith he, the good Dr. (Grabe) adds in reference to himself : *mibi parum tutum videtur aliter nunc sentire.* And had all others the like due esteem for the Fathers, and the like modest opinion of themselves , there would quickly be taken away that great and unhappy difference of opinions , which is now in the Church , as to points of Religion. I wish , no less than Dr. Wells, that all others had the like due esteem of the Fathers, and the like modest opinion of themselves as the author of this note , and he who writ , *mibi parum tutum videtur aliter nunc sentire.* By such dispositions of submission to the Doctrine deliver'd or witness'd by the consent of the primitive Fathers , might be quickly taken away the unhappy differences in points of Religion betwixt us , and all pretended Reformers , who, by setting up their private judgment against the authority of the Catholic-church , have brought in these differences. Luther led the way , I care not said he , if a thousand Cyprians , a thousand Augustins are against me &c. But I am fully perswaded that Dr. W. . . did not know , that all this latin note , with the citations of the Fathers , and with those words upon them , *mibi parum tutum videtur aliter nunc sentire*, are not the words of the learned and pious divine Dr Grabe , but are found word for word in the 3d note of Franciscus Feuardentius in his Paris-Edition of S. Ireneus an. 1576. pag. 322 , from whence they were taken above a 100 years after by Dr Grabe. Had Dr. W. taken notice that they were the words of so warm an Adversary of the pretended Reformation as Feuardentius, I doubt whether he would have given such high commendations on the true Author with a (N B) on those words of Feuardentius, *mibi parum tutum videtur* &c. But I am glad that Dr. Grabe and Dr Wells are of the same judgment with the author of the note.



CHAP. XII.

1. **A**Nd there appeared a great wonder in heaven : a woman clothed with the sun , and the moon under her feet , and upon her head a crown of twelve stars :

2. And being with child , she cried being in labour to bring forth , and she was in pain to be delivered.

3. And there appear'd another wonder in heaven : and behold a great red dragon , having seven heads , and ten horns : and upon his heads seven diadems ,

4. And his tail drew the third part of the stars of heaven , and cast them to the earth , and the dragon stood before the woman , which was ready to be delivered : that when she should be delivered , he might devour her Son.

5. And she brought forth a man - child , who was to rule all Nations with a rod of iron : and her child was taken up unto God , and to his throne ,

6. And the woman fled into the wilderness , where she had a place prepar'd of God , that there they might feed her a thousand two hundred and threescore days.

7. And there was a great battle in heaven : Michael and his Angels fought with the dragon , and the dragon fought , and his Angels :

8. And they prevailed not , neither was their place found any more in heaven.

9. And that great dragon was cast forth , the old serpent , which is called the devil , and Satan , who seduceth the whole world : and he was cast forth unto the earth , and his Angels were sent together with him.

10. And I heard a loud voice in heaven , saying : now salvation is come , and power , and the kingdom of our God , and the power of his Christ : because the accuser of our brethren is cast forth , who accused them before our God day and night.

11. And they have overcome him by reason of the blood of the lamb , and by reason of the word of their testi-

mony, and they loved not their lives unto death.

12. Therefore rejoyce ô ye heavens , and you that dwell therein. Wo to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13. And when the Dragon saw that he was cast forth unto the earth , he persecuted the woman, which brought forth the man-child :

14. And there were given to the woman two wings of a great Eagle, that she might fly into the wilderness unto her place , where she is nourished , for a time , and times , and half a time , from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman , that he might make her to be carried away by the flood.

16. And the earth help'd the woman , and the earth open'd it's mouth, and swallowed up the flood , which the dragon cast out of his mouth.

17. And the dragon was angry against the woman : and went to make war with the rest of her seed , which keep the commandments of God , and have the testimony of Jesus Christ.

18. And he stood upon the sand of the Sea.

AN NOT A T I O N S.

Ÿ. 1. *A woman clothed with the sun , and the moon under her feet.* By this woman Interpreters commonly understand the Church of Christ , shining with the light of Faith , under the Protection of the Sun of Justice Jesus Christ — *The moon*, the Church hath all changeable things of this world *under her feet* , the affections of the faithful being rais'd above them all. — *Upon her head 12 stars* , her doctrine being deliver'd by the 12 Apostles , and their successors.

Ÿ. 2. *With child . . . and in pain* , to signify that the Church , even in the time of persecutions , brought forth children to Christ.

Ÿ. 3. *Another wonder in heaven* , that is, in the Church of Christ, tho' reveal'd to St. John , in the visions, as if they were seen in heaven. — *A great red dragon* , a fiery dragon , with *seven heads and ten Horns* , i. e. , many heads , and many horns. By the *dragon* , is generally understood the Devil (See Ÿ. 7. and 9th) and by the *heads and Horns* , Kings and Princes , who act under him , persecuting the servants of God.

Ÿ. 4. *His tail drew a 3d part of the stars* , a great part of mankind.

This is spoken at least with an allusion to the fall of Lucifer from heaven with the rebellious Angels, driven from thence by S. Michael. — *And the Dragon stood before the woman* &c. The devil is always ready, as far as God permits him, to make war against the Church, and the faithful servants of God. The woman, the Church brought forth *a man-child*, or rather many men-children, stout and valiant in the profession of the true Faith, able to resist, and triumph over the attempts of the Persecutors in all Nations, not of themselves, but by the Grace and power of Jesus Christ, their Protector, who is able to *rule all Nations*, as it were, *with a rod of Iron*, to frustrate all their attempts, and turn their hearts, as he pleaseth. — *Her child*, or children were *taken up to heaven*, guarded by the special favour of God, They always *overcome* the devil, and all their adversaries, *by reason of the blood of the Lamb*, by the merits of Christ. — And they loved not the *life* of the Body, so as to preserve it, by incurring the *death* of the soul.

✓. 6. &c. *The woman fled into the wilderness*. The Church in the times of persecutions, must be content to serve God in a private manner, but by the divine providence, such persecutions never lasted with violence only for a short time, signified by 1260 days, or as the same is express'd here. ✓. 14. *for a time, and times, and half a time*, i, e, for a year, and two years, and a half a year.

✓. 10. — 12. *Now Salvation is come . . . rejoyce o ye Heavens*. The Blessed in heaven rejoyce for the victories of the faithful on Earth, and also for the reward and Glory, which would shortly be given them in Heaven.

✓. 14. *There was given to the woman two wings of a great Eagle*. By these two wings some understand the love of God, and the fear of offending him: others piety and prudence &c.

✓. 15. The *Serpent*, the dragon, the devil *cast out of his mouth a flood* &c. He endeavour'd to destroy Christian Religion; but the *Earth*, that is, the Princes of the Earth, as God was pleas'd to turn their Hearts, help'd to turn away the persecutions.

✓. 18. *And he stood upon the sand of the sea*, i, e, the Dragon seem'd to be at a stand, to rest a while, not being able to raise any more persecutions.

Now as to the time that these things should come to pass, many by seven heads and ten Horns understand many powerful wicked kings, who should persecute the good, especially about Anti-christ's time, when the faithful, at different times, should be oppress'd, and forc'd to fly as it were into the wilderness, to worship God in private. And when the end of the world seems to draw near, the devil with greater malice will persecute God's servants, his time being short. Others apply these predictions to the particular persecutions in the Church by the Jews, and by the heathen Emperors in the first three Christian-Ages before Constantine's time, when Idolatry was destroy'd, when the face of the Church was chang'd, became victorious, and publicly triumph'd over her former enemies the Heathens, and by

the man-child, whom God took into his special Protection, they will have to be understood Constantine himself.

(a) *ψ. 18. Et stetit super arenam maris. The ordinary G. copies* *ἔσθην*, *steti*, which the Prot: Translators follow'd, beginning with these words the 13th chapter: and I stood upon the sand of the sea, as if S. John spoke of himself. But Dr. Wells in his amendments has corrected the Prot. Translation, and restor'd the reading *ἔσθην*, *stetit*, as we find it in the Latin-vulgat. I have reckon'd near upon a hundred places in the Apocalypse only, wherein Dr Wells has preferr'd those readings in the G. MSS, which are conformable to our Latin Vulgat.



CHAP. XIII.

1. **A**ND I saw a wild beast coming up from the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2. And the beast, which I saw, was like unto a Leopard, and his feet were as *those* of a bear, and his mouth as *that* of a Lion. And the Dragon gave to him his strength, and great power.

3. And I saw one of his heads as it were wounded to death: and his deadly wound was cured. And all the earth was in admiration after the beast.

4. And they adored the Dragon, which gave power unto the beast: and they adored the beast saying: who is like unto the beast? and who is able to fight with him?

5. And there was given to him a mouth speaking great things, and blasphemies: and power was given him to act forty two months.

6. And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given him to make war with the Saints, and to overcome them. And power was given him over every Tribe, and people, and tongue, and nation,

8. And all that dwell on the earth, adored him: whose

names are not written in the book of life of the lamb , which was slain from the beginning of the world.

9. If any man hath an ear , let him hear.

10. He that shall have led into captivity , shall go into captivity : he that shall have killed by the sword , must be killed by the sword. Here is the patience , and the faith of the Saints.

11. And I saw another beast coming up from the earth , and he had two horns like those of a lamb , and he spoke as the dragon.

12. And he exercised all the power of the former *wild* beast in his sight ; and he caused the earth , and them that dwell therein , to adore the first beast , whose deadly wound was healed.

13. And he did great wonders , so as to cause even fire to come down from heaven upon the earth in the sight of men.

14. And he seduced the inhabitants on the earth by means of the wonders , which were given him to perform in the sight of the beast , saying to them that dwell on the earth , that they should make an image to the beast , which had the wound by the sword , and lived.

15. And it was granted to him to give Spirit to the image of the beast , and that the image of the beast should speak : and should cause that as many as adored not the image of the beast , should be slain.

16. And he shall cause all the little , and great , and rich , and poor , and free , and bond-men , to have a character in their right hand , or in their foreheads.

17. And that no man might buy , or sell , but he that hath the character , or the name of the beast , or the number of his name.

18. Here is wisdom. He that hath understanding , let him compute the number of the beast. For it is the number of a man : and his number is six hundred sixty six.

A N N O T A T I O N S.

✧. 1. *I saw a wild Beast coming up from the sea.* By this first Beast several understand Antichrist , as S. Iren. l. 5. c. 28. and S. Greg.

1. 31. Moral. c. 41. But this is not certain. By the *other Beast* (a) *coming up from the Earth*, many understand Antichrist's false Prophet, some famous Impostor and Magician in Antichrist's time, who will do great wonders and signs. — The seven heads, and ten Horns, may again signify a great number of Kings and Princes, who shall be overcome by Antichrist, and submit themselves to him. — The dragon, or devil gives that great power to Antichrist, signified by the different parts of the Beast, some like to a *Leopard*, others to a *Bear*, and others to a *Lion*. — The *Head wounded to death* and cur'd, is either Antichrist himself, or some one of those Heads or Kings, cur'd by the devil, and diabolical arts after a mortal wound. — They *ador'd the dragon*: i. e., in Antichrist's time, they will adore both Antichrist, and the devil, who will make war against the Saints for 42 Months, i. e., a short time, signified also by 1260 days, and by three years and a half.

§. 11. *I saw another* (b) *Beast* &c. He had two horns like those of the lamb, pretending to imitate Christ by an outward sanctity, and by working strange things. — He *exercis'd all the power of the former wild Beast in his sight*, or before him, doing great wonders, as Christ foretold shou'd be done by false Prophets, Matt. c. 24. §. 24, making even *fire* by lightning come from heaven, as the devil was permitted to do in the time of Job. c. 1. He caus'd *men to adore the first Beast, whose wound was heal'd*, and the *Image* of the first Beast, of Antichrist, to be adored, and that no one should *buy or sell* any thing, unless he had on his *forehead*, or on *his arm*, some particular mark, call'd the *character* of this false Christ, or Antichrist: or his *name*, or *the number of his name*, that is, his name which made up of numeral letters, 666, but as S. Irenæus thinks, in greek letters or Characters, as S. John wrote his Revelation in Greek. According to the application made by the Bishop of Meaux &c, by the first beast with 7 horns, were signified the cruel Persecutors of the Church, Diocletian, and other six persecuting heathen Emperors, to wit, Maximian Herculeus, Galerius Maximian, Constantius Chlorus Father to Constantin, Maxentius, Maximinus, and Licinius, These they look upon to have been the seven heads of the first Beast, and by this Beast they understand the Idolatry of the Heathen Roman Empire: and by the *ten horns*, ten, i. e., a great many Barbarous Nations, who in their time made irruptions, and pillaged the Empire, and afterwards brought destruction to the whole Roman Empire, to wit, the Goths, Vandals, and the rest.

The Resemblances of a *Leopard*, *Bear*, and *Lion*, are introduc'd with an allusion to what is written by the Prophet Daniel. c. 7. meaning the 4 great Empires: by the Leopard, that of the Chaldeans, by the Bear, that of the Persians, by the Lion, that of the Grecians and of Alexander the great, lastly that of the Romans; which is not represented by any one Beast, but as a compound of the others. When it is said that the Beast had receiv'd a mortal wound, and was *cur'd again*, these interpreters understand the Idolatry of the Empire,

which was in a great measure destroy'd by Constantin , but which was again reviv'd , and renew'd by Julian the Apostate. He might well be said to have a *mouth speaking great things , and blasphemies* , but his power lasted only for a short time , signified by 42 Months , tho' literally he did not reign so long.

By the *other Beast* , ψ. 11. These Interpreters , as also Dr. Hammond , understand the Philosophers and Magicians with their Auguries and pretended Oracles of the heathen-Gods. For these men under Diocletian , and particularly under Julian , were constantly exciting the Emperors and the people against the Christians , telling them that the Gods requir'd , that the Religion of the Christians should be utterly destroy'd. We find in the histories of those times , that an *Image* or Statue was erected to Julian , together with Jupiter , Mars , and Mercury , and orders given to put to death all those , who refus'd to adore that Image. See S. Greg. Naz. Orat. 3. cont. Julianum , and Sozomen l. 5. Hist. c. 17. Under Diocletian , and also under Julian , meats offer'd to Idols , were thrown into Fountains ; and waters consecrated to Idols were sprinkl'd upon all things to be sold in the market , to the end that the Christians might be defil'd by every thing that they bought , or eat.

As to the number of the name of the Beast 666 in these G. letters ϠϠϠ , nothing can be produc'd but meer conjecture. S. Ireneus (c) l. 5. c. 30. p. 371. Ed. Feuardentii , says , that according to the Testimony of those , who had seen S. John , the number of the beast was to be computed by G. letters. He takes notice that this number of 666 , may be found in several names. He produces some examples , and among others , the word Lateinos , of which he says , it may seem very likely that this is the name , because the last of the 4 Empires , (which were spoken of by the Prophet Daniel) was then extant , and had this name of the Empire of the Latins. (take notice that he has not a word that hints at the Latin Church , as some of the late pretended-Reformation would insinuate) But , says he ; the word Teitan , carries with it a greater probability. Yet he concludes , that such Expositions are uncertain , and he will not venture to say that this will be the name. The B. of Meaux proposes DIOCLEs AVGVSTVs , but this is to seek for it in latin letters. Others have produced other names. Such fancies and conjectures seem full as well omitted.

(a) ψ. 1. Tho' S. Ireneus , and also S. Greg. l. 31. mor. c. 41. by the first of these two Beasts understand Antichrist , and others would have Antichrist to be meant by one of the two , yet this is not to be look'd upon as absolutely certain , not being witness'd by the consent of the Primitive Fathers. The ancient Fathers , especially in the exposition of obscure Prophecies , many times give us no more than their private opinions , or suspicions and conjectures , as S. Aug. expressly takes notice in his 20 book de Civ. Dei c. 19 ; tom. 7. p. 597 nov. Ed. Where he speaks of Antichrist : so that tho' S. Ireneus had seen S. Polycarp , who was a Disciple of S. John the Evangelist , yet he delivers us divers

things concerning Antichrist, which are no more than his private opinions and conjectures, in which others do not agree with him, as that Antichrist shall be of the Tribe of Dan: that he shall sit in the Temple of Jerusalem. He was also in an error, as to Christ's reign of a thousand years upon the Earth with his Elect. Arethas Bishop of Cesarea in Cappadocia, in the 6th Age, in his commentary on the Apocalypse, tom. 6. Bib. Patrum Edit. Colon: speaking of this opinion, that some would have the first Beast, Apoc. 13. v. 1, to be Antichrist, and others the 2d Beast: only says, *quidam sic accipiunt*, &c.

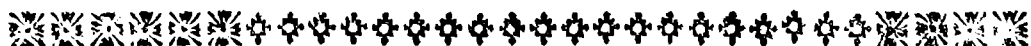
(b) Ψ . 11. *Vidi aliam bestiam*, εἶδον ἄλλο θῆριον. Another wild beast. S. Ireneus calls this 2d Beast *armigerum prima*, and takes notice, that he is also call'd in other places of the Apocalypse (c. 16. 13. c. 19. 20. and c. 20. 10.) the false prophet, *pseudopropheta* of the first Beast. By what is said in this Chapter, this 2d Beast must live and act at the same time with the first: for it is said Ψ . 12. That he exercised all the power of the former Beast in his sight, ἐνάπιον αὐτῷ, and again Ψ . 14. that he did wonders in the sight of the first Beast, ἐνάπιον τῷ θηρίῳ. 2. It is said that this 2d Beast made all that dwelt on the Earth adore the first Beast 3. that he made all persons make an Image to the first Beast, that was wounded and cured, and that they should be slain, who ador'd not that Image. 4. He caus'd that all persons should have the Character of the first Beast, and the number of his name, *i, e*, of the name of the first Beast. All those who hold that the first Beast in this Chapter is Antichrist who is to come a little before the End of the world, hold in like manner that the second beast is not come, but will also come at the same time: and that he is to be a famous Impostor, and false prophet in Antichrist's time. But they who hold the first Beast not to be Antichrist, but to be the Idolatry of Heathen Rome, by the 2d Beast understand the Philosophers and Magicians, who were accusom'd to raise the Indignation of the Pagan Emperors against Christians. This Exposition of the B. of Meaux, and of divers Catholick-Interpreters, I shall here give in Dr Hammond's words. " By the 2d
 „ Beast is meant magick Auguries, and oracles of Heathens made use of
 „ to advance Idol-worship. This Beast had two horns, two powers
 „ with some resemblance of Christ the lamb, the power of doing some
 „ kind of miracles, even of making fire seem to come down from
 „ Heaven, as Philostratus relates of Apollonius Thyaneus l. 5. c. 5.
 „ and the pretended power of Prophecy by dubious and obscure ora-
 „ cles; by which also they engaged the Emperors to promote Idola-
 „ try, and to make bloody Edicts against Christianity, to force every
 „ one to join in their Heathen-worship, and to shew that they did so
 „ by exterior marks and signs, by tickets to shew that they had
 „ sacrific'd to Idols, otherwise they should be incapable of buying and
 „ selling, *i, e*, of enjoying any particular advantages, or the common
 „ benefits of life.

Dr Hammond did not think it worth taking notice of, that so many Writers of the pretended Reformation, would have the second Beast

to be a great many Popes, whom they affirm to be the famous Antichrist. Never was there a more groundless, or a more malicious Invention, without shadow of Authority or reason, and evidently contradictory to both, which I may shew as occasion offers, and as far as these short notes will permit. Here I shall only touch upon what relates to that which is said in this Chapter. 1. The late Reformers some of them make the first Beast the Popish Antichrist (as we may see in the Bishop of Meaux and also in Dr Wells) and some affirm this of the second Beast. The two beasts are quite different, are they both the Popish Antichrist? 2. Some of them prove the Popes to be the 2d Beast, because the Pope's mitre has a resemblance of his two horns: does this deserve an answer? See the B. of Meaux. 3. Is it not as ridiculous to pretend that by fire coming from heaven, is meant the Pope's excommunications? Is not the power of Excommunication grounded in S. Paul? Do not the Protestants themselves own, and make use of this power? 4. Those Protestants who tell us the 2d Beast is the Popish Antichrist, say, that the first Beast was the state of Paganism in the Roman Empire: This (as they own) was destroy'd before the Popes began to be Antichrist: how does this agree with what is here said of the 2d Beast, Antichrist's Armiger, that he exercised all his power in the sight, and in the Presence of the first Beast? 5. How can they pretend that the Popes ever order'd all to be slain, who would not adore the first Beast, that is, heathen Idols, or the Images of Heathen Gods, of Jupiter, Mars, &c? or who did not bear on his forehead, or hand the character, the mark, or the number of some of their Heathen Gods, or Heathen Emperors? 6. If the 2d Beast be the Popish Antichrist, all those Protestants have been guilty of a grievous oversight, who have endeavour'd to prove the Popes Antichrist by finding the number 666 in their names, or in the word Lateinos; for it is evident by this Chapter V. 17., that the number of the name, belongs to the first Beast, and not to the 2d. 7. This contradicts what the Protestants teach with S. Paul 2 to the Thessal. c. 2. that Antichrist is to be the man of sin, who will make himself ador'd above all that is call'd, or worshipp'd as God, whereas in this place of the Apocalypse, the 2d Beast does not make himself, but the first Beast to be ador'd. Therefore this 2d Beast is not the Popish Antichrist. Of this more in the following Chapters.

(c) V. 18. Est enim numerus hominis, & numerus eius sexcenti sexaginta sex. ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξήκ. S. Ireneus l. 5. c. 30. p. 370. numerus nominis bestia secundum Græcorum computationem per litteras quæ in eo sunt, sexcentos habebit & sexaginta & sex. Euseb. l. 5. Histor. c. 8. Edit. Valesti citing the words of S. Ireneus in greek p. 172. οὐκ ὁ ἀριθμὸς τῆς ἀνθρώπου θηρίας, κατὰ τὴν τῶν ἐλλήνων ψήφον διὰ τῶν ἐν αὐτῇ γραμμάτων ἐμφαίνειται. But he declares it rash and dangerous to affirm any thing. ἡμεῖς ἔν ἐκ ἀποκινδυνεύομεν, &c. As for the name it self, he proposes first ἐνάνα; and then of Lateinos says, that valdè verifi-

mile est quoniam novissimum, regnum (to wit of the 4. Kingdoms in Daniel) hoc habet vocabulum. 'Tis evident he speaks of the Empire, not of the Christian-Church at Rome. Latini enim sunt qui nunc regnant, sed non in hoc nos gloriabimur. Sed & Teitan . . . omnium nominum, qua apud nos inveniuntur, magis fide dignum est . . . but adds, nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus, &c. Dr. Wells in a note observes that Mr. Mede and Mr. Whiston without sufficient grounds take notice of this conjecture of S. Ireneus as favouring their notion of the Pope to be Antichrist. See pag. 110.



CHAP XIV.

1. **A**ND I saw: and behold a lamb stood on Mount-Sion, and with him an hundred forty four thousand having his name, and the name of his father written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard, was as the voice of harpers harping on their harps.

3. And they sung as it were a new song before the throne, and before the four living creatures, and the Seniors: and no man could say the canticle, but those hundred forty four thousand, who were bought from the earth.

4. These are they, who were not defiled with women: for they are Virgins. These follow the lamb whithersoever he goeth. These were bought from among men, being the first fruits unto God, and to the lamb,

5. And in their mouth was found no lie: for they are without spot before the throne of God.

6. And I saw another Angel flying thro' the midst of heaven, having the everlasting Gospel, to preach unto them that sit on the earth, and to every nation, and Tribe, and tongue, and people:

7. Saying with a loud voice: fear the Lord, and give honour to him, because the hour of his judgment is come: and adore him, who made heaven and earth, the Sea, and the fountains of waters.

8. And another Angel followed saying : she is fall'n , she is fall'n , that great Babylon : which of the wine of the wrath of her fornication made all Nations drink.

9. And a third Angel follow'd them , saying with a loud voice : if any man shall adore the beast , and his Image , and receive the character in his forehead , or in his hand :

10. The same shall also drink of the wine of the wrath of God , which is mixed with *pure* wine in the cup of his indignation , and he shall be tormented with fire and brimstone in the sight of the holy Angels , and in the sight of the lamb :

11. And the smoke of their torments shall ascend up for ever and ever : neither have they rest day or night , who have adored the beast , and his image , and who-soever did receive the Character of his name.

12. Here is the patience of the Saints , who keep the commandments of God , and the faith of Jesus.

13. And I heard a voice from heaven , saying to me : write : blessed are the dead , who die in the Lord. From henceforth saith the Spirit , that they rest from their labours , for their works follow them.

14. And I saw , and behold a white cloud : and upon the cloud one sitting like unto the Son of man , having on his head a golden crown , and in his hand a sharp sickle.

15. And another Angel came out of the Temple , crying with a loud voice to him that sat on the cloud : put to thy sickle , and reap , for the hour is come to reap , because the harvest of the earth is withered.

16. And he that sat on the cloud , put his sickle to the earth , and the *harvest of the* earth was reaped .

17. And another Angel came out of the Temple , which is in heaven , he also having a sharp sickle.

18. And another Angel came forth from the Altar , who had power over fire : and he cried with a loud voice to him , that had the sharp sickle , saying : put to thy sharp sickle , and gather the clusters of the vineyard of the earth : for the grapes thereof are ripe.

19. And the Angel put his sharp sickle to the earth, and gathered the vineyard of the earth, and cast it into the great lake of the wrath of God:

20. And the lake was troden without the City, and blood came out of the lake even up to the horses bridles for the space of a thousand six hundred furlongs.

ANNOTATIONS.

ψ. 1. &c. *Behold a Lamb*, by which is divers times represented our Saviour Christ. — *They sung as it were a new song* or Canticle. In these visions, after persecutions, are sometimes introduc'd rejoicings to encourage the servants of God in their sufferings from the wicked world. — No one could say, or sing this Canticle, but those 144000, by which are signified the Elect, *who were not defiled with women*: some expound this literally of those who always liv'd virgins, others understand all those who lived or died with a pure and clean heart, exempt from the corruption of vices, and of whom it is said, ψ. 5. That no lie was found in their mouth, and that they were without spot before the Throne of God.

ψ. 6. 7. *An Angel . . . saying: fear the Lord*, by this Angel are represented the preachers of the Gospel exhorting all men to a true Faith, and a good life.

ψ. 8. *Another Angel saying, she is fal'n, she is fal'n the great Babylon*. By Babylon, as observ'd before, may very probably be signified all the wicked world in General, whom God will punish, and destroy after the short time of this mortal life: or may be signified every great City, and perhaps Rome return'd to Idolatry in the time of Antichrist, a little before the End of the world: or may be signified the Idolatry of heathen - Rome in the 4th Age, when Christian Religion under Constantin, and his successors began to triumph over Paganism, i, e, according to those Interpreters, follow'd by Alcazar, Bossuet, P. Allemand &c. which Exposition Dr. Hammond thus expresseth, “ the whole impure City of Rome - heathen, under the title of Babylon, that old Idolatrous City, that had lain so heavy upon the people of God, . . . should speedily be destroy'd, for advancing the heathen-worship.

ψ. 9. *A 3d Angel follow'd . . . if any man shall adore the Beast . . . he shall drink of the wine of the wrath of God, which is mix'd with pure wine* &c. That is, he shall drink of the bitter cup of God's indignation, not mix'd with water, or any thing to diminish it's force, but with wine and wine, i, e, with punishments upon punishments for ever and ever.

ψ. 12. *Here is the patience of the Saints*, here patience is necessary not to be carried away with such pleasures and vanities, as are offer'd in the wicked Babylon, and to remain firm under Persecutions with the pious inhabitants of Jerusalem.

§. 13. *Blessed are the dead*, all the dead, who have died in the Lord, and not the Martyrs only, for their works follow every one.

§. 14. —20. *Like to the Son of man*, to our Saviour Christ, sitting on a white cloud with a crown of Gold, and in his hand a sharp sickle. And Another Angel desiring of him to do justice by putting to his sickle, because the harvest of the Earth, was ripe, dry, and wither'd, i. e. the wicked ripe for punishment. The like is again represented by the sickle, which is said to be put to the Clusters of the vineyard: and they were cast into the great wine-press or lake of the wrath of God, into hell; where the blood is said to come out, and come up to the horses bridles, even for a 1600. furlongs. A metaphorical way of expressing the exceeding great torments of the wicked in Hell. But to pretend from hence to give the just dimensions of Hell, is a groundless conjecture, of which see a Lapid.

I cannot but admire how Dr. W after his learned modern divines, M. Mede, and Mr. Whiston, could hook in the Popish Antichrist in so many places on this Chapter, as §. 7. where it is said, fear God, the Christians, says he, are forewarn'd not to fall into any corruptions the Visible Church afterwards fell into, particularly Popery. According to a great many of our Prot. Adversaries, the Popes have been the great Antichrist ever since the destruction of the Heathen Roman Emperors in the 4th Age, and yet no man ever dreamt of it or suspected it. The Protestants tell the people, they need but open their Bibles and Testaments, to see and find the monstrous Popish Antichrist, the frightful Beast with seven heads and ten Horns, and what's more strange than all the rest, not any one of the Latin or Greek Church for so many ages could ever see the least appearance, of what to them is visible at the first sight. The G. Church by an unfortunate Schism was divided from the Latin in the 9th. Age: they wanted not learned men among them, well read in the Scriptures, who omitted nothing that could be alledg'd to justify their schism and separation from the Pope of Rome: Is it possible that neither Photius, nor any one among them, should not see this Truth so palpable, that every Protestant presently discovers it at the opening of his new Testament? This at once wou'd have justified their separation.

This invention, which doubtless was suggested by the most subtil adversary of Popery, first came, says the B. of Meaux on the Apocalypse, from the later Manicheans, a sect among the Albigenes, as infamous for their errors, as for their manners (See Nat. Alex. tom. 6. Sec. 11. & 12. p. 490. & tom. 7. sec. 13. p. 66.) who, among other detestable blasphemies against God, against Jesus Christ, and his B. mother, taught the people that Pope Silvester in Constantin's time was Antichrist, and the Church from that time, was become a den of thieves, and the Harlot in the Apocalypse. I scarce think the reasons they brought, will be approv'd by the writers of the late Reformation, in as much, said they, as the Church and ministers of the Church were then permitted to receive Ecclesiastical Benefices

Benefices and revenues. These Hereticks were follow'd in some points by Wicief and his Disciples, but perhaps upon a strict examination, they only meant that the Pope and Bishops taught Antichristian Doctrine, and so were to be esteem'd Adversaries to Christ, and Precursors of Antichrist.

We may look upon Luther (tho' he denied the Revelation of S. John to be Canonical-Scripture) and the Lutherans and Calvinists to be the true inventors of this empty and incoherent fable of the Popish-Antichrist, twelve hundred years after the Popes had successively one after another been the one, great, and famous Antichrist.

These lovers of novelties, liberty, and Church-lands found the obscure revelations in the Apocalypse very convenient for their arbitrary fancies, where they could make the wicked Babylon not signify the Heathen-Roman Empire with S. Ireneus, and the primitive Fathers, but to be the Christian-popish Rome: and the Scarlet whore must be the Popes and Cardinals, who wear scarlet and purple. An argument not inferiour to that of Mr. Andrew Willet, who found out the Pope to be the Angel that open'd with a key the bottomless pit, because said he, who gives the Cross keys for his arms but the Pope?

The last Reformers of the Faith found their ingenious Expositions on the Apocalypse a fit means to stir up Kings and Princes, as well as the ignorant populace, and unthinking mob against the Tyranny of this Babylon; it is not my remark, nor that of the B. of Meaux only, but of their learned Dr Hammond, who, after he hath given us the extravagant and trifling ravings of Mr Brightman, says, "that what such writers aim at, is to put the people in mind, that they are to pull down Antichrist. Nothing (says Dr Hammond) can be more effectual towards the raising and fomenting of commotions."

'Tis evident the country-Parson can never be at a loss, or want matter, to excite his Parishioners (as occasion offers it self) to a detestation of Popery and all Papists, if he has but Mr Brightman's revelations on the 7. Epistles in the 2 and 3. of S. John's Revelation, written to the Protestant churches by name. See what we have cited pag. 458. If he keep by him Mr Willet's expositions of the number of the name of Antichrist, whereby he may prove that the three letters are each of them crosses, and that the sign of the Cross, still retain'd by Papists, is in very deed the cognisance of Antichrist. He may confirm the same by Mr Willet's evident demonstration, as he himself calls it. Take it in his own words in his Synop. Papismi. Controv. 4. Q. 16. Antichrist, says he, is the great whore of Babylon, i. e., of Rome: and here, saith Willet devoutly, we are to note the singular providence of God, who suffereth not a jot of his word to fall to the ground: for even so verily an. 853, next after Leo the 4th, there was a right whore elected Pope, call'd John, or if you will, Joane the 8th, who fell in labour in the midst of a solemn procession: thus then by evident Demonstration it appeareth, that the Pope is the whore of Babylon; and consequently Antichrist. Is not this witty? no matter if by the same Logick every whore that ever lived in Rome

may be prov'd Antichrist. But as for the story of Pope Joan, David Blondel a French Hugonot has shewn it to be a fable; for it neither was Pope John, nor Joan that succeeded Leo the 4th an. 853. Leo the IV dyed in July 853, to whom succeeded in August or September of the same year, Benedict the III, so that no place is found for Pope John or Joan to reign after Leo two years and 5. Months, as the Authors of that story pretend. The Parson, if need be, may add the Expositions on the 7. vials of the learned and pious divine Mr Mede, as Dr. W...s calls him (tho the B. of Meaux looks upon him as a meer Enthusiast.) The effusion of the first vial, says Mede, was when the Waldenses and Albigenes, and the followers of Wiclef, and Hus began to renounce Popery. The 2^d vial was compleated by what is more eminently styl'd the Reformation, begun by Luther, and carried on afterwards by many others. The 3^d vial was compleated partly by the Laws made here in England in the reign of Q. Elizabeth against popish priests, partly by the great overthrow given to the Spanish Armada an. 1588, and also to the Spanish forces in the Netherlands. See the rest in Dr W...s. pag. 127. but Dr W...s with Mr. Whiston looks upon the vials to be all still future. I cannot think that the learned men among the Protestants believe the Popes to be Antichrist, especially since time that discovers what is true as to matters of fact, that are pretended to be foretold, has confuted the conjectures of de Moulin, Jurieux, Mede, Whiston, &c.

I must here do justice to divers learned men of the Prot. communion. Grotius in a letter, Epist. 557. to the Protestant John Gerard, Vossius, tells him, that they, who did not believe the Popes to be Antichrist, nevertheless judg'd it necessary to give such Interpretations for the publick good of Prot. Religion (See Mnsr de Meaux in his Advertissement num. 1.) "The same Vossius answers (Ep. 571) that he himself having told a certain minister of Dortcht, whom he calls, thick-skull (*lourde tête*) that he shou'd not impose on the people, even against Popery, that minister presently ask'd him, if he was for taking the Papists part, whom, said he, we cannot run down too much, that the people may the more detest their church. This, adds Vossius, is much the same as some others said to me at Amsterdam: why should not we say the Pope is Antichrist? must we leave off saying so? and make the people leave our Communion more and more, as if too many did not leave it already?" This was a secret that was not to be divulg'd.

Of our English Protest: I have read Dr Hammond's paraphrase and notes on the 2^d to the Thessal: and on the Revelation or Apocalypse, he never pretends that the Popes are Antichrist. The predictions in S. John, of the Beasts, of the fall of Babylon, of the great Harlot, he expounds, as fulfill'd already, by the destruction of Pagan-Rome, and of it's Idolatry, superstitions, Auguries, under the Heathen Emperors, much after the same manner as Alcazar, and as the B. of Meaux, and other Catholick-writers. Mr. Rich. Montague in his Gag. page 74. writes thus: "Whether the Pope be that Antichrist or not, the Church [of England] resolveth not, tendreth it not to be believ'd any way."

„ Some I grant are very peremptory indeed that he is. He for instance,
 „ who wrote and printed it, I am as sure the Pope is Antichrist, that
 „ Antichrist spoken of in the scripture, as that Jesus Christ is God :
 „ but they that are so resolute, peremptory, and certain, let them an-
 „ swer for themselves. The Church is not tied ; nor any one that I know
 „ of, to make good their private imaginations. For myself, I profess inge-
 „ niously I am not of opinion, that the Bishops of Rome personally are
 „ that Antichrist nor yet that the Bishops of Rome successively are
 „ that Antichrist. ” &c. He only holds the Pope and Papists to be An-
 tichrists improperly in the sense that S. John says, there are many An-
 tichrists. He cites for the same Opinion Melancthon and others.

Mr Thorndike in his just weights and measures c. 2. speaking to
 these two points, that the Pope is Antichrist, and Papists Idolaters. “ The
 „ Truth, says he, is, they of the Church of Rome have overcharg’d
 „ us, in calling us Hereticks . . . but they that would have the Pope
 „ Antichrist, and the Papists Idolaters, have revy’d it upon them, and
 „ taken their revenge beyond the bounds of blameless defence... Let them
 „ not lead the people by the nose, to believe that they can prove
 „ the supposition, which they cannot ” &c. The same Mr. Thorndike
 „ in his 19. Chap. p. 125. &c. shews more at large, that their
 „ reverencing Images in Churches is no Idolatry. And again p. 149.
 „ Having shew’d, says he, why the Church of Rome cannot be
 „ charg’d with Idolatry, I may from hence infer that the Pope can-
 „ not be Antichrist.

Yet Dr W...s on the Apocalypse, has no other argument to prove
 that the Pope is Antichrist, that is, by a new invention, the myf-
 tical Antichrist, foretold by S. John, and his reign to be 1260 years,
 only because he supposeth that the Pope, and Papists, give divine
 honour, the honour that is due to God alone, to Images, Saints, and
 Angels. This he continually repeats, and takes it for a thing gran-
 ted. It seems very strange, that so learned a Doctor, after such
 mistakes have been canvas’d and clear’d, as appears, by what hath
 been written by Mr Thorndike on this subject, should still run on in
 this groundless supposition, contrary to all the protestations which the
 Catholicks have constantly made. Every little Papist, boy or girl, can assure
 the Doctor, that they have been always taught to give divine ho-
 nour and worship to God alone : they will recite to him the words
 of their Catechism, that they pray indeed before Images, to put
 them in mind of things thereby represented, but they do not pray
 to them, because they know they can neither see, nor hear, nor
 help them : they’ll tell him that the Angels and Saints, even the B.
 V. mother of Christ, and the true mother of God made man, is no
 more than a creature below God, at an infinite distance, and so
 that the inferiour honour that we pay to them, is nothing like to
 that supremam and divine honour, which we pay to God alone. In
 a word we know, have always profess’d that Images, An-
 gels, and Saints, are but creatures : and as we are not such fools as
 to think them Gods, so neither are we so senseless as to pay them
 divine honour.



C H A - P. XV.

1. **A**ND I saw another sign in heaven great , and marvellous , seven Angels having the seven last plagues : because in them is accomplished the wrath of God.

2. And I saw as it were a sea of glass mingled with fire , and them , that overcame the beast , and his image , and the number of his name , standing on the sea of glass , having the harps of God :

3. And singing the Canticle of Moyſes the ſervant of God , and the ſong of the lamb , ſaying : great and wonderful are thy works Lord God Almighty : juſt and true are thy ways , thou King of ages.

4. Who ſhall not fear thee ô Lord , and glorify thy name ? becauſe thou only art holy : for all Nations ſhall come , and adore before thee , becauſe thy judgments are manifeſt.

5. And after theſe things I ſaw , and behold the Temple of the tabernacle of the testimony in heaven was open'd :

6. And there came forth ſeven Angels out of the Temple , having the ſeven plagues , clothed with clean and white linen , and girded about the breſts with golden girdles.

7. And one of the four living creatures gave unto the ſeven Angels ſeven golden vials , full of the wrath of God , who liveth for ever and ever.

8. And the Temple was filled with ſmoke from the majeſty of God , and from his power : and no one could enter into the Temple , till the ſeven plagues of the ſeven Angels were finiſhed.

A N N O T A T I O N S.

ſ. 1. &c. I ſaw ſeven Angels having the ſeven laſt plagues. Many by theſe underſtand chaſtiſements that will fall upon the wicked , a little before the end of the world , and ſo take theſe plagues and vials that

are poured out in the next chapter, mostly in a literal sense. Others apply them to different calamities that happen'd to heathen Rome, but the applications are so different, that they serve to convince us how uncertain they are. In the mean time S. John seems to repeat the same things in a different manner: and sometimes by way of anticipation, as here the Saints are introduc'd rejoycing, in view of that happiness in heaven which is prepar'd for them.

I saw a sea of glass mingl'd with fire, by which are signified the storms and dangers which they had happily pass'd: now they are said to be singing the canticle of Moyfes after he had pass'd the red sea, *Cantemus Dno &c.* Let us sing to our God &c. As Moyfes was a figure of Christ, and the Israelites of the Christians, so it is now call'd the canticle of the Lamb. — *ô thou King of ages &c.* In the common G. is now read, *ô thou King of Saints.*

V. 5. Behold the Temple of the Tabernacle ... in heaven was open'd. We have before observ'd that these visions were shewn to S. John as it were in a Temple in Heaven, and with an allusion to the Sanctuary, and it's parts under Moyfes. — The Angels are seen coming out with clean and white linen .. with golden girdles, with an allusion to the Habits of the Priests in the ancient Law — *The Temple fill'd with smoke &c* as in the time of Salomon 2. Paralip. 13.



C H A P. X V I.

1. **A**ND I heard a great voice from the Temple, saying to the seven Angels: go and pour forth the seven vials of the wrath of God upon the earth.

2. And the first went, and pcured out his vial upon the earth, and there fell a cruel and most-grievous wound upon men that had the character of the beast and upon them, who adored his image.

3. And the second Angel poured out his vial into the sea, and there became blood as it were of one dead: and every living creature died in the sea.

4. And the third poured out his vial upon the rivers, and fountains of waters, and they became blood.

5. And I heard the Angel of the waters saying: thou art just ô Lord, who art, and who wast the holy one, who hast judg'd these things:

6. Because they have shed the blood of the Saints, and of the Prophets, and thou hast given them blood to drink: for they deserved it.

7. And I heard another from the altar saying : yes Lord God Almighty ; true and just *are* thy judgments.

8. And the fourth Angel poured forth his vial upon the Sun , and it was given to him to afflict men with heat, and fire:

9. And men were scorched with great heat, and they blasphemed the name of God who hath in his power those plagues , neither did they repent to give glory unto him.

10. And the fifth Angel poured forth his vial upon the throne of the beast : and his kingdom became full of darkness , and they gnawed their tongues for pain :

11. And they blasphemed the God of heaven because of their pains, and wounds , and did not penance for their works.

12. And the sixth Angel poured forth his vial upon that great river Euphrates : and dried up the water thereof, that a way might be prepared for the Kings from the East.

13. And I saw from the mouth of the dragon , and from the mouth of the beast , and from the mouth of the false Prophet three unclean spirits like frogs.

14. For they are the spirits of devils working wonders, and they go forth unto the Kings of the whole earth, to gather them to battle against the great day of Almighty God.

15 Behold I come as a thief. Happy is he that watcheth , and keepeth his garments, lest he walk naked, and *others* see his shame.

16. And he shall gather them together into a place, called in the Hebrew tongue Armagedon.

17. And the seventh Angel poured forth his vial into the air, and a loud voice came out of the Temple from the throne , saying : It is done.

18. And there were lightnings , and voices, and thunders , and there was a great earth-quake , such as never hath been since men were upon the earth : such an earthquake, and so great.

19. And the great City was made into three parts : and the Cities of the Nations fell , and great Babylon came

into remembrance before God, to give to her the cup of the wine of the indignation of his wrath.

20. And every Island fled away, and the mountains were not found.

21. And great hail like a talent came down from heaven upon men : and men blasphemed God because of the plague of the hail : for it was exceeding great.

A N N O T A T I O N S.

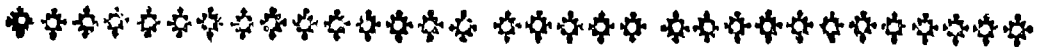
Ÿ. 1. *Go and pour forth the 7. vials &c.* According to the Exposition follow'd by the Bishop of Meaux, all these 7 vials are already past, being punishments and judgments exercis'd against the heathen Emperors, from the time of Valerian even to the time of Julian, at whose death it might be said Ÿ. 17. *It is done.* Idolatry is destroy'd, as to it's publick worship. — Here in particular by the drying up of the *Euphrates*, and by the *Armies of the East*, these Interpreters understand those of the Persians, who first gave the great shock to the Empire in Valerian's time, and by whom afterwards Julian the Apostate was defeated, and kill'd. — By the great *Babylon* they also understand Idolatrous Rome; and by the *Islands* and *mountains* sunk by Earthquakes, they understand the destruction of divers Kingdoms.

According to another Interpretation (which is very common) All these Judgments are to come before the End of the world : and will be in a manner literally executed about Antichrist's time. At the first vial, men shall be struck with ulcers and wounds, not unlike to the 6th plague of Egypt. At the 2d and 3d vial, the sea and fountains shall be turn'd into blood, as in Egypt. At the 4th vial shall be excessive scorching heats, tormenting men, and burning every thing for their use. At the 5 vial darkness like that of Egypt. At the 6th vial (Ÿ. 12) *Euphrates* dried up, to open a passage for the *Armies* from the East to come and join the forces of Antichrist. And *the three unclean spirits like frogs*, may signify devils sent by the Dragon, or chief of the Devils, to excite the wicked to all manner of unclean abominations. They are here said to be gather'd together in a place call'd *Armagedon*, perhaps with an allusion to *Mageddon* in the Tribe of Manasses, where the two Kings of Israel; Ochozias and Josias perish'd, 4. Kings 9. 21. And they are here brought in only to signify a place of a great destruction. See also Zach. 12. 11. At the 7th vial, a voice, *it is done*, i, e, the reign of the wicked in general, and of Antichrist is at an End. — *Great Babylon came to remembrance before God.* The time of God's punishing the wicked world is approaching : for by a 3d Interpretation, *Babylon* may signify metaphorically all the wicked in general.

Ÿ. 21. *A great hail like a talent came down &c.* Which need not

be taken literally, but only metaphorically, to signify the heavy weight of God's judgments upon sinners.

(a) *ψ. 21. Et grando magna sicut talentum. ὡς ταλαντία, quasi talentaris. The Prot. and Mr N... translate hail about the weight of a Talent, as if every hailstone were of that weight.*



C H A P. XVII.

1. **A**Nd there came one of the seven Angels, who had the seven vials, and talk'd with me, saying: come and I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

2. With whom the Kings of the earth have committed fornication, and by the wine of whose prostitution the inhabitants of the earth have been made drunk.

3. And he took me away in spirit into the wilderness. And I saw a woman sitting upon a scarlet coloured Beast, full of names of blasphemy, having seven heads, and ten horns.

4. And the woman was clothed round in purple, and scarlet, and gilded with gold, and precious stones, and pearls, having a golden cup in her hand, full of the abomination, and filthiness of her fornication:

5. And on her forehead a name written: a Mystery: Babylon the great, the mother of the fornications, and abominations of the earth.

6. And I saw the woman drunk with the blood of the Saints, and with the blood of the martyrs of Jesus. And when I had seen her I wondered with great admiration.

7. And the Angel said to me: why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads, and ten horns.

8. The Beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and shall go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from

the foundation of the world) shall wonder , when they behold the beast that was , and is not.

9. And here is understanding , which hath wisdom. The seven heads are seven Mountains , upon which the woman sitteth , and they are seven Kings.

10. Five are fall'n, one is, and another is not yet come : and when he shall come , he must continue a short while.

11. And the beast that was , and is not : the same is also the eighth : and is of the seven , and goeth into destruction.

12. And the ten horns which thou sawest , are ten Kings : who as yet have received no kingdom , but shall receive power as Kings one hour after the beast.

13. These have one design , and their strength , and power they shall give to the beast.

14. These shall fight with the lamb , and the lamb shall overcome them ; for he is the Lord of Lords , and King of Kings , and they that are with him , are the call'd , and elect , and faithful.

15. And he said to me : the waters which thou sawest , where the harlot sitteth , are peoples , and Nations , and tongues.

17. And the ten horns , which thou sawest on the beast , these shall hate the harlot , and shall make her desolate , and naked , and shall eat her flesh , and shall burn her with fire.

16. For God hath put into their hearts to do that which pleaseth him : that they give their Kingdom to the beast till the words of God be fulfilled.

18. And the woman which thou sawest , is the great City , which hath a Kingdom over the Kings of the earth.

AN NOT A T I O N S.

I must repeat what I have already taken notice of, both in the preface to the Apocalypse , and sometimes in the Annotations , that there are three ways of expounding all the visions of this Reve-

lation, from the end of the 3d Chap. to the end of the 10th verse chap. 20th, which all of them seem grounded on the Opinions of the ancient Fathers. According to the first all these visions are only to be fulfill'd in Antichrist's time, a little before the End of the world. According to the 2d, the visions may be applied to particular events, which happen'd in the first 3 or 4 Ages under the persecuting heathens, till by Constantin, and the succeeding Christian Emperors, Idolatry by degrees was extirpated, and the Faith of Christ triumph'd over all it's enemies, whether Jews or Pagans. According to the 3d, by the great City of Babylon, is mystically and metaphorically signified all wicked great Cities in the world, all the multitude of the wicked dispers'd in all Nations, their short, and vain happiness, their persecutions and oppressions of the good and faithful servants of God, who live piously in this world, and who are call'd to be Citizens of the Celestial Jerusalem in the Kingdom of God, where he reigneth for ever with his Angels and Saints, and where they all reign with him, happy in his sight and enjoyment. I am more and more inclined to this 3d Exposition, by reading this 17th chapter, with the contents of the 18, 19th and 20th chapter till the 11th verse, and by reading what S. Hierom says in general terms in his Ep. to Marcella tom. 4. part. 1. pag. 166. Nov. Edit. "*that all this book (of the Apocalypse) is either to be expounded spiritually, or if we follow a carnal Interpretation, we must content ourselves with Jewish fables:* And especially by reading what S. Aug. has deliver'd us upon the chief difficulties of the Apocalypse, in his 20th book de civ. Dei, from chap. 6th to chap. 16. and from page 578, to p. 594 tom. 7. nov. Editionis. To expound then these chapters together according to this 3d Interpretation.

℣. 1. *Come and I will shew thee the condemnation of the great Harlot, ... Babylon the mother of fornications.* By this Harlot, and this Babylon, is signify'd the multitude of all the wicked of all times and places, who have abandon'd themselves to sensual pleasures, and sought for their happiness in riches and worldly grandeur, and for this reason she is said to carry in her forehead this Inscription, *a mystery*, that is, to be understood in a mystical sense of all the wicked, who make up, as it were one City, as S. Aug. observes, which may be call'd *Babylon*, the City of confusion, the City of Idolatry, and of all manner of vices. *The Beast*, that is, the devil carries her, whose suggestions the wicked follow. He comes out from *the bottomless pit*. He was, i. e. had a much greater, and more extensive power over the wicked world before Christ's coming and Incarnation, and he is not, that is, according to S. Aug: his power hath been much extenuated and lessen'd since that time. He is *bound* or *chain'd up for a thousand years*, as it is said c. 20. ℣. 2. By which may be understood all the time from Christ's coming, and the establishing of his Christian Church till the last and severest persecution under Antichrist, See S. Aug. l. 20. de Civ. c. 7. And when he shall come again, and be let loose, as it were, in Antichrist's

time, he *must continue a short while*: for all the ancient Fathers agree by the Interpretations they give to the Scripture, that Antichrist, and consequently the devil with Antichrist, must reign but a short time.

The *scarlet colour'd Beast*, the devil, call'd the Prince of this world, on whom the *Harlot, gilded with gold sat*, that is, all the wicked, and particularly all wicked Kings and Princes with their worldly greatness, who *were drunk with the cup of her prostitution*, that is, who abandon'd themselves, and indulg'd their passions with all sensual pleasures, and contented themselves with the vain and deceitful happiness of this life; to be convinc'd of which, the Angel is said to have taken S. John *in Spirit into a wilderness* from the company of the wicked world, the better to see and contemplate the vanity of their short and false happiness.

This *woman*, this *Harlot*, this *Babylon*, this multitude of the wicked, especially the Heathen persecuting Emperors at Rome, and in all other places, (and they who acted against the Christians under them) are said to be *drunk with the blood of the Saints, and the blood of the Martyrs*, by putting the Christians, the Catholicks and the servants of God to death, from the *foundation of the world* to it's consummation, by the instigation of the Beast the Devil.

The *Beast*, the devil, is represented with *seven heads*, and *ten horns*. that is, with many heads and many horns, signified by the numbers *seven* and *ten*. See S. Aug. c. 23. p. 606. A. — The *seven heads*, as it is said *ψ. 9.* Are *seven Mountains*, and *seven Kings*, i. e., a great many. And also the *ten horns* (*ψ. 12.*) are *ten Kings*.

ψ. 10. *Five are fal'n, one is, and another is not yet.* The meaning of this is obscure. And perhaps it were better to own with S. Aug., that we do not know the meaning, than to advance suspicions and conjectures. But it is not improbable, that by these 7. *Kings*, may be understood the collection of Kings, in what are call'd the seven Ages of the world, from it's creation to it's consummation. The first Age is reckon'd from Adam to Noe and the deluge: the 2d. Age from Noe to Abraham: the 3d. from Abraham to Moyses: the 4th. from Moyses to David: the 5th. from David to Christ. These 5. were past, and *fal'n*, when S. John wrote. The 6th. *is*, and is to last from Christ to Antichrist. And *another*: the 7th, *is not*, being the time of Antichrist, and only a short time. See Lapidé on this verse.

ψ. 11. *The beast that was, and is not, is the 8th and is of the seven.* The Devil reigns with the Kings in all these ages: he is *of the seven*, because he is the Prince under whom reign the wicked in all ages: he is also *the eighth*, in as much as he is their Prince, and they are only his Instruments.

ψ. 12. The *ten horns*, or *ten Kings*, *which thou sawest, as yet have receiv'd no Kingdom, but shall receive power as Kings one hour after the beast*, or, as it is in the greek, with the beast. According to the common Interpretation, this must be refer'd to ten, or many Kings, who are different from all the wicked Kings that had been, and

who should follow, and live at the same time with *the Beast*, by which here seem to be signified Antichrist. Or, if by these ten Kings we understand all the wicked Kings, who were to come after S. John writ, to the End of the World, they had not yet *Kingdoms*, but the *Kingdoms* which they should have, and all their vain happiness, would be very short, and at the same time, they would be under the beast, and subject to him.

¶ 13. *These have one design*, to make themselves as happy they can in this world: and *their power they shall give to the Beast*, being always slaves to the devil.

¶ 14. *These shall fight with the Lamb*, Their actions and affections being always led away with the love of this world, which is an enemy to Christ, and his doctrine: *but the Lamb*, Christ, *shall overcome them*, and punish them, when he pleases: for he, Christ, God, and man, is *the Lord of Lords*, and *King of Kings*, and as S. John says again c. 19. 16. *has written on his Thigh*, the *King of Kings and Lord of Lords*, to signify to us his divinity, or divine nature.

¶ 15. &c. *The waters which thou sawest*, where *the Harlot sitteth*, signify the different *nations*, in all which is a multitude of wicked, especially among the great ones of this world. *These hate the Harlot*: there's no true love or Friendship among them: the wicked hate, envy, make war against the wicked, tho' they make alliances sometimes one with another. — *For God hath put it into their hearts*, permits them, and makes use of them, as instruments of his Justice, against one another: and they *give their Kingdom to the Beast*; the wicked reign under the Prince of this world, the devil, as long as God pleases, and till *his words*, and Judgments be fulfill'd. All the Contents of the following Chapters agree with this Exposition. When the *Angel cries* c. 18. *it is fal'n, it is fal'n Babylon the great*, the false happiness of the wicked is come to it's last period, tho' S. John speaks sometimes by anticipation, especially when the rejoycings of the Saints are represented, and the miseries and consternation of the wicked, to encourage the servants of God to patience and perseverance under their trials and persecutions in this mortal life.

Babylon will in a short time be the *habitation of devils*: and therefore the good are admonish'd with these words, *go out from her my people*, avoid and detest their wicked ways.

Almighty God hath *remember'd her iniquities*, the provocations of the wicked, nor can they escape the hand of his Justice. They lived as if they were never to be call'd to an account. Babylon blinded with sensual delights, pride, and vanity, said in her heart, *I sit as a Queen* above others, and *sorrow I shall not see*, like the wicked in the Psalmist, *who is Lord over us?* psal. 11. But all her *plagues* (c. 18. 8.) *shall come in one day*, at the day of death, or the day of Judgment.

Then are represented the *weeping* and mourning of all the accomplices of the wicked, like the disappointment of merchants by the

burning and destruction of a great City, where they found so great profit in disposing, and selling their Merchandise.

After this in the 19th. Chap. the blessed in heaven sing *Alleluia* &c. the *God Almighty hath reign'd* or is about to reign.

At the latter end of the 19. Chap. v. 17. it is said, *I saw an Angel, standing in the Sun*; saying to all *the birds* &c. Here are represented God's judgments on the wicked, as it were after a great battle, in which Kings, and many noblemen are slain, so that the birds are invited to drink of their blood.

The beast was taken, and with him the false prophet. We may take this as spoken by anticipation of Antichrist, and his great Impostor, or false Prophet. For still after this c. 20. v. 7. is foretold, according to S. Aug., the last persecution by the devil, and by Antichrist, with *Gog and Magog*: for it is then that *fire came down* from heaven, and was to devour them, and there it is express'd, that the devil, who seduced them, and all the wicked, was *cast into the lake of fire*, into Hell, where also *the Beast* Antichrist, and *the false Prophet* shall be tormented for ever and ever.

Now to give a short account of the two other Expositions. The first of them, follow'd by a great many (as may be seen in Alcazar, and a Lapidé) holds, that all these visions will come to pass in the short reign of Antichrist, a little while before the End of the world. These Interpreters are divided about the signification of *Babylon*: some understand Babylon the Metropolis of Chaldaea, where they think that Antichrist will begin to reign; others understand Constantinople, the seat of the Turkish Empire, which is also built upon seven Hills: but many understand Rome, not Christian-Rome, but Rome that was a Heathen City in the first ages, and which they think will be heathen-Rome again in Antichrist's time. See a great number of the Fathers and Interpreters for this opinion cited By a Lapidé — By the *Beast* that carries her with her Idolatry and vices, they understand the devil, and by the seven heads, and ten horns, Kings, who shall be in the time of Antichrist, and submit themselves to him.

— All these Kings and Persecutors *will receive their power one hour after*, or *with the Beast*, by which they rather understand Antichrist, whose reign shall be short, as shall be that of the devil, who shall be let loose, and have greater power for a little while. By the eighth, who is of the seven, they understand the devil, because all the seven will be as it were his Instruments. The same Kings who *committed fornication* with the Harlot, are also said *to hate her*, and *burn her*, says Gagneius, by being the cause of her damnation and destruction: for none are greater enemies than sinner's accomplices.

As to the other Exposition (of which see Alcazar, the Bishop of Meaux &c.) they look upon all these visions till the last persecution under Antichrist, (c. 20. v. 7 — 10.) to be already fulfill'd by the destruction of the Heathen-Roman Empire, as they are also expounded by Dr Hammond. *Babylon* is the ancient heathen-Rome, *mother of fornications*, i. e., of Idolatry, and of all kind of vices, *sitting upon a*

Scarlet Beast, supported by the Pagan Emperors in all their Grandeur, Pomp, and Vanity. When it is said of her, *that she was, and is not*, this is to be taken with a regard to the visions one after another represented to S. John, not with a regard to the time when he wrote under Domitian. She is said to come again out of *the bottomless pit*, when the same heathen-worship was again renew'd by Julian the Apostate, who had a design, and endeavour'd to destroy Christian Religion. The seven heads are ingeniously applied to Diocletian, Maximian Hercules, Constantius Chlorus, Maximus, and Maxentius, which in a vision of S. John are said, to be the *5 that are sal'n*. One, to wit, Maximinus, *is*, the 6th represented as then in being, and another, the 7th, *is said not yet come*, to wit, Licinius, whose persecution *continu'd but a short time*. The Eighth, who is call'd *also one of the seven*, they take to be Maximian Hercules, who had laid down the Empire with Diocletian, but took it up again, and so was *the Eighth*, but of the seven mention'd before.

The ten horns represented as not yet having a kingdom, but who are to receive power as Kings, *one hour after the Beast*, or at the fall of the Empire, are those Kings and Princes, by whom the Roman Empire was destroy'd, as the Goths, Vandals, Lombards, Burgundians, Franks, Huns, Alans, Sueves, also Persians and Saracens, who invaded and dismembred different parts of the Empire, but no great stress need to be laid on the exact number of *ten*, which, as S. Aug. says, may be taken for a great many.

They all come with the same design (*ψ. 13.*) to enrich, and settle themselves in the Dominions of the Empire, yet afterwards they gave their power to the Beast, by entering into Alliances with the Emperors, as Alarick the Goth, and others did. They at first fought *with the Lamb*, being then Heathens; and afterwards many of them Arians, till the Lamb overcame them, and brought them to the true Christian Faith. They are said to have *hated the Harlot*, making *her desolate* by pillaging Rome, and divers other Cities, they *devour'd her flesh*, her Treasures, *God putting it into their hearts*, making use of them as Instruments to punish these wicked persecuting Idolaters, yet they afterwards sometimes agreed to *give her their strength* by agreements and Alliances, till the time that God decreed the Empire should be in a manner destroy'd.

These Interpreters conclude that by *Babylon* must necessarily be understood Rome, because it is said, that seven heads, upon which the woman sitteth, are *seven Mountains*, and it is well known that Rome is built upon seven hills; and 2dly because the woman is said to be the City, which *hath a Kingdom over the Kings of the Earth*. But first those 7. mountains are also call'd seven Kings. 2dly Constantinople is also built on seven hills. 3dly seven may be taken for many.

And I cannot but take notice, that some expressions in this 17th and in the next chapter, seem to agree better with that exposition, which takes Babylon for the multitude of all the wicked: as when we read

c. 18. v. 3. That *all Nations have drunk of the wine of the wrath of her fornication.* v. 23. That *all nations were deceived by her sorceries.* v. 24. That *in her was found the blood of the Prophets, and of the Saints, and of all that were slain upon the Earth.* For tho' the Roman Empire was of so large an extent, yet a greater part of the world was never subject to the Romans: many Apostles and martyrs were not put to death at Rome, nor by the Romans, but by the Persians, and in India &c: so these general expressions are more easily expounded, if by the great City of Babylon, we understand the multitude of the wicked in all places of the world: not but that these visions may also regard Heathen-Rome as the chief place, where such persecutions were acted, and where all kind of vices were practised.

N. B. Some have taken notice that the English Protestants print the 5th verse of this Chapter in Capital letters. *Mystery, Babylon the great the mother of Harlots and. Abominations of the Earth.* I will suppose that these words are only printed in this manner, because they contain an Inscription, as when it is said, that he who was call'd the word of God, had written upon him, *the King, of Kings, and Lord of Lords,* which words are also printed in great letters: but if our Adversaries do this, to make the Church of Rome look'd upon as the whore of Babylon, and the Pope as Antichrist, nothing can be more unfair, nothing more ridiculous, as I may shew on the following Chapters.



CH A P. XVIII.

1. **A**Nd after these things I saw another Angel coming down from heaven, having great power: and the earth was enlightned with his glory.

2. And he cried out mightily, saying: 'tis fall'n, 'tis fall'n Babylon the great: and is become the habitation of devils, and the haunt of every unclean Spirit, and the hold of every unclean, and hateful bird:

3. Because all nations have drunk of the wine of the wrath of her fornication: and the Kings of the earth have committed with her fornication: and the merchants of the earth have been made rich by the force of her delights.

4. And I heard another voice from heaven, saying: go out from her my people: that you may not be partakers of her sins, and that you may not receive of her plagues.

5. For her sins have reach'd up even to heaven, and our Lord hath remembred her iniquities.

6. Render unto her even as she hath rendred unto you : and double the double according to her works : in the cup which she hath mingled , mingle unto her double.

7. By how much she hath glorified her self , and been in delights , so much of torment and sorrow give unto her : because she saith in her heart : I sit a Queen ; and am no widow : and sorrow I shall not see.

8. Therefore shall her plagues come in one day, death , and mourning , and famine , and she shall be burnt with fire : for mighty is the God, who shall judge her.

9. And the Kings of the earth , who have committed fornication with her , and lived in delights , shall weep and bewail themselves for her , when they shall see the smoke of her burning :

10. Standing afar off for fear of her torments , saying : wo , wo that great City of Babylon , that mighty City : for in one hour is thy judgment come.

11. And the merchants of the earth shall weep , and mourn over her : because no one shall buy their merchandise any more :

12. The merchandise of gold and Silver , and of precious stones , and pearl , and of fine linnen , and purple , and of silk , and Scarlet (and all odoriferous wood , and all vessels of ivory , and all manner of vessels of precious stones , and of brass , and iron , and marble ,

13. And Cinnamon) and of odours , and of ointment , and of frankincense , and of wine , and of oil , and of fine flour , and of wheat , and of beasts , and of sheep , and of horses , and of chariots , and of slaves , and of Souls of men.

14. And the fruits which thy Soul longed after are departed from thee , and all fat and valuable things are perished from thee , and they shall no more find them.

15. The merchants of these things , who have been made rich , shall stand a far off from her for fear of her torment , weeping and mourning.

16. And saying : wo , wo that great city , which was

clothed with silk, and purple, and scarlet, and gilded with gold, and precious stones, and pearls :

17. For in one hour so great riches are come to nothing, and every ship-master, and every one that sails unto lakes, and the mariners, and they that work at sea, stood a far off,

18. And cried out seeing the place of her burning, and said : what *City* was like to this great *City* ?

19. And they cast dust on their heads, and cried out weeping, and mourning, and saying : wo, wo that great *City*, in which all were made rich, who had ships on the sea by reason of her prices : for in one hour is she made desolate.

20. Rejoyce over her ô heaven, and you holy Apostles, and prophets : for God hath revenged your cause upon her.

21. And a mighty Angel took up a stone like a great millstone and cast it into the sea, saying : with this violence shall Babylon that great *City* be thrown down, and be found no more.

22. And the voice of harpers, and of musicians, and of players with pipes, and a trumpet shall no more be heard in thee : and no Artist of any art whatsoever shall any longer be found in thee : and the noise of a mill shall no more be heard in thee :

23. And the light of a lamp shall not hereafter shine in thee : and the voice of the bridegroom and of the bride shall no more be heard in thee : for thy merchants were the great men of the earth, because all nations have been deceived by thy forceries.

24. And in her hath been found the blood of prophets and Saints ; and of all who were slain upon the earth.

ANNOTATIONS.

In this Chapter is a repetition of the *fall of Babylon*, and the mourning of other nations, and their consternation for it's sudden destruction, to which may be applied the three mention'd Expositions. Among the sorts of merchandise *ψ. 13.* are mention'd *slaves and the souls of men*. Some of our Prot. Adversaries (see Mr. Theophilus Higgons) tell us, that it is only popish-Rome, that deals with

this sort of Merchandise. But I must needs say, our Adversaries have the misfortune to betray a shameful ignorance, whensoever they undertake to bring proofs to shew the Popes to be Antichrist. Here it is so evident, that by the *Souls of men* are meant only *bond-slaves*, which merchants us'd to bring, and sell at Rome, that Dr. Wells instead of *slaves and souls of men*, in the amendments made to the Prot. Translation, has translated *hir'd servants, and bond-servants* as Dr. Hamm. had before put in his paraphrase, and proved it in his notes.

IT IS from the mysterious Visions of these Revelations, especially in the 17th. and 18. Chapters, that divers Prot. writers would make the people believe, that all the Popes for above 1260. years, have been the detestable *Antichrist*, the great *whore of Babylon*, the monstrous *Beast with seven heads and ten horns*. This new Invention, and their wild fancies upon it, are full as monstrous as the Beast. The obscurity of the visions furnishes them with a more convenient handle for their main design, which is to make the Pope and Popery odious to the people, where they can with less hazard advance their groundless and licentious Expositions: and where the expressions are mystical, and allegorical, it is no hard matter, said Dr. Hammond, *to transform any thing into any thing*, and thus to *lead the people by the nose*, said Mr. Thorndike, on this very subject.

Never was there a fable invented by men, that pretend to be Interpreters of the H. Scriptures, so empty, so incoherent in its parts, so contradictory to the Scripture, and to the *unexceptionable Authority of the primitive Fathers*, to use the words of Dr. Wells, who therefore is pleas'd to own, that he is not so *sanguine*, as divers others of his communion, to think that the Popes are the *great, literal, and famous Antichrist*, *emphatically so call'd*, but by another new invention, as groundless and frivolous as the former, he would have above 200 Popes for the same term of 1260 years, to have been the *mystical Antichrist*: he do's not only mean Antichrist *improperly*, and *metaphorically so call'd*, as are all hereticks, who teach false doctrine, and so are adversaries to Christ, of which S. John said 1. Ep. 2. 18. *that there are many Antichrists*. The Dr's *Mystical Antichrist*, or *Antichrists*, he pretends were foretold in this Revelation of S. John, who were to reign for 1260 Days, that is, by a new exposition of his learned divines of the Reformation, 1260 years, which no one dreamt of before them.

I had design'd, and prepar'd an Appendix to these Annotations on the Apocalypse, with a Confutation of their arbitrary Expositions, and groundless arguments, but by the advice of a learn'd friend, for whose judgment I have the greatest value, I shall only give the reader in short, what I hope may be sufficient to shew, that the Popes can neither be that *mystical Antichrist*, nor *Antichrist emphatically so call'd*: and that, both from the Authority of the Scriptures and of all the primitive Fathers, both of the greek and Latin Church, in which we find any thing concerning Antichrist.

It may be observ'd that the Fathers, or ancient Interpreters, some-

times give us their private conjectures and opinions, as S. Augustin takes notice, in which others do not join with them, as, that Antichrist is to be of the *Tribe of Dan*, a *Jew*, and chiefly to be acknowledged by Jews, *who will pretend to be their Messias*, who is to sit in the *Temple rebuilt at Jerusalem*, to *overcome three Kings*, and *seven others to submit to him* &c. these are the suspicions and opinions of some; tho none of them favour their system of the Popish Antichrist: but whosoever consults the primitive Fathers (as I make bold to say, I have done with all possible exactness) will find that the Scripture and Fathers unanimously agree in these three following points (utterly destructive of their systems of the Popish Antichrist) to wit, 1. That Antichrist must be one single man: 2. That he shall not come till about the end of the world. 3. That he shall but reign a very short time.

In the Holy Scriptures we only find the word it self *Antichrist* five times, that is, in the first, and 2d. Epistle of S. John. In four of these places, he only speaks of Antichrists improperly so call'd, as being *seducers*, and adversaries of Christ: and of the one proper Antichrist, he only says 1. Ep. c. 2. v. 18. *As you have heard Antichrist cometh*, or is to come.

But it is generally agreed (even by the Protestants) that S. Paul 2. Thess. c. 2. speaks of the great Antichrist: and there he is call'd, *the man of sin*, *the Son of perdition*, *he who opposeth himself*, and *exalteth himself above all that is call'd God*, or *worshipp'd* &c. S. Paul also there adds, *then shall the wicked one be reveal'd* (i. e. about the time of the day of Judgment) *whom our Lord Jesus shall kill with the breath of his mouth*, and *shall destroy with the brightness of his coming*: from which it follows, both that Antichrist is to be one man, and that his coming, and the glorious coming of our Saviour Christ shall concur together. See the Annotations vol. 2 p. 253.

If our Adversaries will understand the predictions of the Prophet Daniel c. 7. &c. of Antichrist (and not only of Antiochus) he must also be one particular King, who shall overcome other Kings, that *little horn that sprang up amidst other ten horns* &c.

In the Revelation or Apocalypse of S. John, we nowhere find the name of Antichrist. 2dly I take notice that divers of the ancient Fathers, as S. Chrys., S. Cyril of Jerusalem, Theodoret &c. never bring any passages out of the Apocalypse, when they speak of Antichrist. 3dly nor is this to be wonder'd at, since divers of them by the *Beast*, by *Babylon*, by the *Scarlet whore*, understood the devil, or Heathen-Rome with it's heathen Roman Emperors, and taught that all those visions till the 20th chap. are fulfill'd already, before the coming of Antichrist. Dr. Hammond gives their Interpretations in these words in his first note on the Revel. c. 18. "What is said of the fall, of Babylon, cannot belong to Christian-Rome, neither to the Emperor, Honorius, who was then a Christian, and at Ravenna, nor to Innocentius the Pope or Bishop of Rome, by the ordering of God's providence rescued like Loth out of Sodom also at Ravenna,

„ nor generally to the Christians , who survived to restore and recdify
 „ the City , a more Christian City than before : *but to the heathen part*
 „ *of the City* ; So that the *sum of the fall of Babylon* , is the de-
 „ struction of wicked , and *heathen* , and the persevering of the
 „ *pure and Christian-Rome* , and so in effect the bringing of that City
 „ and Empire to Christianity. Thus Dr. Hammond.

Nothing that the Protestants bring , as I think , has even
 the face or appearance of an Objection , unless it be when they tell us ,
 that by *Babylon* in S. John's Revelation , is meant Rome ; therefore ,
 say they , the Church of Rome must be *Babylon* , and the *Scarlet*
whore that sitteth there must be the Pope with his Cardinals , clothed
 in Scarlet and purple.

I Answer: all Catholics , and all men of sense, have reason to wonder
 and ask by what kind of Logick , they have hook'd or drawn into
 the consequence , *the Church of Rome*. There is not , as the B. of
 Meaux desires the Protestants to take notice , in all these visions and
 predictions , the least hint or insinuation of a fal'n corrupted Church ,
 but of a heathen-City and pagan-Empire. Many *by Babylon* under-
 stand the multitude of the wicked in general : but we'l willingly allow
 that by *Babylon* was meant Rome , yet not Christian-Rome , or the
 Church of Rome , but heathen-Rome and it's pagan-Emperors , with
 their drefs of purple and Scarlet. Let me again cite to these our Adver-
 saries , the paraphrase of their learned Dr. Hammond , p. 985. “ I
 „ will shew thee the vengeance that is ready to befall the Imperial
 „ dignity of Rome , fitly stiled the great whore for their worship
 „ of many heathen-Gods. I saw a woman , that great whore , *the Im-*
 „ *perial power of heathen-Rome* , seated on an Emperor in a Scarlet
 „ Robe, a great blasphemmer against God &c.

Now as to the ancient Fathers , and what they have witness'd , and
 deliver'd to us concerning the three above mention'd points.

S. IRENEUS , on whose testimony the Protestants seem to lay
 the greatest stress , tells us l. 5. c. 30. p. 361. Ed Rig. *that Anti-*
christ shall be a wicked King who shall overcome ten other
Kings. He also makes his conjecture on the number of the name of
 a single man. — As to the time of his coming , he says , p. 363.
 that it shall be *at the end of the world, and, when the end of all things*
shall come. — That he shall reign upon the Earth three years and six
 months , or , as he says again , for forty two months. — *Rex impius*
& injustus novissimo tempore , quoniam finis fiet regnans
annis tribus & sex mensibus , &c.

S. CHRYSOSTOM, tom. 6. nov. Ed. Ben. p. 238. *What is the*
little horn ? I say it is Antichrist appearing among some Kings , and
that he is a man , ἀνθρώπος ἐστίν. — See also his 3d. homil. on the
 2d. Thessal. *who is Antichrist ? a certain man &c. ἀνθρώπος τις*. —
 And hom. 4. *Antichrist*, says he, *will be destroy'd by Christ's coming &c.*

THEODORET , on Daniel c. 7. t. 2. p. 631. Ed. Par. 1642.
The little horn is Antichrist. &c. And c. 11. *He will glorify the*
God Maozim in this place , which the Protestants may take notice of ,

that he expounds thus, *instead of the Gods, which his forefathers ador'd, he will set himself up for the strong and powerful God*, signified by the word *Maozim*. See on Thesl. 2. tom. 3. p. 386. *Antichrist is call'd the man of sin, because by nature a man, who will call himself the Christ &c.* — *God hath decreed he shall appear at the end of the world* παρὰ τὴν συντελείαν καιρὸν.

S. CYRIL OF JERUSALEM Cat. 15, p. 162. Ed. Par. 1640. *The devil will bring a certain man, a magician, falsely calling himself the Christ, And this will come after the time of the Roman Empire, and when the end of the world shall approach, τῆς τῷ κόσμῳ συντελείας. He shall be destroy'd by the glorious coming of Christ.* — He will act only for *three years and six months*, ἐπὶ τρία ἔτη μὲνα, καὶ μένας ἕξ. He brings proofs, p. 165 and 166, to shew that Antichrist's reign will last but three years and a half, being also express'd by *months*. And these things, says he, we draw from the divine scriptures, ἐκ θεῶν γραφῶν; yet do's not bring any place out of the Apocalypse.

I do not cite Hippolitus on the Apocalypse, because that book we now have with his name, is thought not to be his. — Theophylact, Occumenius, Euthymius follow S. Chrysostom.

In the BB. Patrum tom. 4. Ed. Colon. p. 517 we have a commentary on the Apoc. of *ANDREAS* Bishop of Cefarca in Cappadocia. And another tom. 6. p. 59. of *ARETHAS* Bishop of the same City, which is in a manner an abridgment of the former. They both agree that the reign of Antichrist will but last 3 years and a half, for which also they cite Hippolitus.

S. JOHN DAMASCEN in the 8th Age, l. 4. Orthod. fid. c. 28. Ed. Basil. p. 389, says, that Antichrist is to come *at the end of the world*. None of these writers dreamt that the Bishops of Rome were Antichrist. The latin Fathers upon Antichrist deliver us the very same truths.

TERTULLIAN, to omit other places, l. de Resur. carnis, c. 27. *Those*, saith he, *in Antichrist's time at the end of the world, &c.*

S. CYPRIAN in the middle of the 3d Age, Ep. 56. Ed. Rig. and in other Epistles, was apprehensive that the time of Antichrist was then approaching (as divers of the Fathers fear'd the same in their time) but he always joins with Antichrist *the end of the world*. *Scire debetis & occasum seculi, & Antichristi tempus appropinquasse. . . prænuntiata sunt hæc futura in fine seculi, deficiente jam mundo & Antichristo propinquante.* See Ep. 68 ad Clerum in Hispania p. 115. See LACTANTIUS. l. 7. div. Institut. c. 17. *Antichrist*, says he, will come, *imminente jam temporum conclusione, &c.*

S. HILARY, on Matt. 24. Can. or Cap. 26 tells us, that Antichrist is to come when the *day of judgment is at hand*. See also can. 33.

See S. AMBROSE t. 1. de ben. Prophet. c. 7. p. 523 where he also thinks that Antichrist will be of the Tribe of Dan. See t. 2. in psal. 45. p. 1028.

S. HIEROM, on Dan. 7. tom. 3. p. 1101. nov. Ed. says, that by the *little horn* is meant Antichrist. "Let us say what all Ecclē-

fiastical writers have deliver'd to us, that, AT THE END OF THE WORLD, when the Kingdom of the Romans is to be destroy'd, there will be ten Kings, who will divide among them the Roman-world, and the eleventh will rise up a little King, who will overcome three of those ten...and the other seven will submit to the Conqueror.

N. B. that these words, *what all Ecclesiastical writers have delivered to us, quod omnes Ecclesiastici Scriptores tradiderunt, in consummatione mundi, quando regnum est Romanorum, &c.* are not to be extended to every particular in this sentence, but only to what he, and other Ecclesiastical writers agreed in, to wit, that Antichrist was not to come till about *the End of the world*: and that the heathen Roman-Empire was first to be destroy'd: but it do's not follow, that presently after the destruction of the Roman-Empire, both Antichrist, and the end of the world, (which others also join together) should happen. This was indeed, for some time at least, the particular opinion of S. Hierom, and of some other Fathers, but divers others hold that the Roman-Empire is now long ago destroy'd, tho' Antichrist be still to come. — S. Hierom also tells us that ten Kings shall divide the Roman-world, but S. Augustin puts us in mind, that by *ten*, may be signified *many*. And besides, there are other expositions on these *Kings* and on *Babylon*, which are very probable, as shewn already.

S. HIEROM also on Daniel p. 1103 says the reign of Antichrist will but last *three years and a half*. On the 12. Chap. p. 1133 he takes notice that the same short time is signified by 1290 days. p. 1127. He tells us Antiochus was a *figure* of Antichrist, but that many things in that Prophecy agree better to Antichrist himself at the end of the world, *rectius in fine mundi hac factururus est Antichristus*. See also his Ep. to Algasia, tom. 4. part. 1. q. 11. p. 200.

S. AUGUSTIN began his learned work de Civ. Dei soon after the destruction of Rome by Alarick about an. 310. as he tells us l. 2. retract. c. 43, tho' he did not finish these books till about the year 427. He is far from finding any certainty of the approach of Antichrist, as I shall have an occasion to shew on chap. 20th of this Revelation, and shall only here take notice that he delivers it as a certain Truth, that the reign of Antichrist will but last *three years and a half*, l. 20. c. 23, which he tells us, we are the more certain of, the same short time being express'd in the Scriptures by *years*, by *months*, and by *days*: *tres annos & semissem, etiam numero dierum aliquando, & mensium numero declaratur*.

S. GREGORY in his moral books on Job. tom. 1. makes frequent mention of Antichrist, little dreaming that his Predecessors for almost 200 years, that he himself, and his Successors for so many Ages, were Antichrist, foretold in the Apocalypse. L. 12. c. 15. p. 410. He says, Antichrist will be permitted to be exalted for *a little time*, *parvo tempore*. L. 13. p. 32. He calls him that *damnable man*, whom the Apostate Angel will make use of *at the end of the world*, *in fine mundi*. And again l. 29. c. 7. p. 925 *in mundi sermimo, &c.*

Now to conclude from what hath been said. The Scripture, and all both Greek and Latin Fathers, acknowledge no particular Antichrist, properly so call'd, but him who shall be *one single man*: who is not to come till about *the end of the world*, who is *to reign but a short time*: let our Adversaries reconcile this Doctrine with their systems of the Popish Antichrist, whether *emphatical*, or *mystical*.

They tell us that 1260 days, being prophetick-days, must be taken for years: and that just so long must reign the Popish Antichrist. It is true we have two examples in the Scriptures, and only two, as the B. of Meaux observes, in which days are put for years, to wit, Numb. 13. 34. and Ezech. c. 4. v. 5. and in both places we are admonish'd that days unusually stand for years. And certainly unless we have particular proofs to the contrary, days even in the writings of the Prophets, are to be taken for days, months for months, years for years. Now in this place, since the same term of Antichrist's reign both in Daniel, to whom S. John alludes, and in the Apocalypse, is also express'd by as many years and months, as come to no more than 1260. days, it is manifest that S. John by days means days, and not years. See divers other convincing proofs of this matter in the advertisement of the Bishop of Meaux num. 24. This the ancient Fathers saw very well, and so not one of them understood this of a number of so many years. Yet unless we allow this arbitrary and groundless exposition, that by 1260 days are meant years, the whole system of so many Popes being Antichrist, is utterly destroy'd. But let us see what pleasant work they can make of it, if we suppose days to be years, with a second supposition, that above 200 men are one man, and with a third, that the end of the world, at which Antichrist is to come, has now been ending for 1260 years. The Popish Antichrist, say they, is to last 1260 years, and no longer: and they are certain that he began some time in the fifth age, as soon as the Roman-Empire was destroy'd by ten Kings; for the Popish Antichrist was to begin with those Kings, that began to reign *with the Beast*, and the Pope renew'd Heathenism and Idolatry at that very time. From hence they have made different computations. 1st From the year 410, when Alaric the Goth pillag'd and almost destroy'd Rome, add to this number 1260 years, and the Antichristian reign of the Popes, should have come to a period in 1670 or thereabouts. This by the Event being found a mistake, others, as Jurieux, and Mr Whiston, found out a new Epoch, and dated the beginning of the Popish Antichrist from the year 455, or 456 under the great, learned, and virtuous S. Leo, when Genseric the Wandal again plunder'd Rome; adding the aforesaid number, and the reign of the Popish-Antichrist was to end in 1715. or 1716. The Author of a late book entitled, *Charity, and Truth*, laughs at Mr. Whiston, that he has outliv'd his 9. Whimsical *demonstrations*, by which in his Essay on the Revelation, he had shew'd that the Papacy was to expire in the year 1716. This term

being also expired, and the Popish Antichrist going prosperly on at this present year 1730. under Bened. the XIII. whom even the Protestants themselves commonly allow to be a very holy and virtuous Pope or Antichrist, some have computed that the beginning of this Popish Antichrist may be dated from the year 475. when both the dignity and name of the Roman-Empire ceas'd under Augustulus: and thus they may hope for the destruction of Antichrist, and (as I think they hold) of the end of the world, just 5. years hence, 1735. Luther at the beginning of the Reformation, made some pretence to prophecies, as the particulars are related by the B. of Meaux in his Excellent History of Variations, and among the rest, that the Antichristian-reign of the Popes, shou'd come to an end in two years time. Luther's preaching was to be look'd upon as the breath of Christ, by which the *man of Sin*, the Popish Antichrist, should be destroy'd: and that, whilst *he drank his beer quietly at his fire-side with his two friends, Amsdorf, and Melancthon.* See the hist: of Variations, l. 1. And num. 9. If you can,

Speſtatum admiſſi riſum teneatis.



CHAP. XIX.

1. **A**fter these things I heard as it were the voice of great multitudes in heaven, saying: Alleluia: Salvation, and glory, and power to our God:

2. Because true, and just are the judgments of him, who hath judged the great harlot, which did corrupt the earth with her prostitution, and he hath avenged the blood of his servants at her hands.

3. And again they said; Alleluia. And her smoke ascended for ever and ever.

4. And the four and twenty Seniors, and the four living creatures fell down, and adored God who sat on the Throne, saying: Amen: Alleluia.

5. And a voice came out from the Throne, saying: praise ye our God all his servants: and you that fear him, little, and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia: for our Lord God omnipotent hath reigned.

7. Let us be glad, and rejoyce: and give glory unto

him : because the nuptials of the lamb are come , and his spouse hath prepared herself.

8. And to her hath it been granted that she cloth herself with silk , shining and white : for the silk is the justice of the Saints.

9. And he said to me : write : happy are they who are called to the nuptial supper of the lamb : and he saith to me : these words of God are true

10. And I fell before his feet to adore him. And he saith to me : see thou do it not : I am thy fellow-servant , and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the Spirit of prophecy,

11. And I saw heaven opened , and behold a white horse , and he that sat upon him , was called faithful , and true , and with justice he judgeth , and fighteth.

12. His eyes *are* as a flame of fire , and on his head many Diadems , having a name written , which no one knoweth but himself.

13. And he was clothed with a garment sprinkled with blood : and his name is called , THE WORD OF GOD.

14. And the armies which are in heaven , followed him upon white horses , clothed with silk white , and clean.

15. And out of his mouth proceedeth a sharp two-edged sword , that he might therewith strike the Nations. And he shall rule them with a rod of iron : and he treadeth the wine-press of the fury of the wrath of God the Almighty.

16. And he hath on his garment , and on his thigh written : THE KING OF KINGS , AND THE LORD OF LORDS.

17. And I saw an Angel standing in the Sun , and he cried with a loud voice , saying to all the birds which flew thro' the midst of heaven : come , and be gathered together unto the great supper of God :

18. That you may eat the flesh of Kings , and the flesh of great Tribunes, and the flesh of the Valiant , and the flesh of horses , and of them that sit on them , and

the flesh of all freemen, and bond-men, and of little, and great.

19. And I saw the beast, and the Kings of the earth, and their armies gathered together to make war with him, that sat on the horse, and with his army.

20. And the beast was taken, and with him the false prophet: who wrought wonders before him, whereby he seduced them, who received the mark of the beast, and who adored his Image. These two were cast alive into the lake of fire burning with brimstone.

21. And the rest were slain with the sword of him that sat upon the horse, which proceeds out of his mouth: and all the birds were filled with their flesh.

ANNOTATIONS.

℣. 1. *The voice of great multitudes saying: Alleluia.* In these Visions, when the Martyrs have triumph'd and overcome persecutors, are sometimes represented their praises of God in heaven. Here in the Prot. translation, are retain'd both *Alleluia*, and *Amen*, which, as S. Aug. takes notice, us'd not to be chang'd, nor translated in any language.

℣. 10. *And I fell before his feet to adore him.* They of the pretended Reformation, think they have here a clear proof, that no veneration is due to Angels and Saints, and that Papists in so doing are Idolaters.

In answer to this: ist they make S. John the Apostle guilty of that Idolatry, which they lay to our charge. For they must suppose, and grant that S. John, as to the dispositions of his *mind*, and *will*, was just ready, or rather falling down, did pay an Idolatrous worship to the Angel; And what Christian can believe this of so great an Apostle, that after he had been favour'd with all those extraordinary visions, he should either be so very ignorant, as not to know what was Idolatry, or so impious as to become guilty of it, and give divine honour to any creature? And what makes S. John altogether inexcusable (had it been Idolatry,) we find him doing the very same a second time in the last chapter, ℣. 7 and 8, that is, *falling down at the Angel's feet to adore.*

2. As it would be extravagantly unreasonable to suspect this Apostle, this Evangelist, this Prophet of the new Law to be guilty of what every Christian, every Jew knows to be Idolatry, to wit, to give the honour due to God alone, to any creature whatsoever; so in reason we cannot but conclude that he was not for giving divine honour to any Angel, knowing them all to be God's creatures: If therefore he was about to pay divine honour, we must either say, that he took him, who

then appear'd to him , to be our Saviour Christ , God and man , as some expound it : or , which seems more probable , he was only for offering an inferiour honour and veneration to the Angel , such as he knew was lawful : and therefore he was for doing it afterwards a second time : tho' the Angel would not receive it from S. John , to make us the more convinc'd of the great dignity of this Apostle and Prophet , who should be rais'd in heaven to a degree of glory , not inferiour to that of the Angels : and thus the Angel tells him , that he is his *fellow creature* , who with him , must *adore* Almighty God , that by these prophecies they both bear testimony concerning Jesus Christ and his Church , the Angel by revealing them , and S. John by publishing them , which seems to be the sense of these following words , *for the spirit of prophecy is the testimony of Jesus* , or they may be expounded thus ; for the testimony that we give concerning Christ and his Church , we both of us receive from the divine spirit of God , who reveals such truths to his Prophets.

3. The Protestants are for proving us Idolaters from what S. John was about to do , or rather from what he did , express'd in these words , *and I fell before his feet to adore him.* , or , as in the Prot. Translation , *and I fell at his feet to worship him.* Now it is certain and evident that these words , neither in the Latin , nor in the Greek , express that divine worship and honour , which is due , and which is given to God alone , whether we consult the Hebrew , or the LXX , of the old Testament , the very same words are many times used to signify no more than an inferiour honour given to creatures. This is a thing well known , and agreed upon by every Protestant , as well as Catholick , who has read the Scriptures , or who knows any thing of Latin , Greek , or Hebrew.

4. It seems very strange , very unaccountable , that our adversaries will not understand the difference betwixt divine honour due to God alone , and an inferiour *honour* , *respect* , or *veneration* given to *Angels* , or *Saints* , to their *reliques* , or *images* , which inferiour honour may , in some sense , be call'd a *religious honour* , in as much as it is paid to persons or things , that may be call'd sacred or holy. Is not honour or veneration certainly different , as the *objects* or things we pay honour to , and the intention of him that pays this honour , are different , tho' perhaps the exteriour marks of *bowing* , of *kneeling* , of *prostrating* , of *kissing* , may be the same ? We honour the King , and we also honour his Courtiers , his officers , and such as are invested with dignities and authority from him : But shall any one think that we pay the same honour to all these persons , or things belonging to them ? tho' the Eastern people kneel or prostrate themselves before Kings or persons in dignities , they neither give nor design to give them divine honour. Why will our Adversaries pretend to make us Idolaters against our *wills* , *minds* , and *intentions* , when we have always protested that we give divine honour and supream worship to God alone ? that we *honour* , *worship* , *serve* , and *adore* him only as the author of all things ? that we never design

to pay any thing but an inferiour honour to the highest Angels ; or Saints , or to their Relicks and Images. We know , believe and profess that there is an infinite distance betwixt God the Creator , and the highest and most perfect of all created beings : so that the honour we give them, is infinitely inferiour, as they themselves are , to the honour that with our hearts and minds we pay to God : and must it be said that we give divine honour to creatures , and so become Idolaters , when we never design it, when we design quite the contrary ? This made Mr Thorndike in his book of just weights and measures , tell his Prot. Brethren , that the Church of Rome cannot be charg'd with Idolatry for their reverencing Images , nor on any other account , and so exhorts them not to pretend to lead the people by the nose , to make them believe suppositions , which they cannot prove. See. c. 2. & c. 19.

Ψ. 11. Behold a white horse &c. The titles and character given to him that sat on this white horse , shew that hereby was represented Jesus Christ , call'd also here the word of God, Ψ. 13. and Ψ. 16. And he hath on his garment , and on his thigh writen , the King of Kings and Lord of Lords &c.

(a) Ψ. 10. Cecidi ante pedes ejus ut adorarem illum . ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. προσκυνεῖν , as Mr. Legh shews out of other authors , promiscuè de Dei & hominum cultu apud LXX. usurpatur , cui respondet apud Latinos , adorare , quod est quasi ad aliquem orare , says Erasmus , capite vel corpore inclinato. We have very many examples in the Holy Scripture where both προσκυνεῖν and λατρεύειν signify not only divine honour , but also the honour paid to men. When God gave the ten cōmmandments Exod. 20. he forbad his people to adore strange Gods non adorabis ea neque coles , ἢ προσκυνήσεις αὐτοῖς , ἐδὲ μὴ λατρεύσεις αὐτοῖς. Yet the same words are us'd in a great many places , where it is evident that no divine adoration or worship was design'd, as we read of Abraham Gen. 27. 7. adoravit populum terra , προσεκύνησε τῷ λάῳ τῆς γῆς Gen. 42. 6. Joseph's Brothers cum adorassent eum fratres sui , προσεκύνεσαν αὐτῷ ἐπὶ πρόσωπον. See 1. Kings c. 20. Ψ. 41. where David is said to have ador'd Jonathas , cadens pronus in terram adoravit , ἔπεσεν ἐπὶ πρόσωπον καὶ προσεκύνησεν αὐτῷ τῇς. See 3. Kings 1. 16. where Bethsabce is said to have adored old King David. Adoravit Regem , προσεκύνησε τῷ βασιλεῖ. Tho' in these and many other places , be the same expressions , as when S. John is here said to have fal'n at the Angel's feet to adore him or worship him : Yet no one can think that in these places is meant the supream worship due to God alone : did Bethsabce take her old , decay'd dying Husband David to be God , or design'd to pay him divine honour ? Nothing then is more frivolous t'an such arguments drawn from the like words , which have different significations.



C H A P. XX.

1. **A**Nd I saw an Angel come down from heaven , having the key of the bottomless pit , and a great chain in his hand.

2. And he laid hold on the Dragon , the old serpent , which is the Devil , and Satan , and bound him for a thousand years :

3. And cast him into the bottomless pit , and shut him up , and set a seal upon it , that he may no more seduce Nations till the thousand years be fulfilled : and after that he must be loosed for a little while.

4. And I saw thrones , and *persons* sat upon them , and the power of judging was given unto them : and *I saw* the souls of them that were beheaded for the testimony of Jesus , and for the word of God , and such as adored not the beast , nor his image , nor received his character in their foreheads , or in their hands , and lived , and reigned with Christ a thousand years.

5. The rest of the dead lived not , until the thousand years are fulfilled. This is the first resurrection.

6. Happy and holy is he , that hath part in the first resurrection : on these the second death hath no power : but they shall be Priests of God and of Christ , and shall reign with him a thousand years.

7. And when the thousand years shall be finished , Satan shall be loosed out of his prison , and shall go forth , and seduce the Nations , which are upon the four corners of the Earth , Gog , and Magog , and shall gather them together to battle , whose number is as the sand of the Sea.

8. And they went up on the breadth of the earth , and surrounded the Camp of the Saints , and the beloved City.

9. And fire came down from God out of heaven , and devoured them : And the devil who seduced them , was

cast into the lake of fire and brimstone, where both the beast,

10. And the false prophet shall be tormented day and night for ever and ever.

11. And I saw a great white Throne, and him that sat upon it, from whose presence the earth and heaven fled away, and there was found no place for them.

12. And I saw the dead great and little, standing before the throne, and the books were opened: and another book was open'd, which is *that* of life: and the dead were judged by those things, which were written in the books according to their works.

13. And the sea gave up the dead, which were in it: and death, and hell delivered up their dead, that were in them: and judgment passed upon every one according to their works.

14. And hell and death were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

A N N O T A T I O N S.

ψ. 2. *And bound him for a thousand years* I shall give the reader an abridgment of what S. Augustin has left us on this Chapter, in his 20th Book de Civ. Dei, from the 5th to the 16th Chap. t. 7. p. 578. & seq: He treats these difficulties, what is meant by the first and 2d. Resurrection: By the binding and chaining up of the devil: By the thousand years, that the Saints reign with Christ: by the first and second death; by Gog and Magog &c.

As to the *first Resurrection* c. 6. He takes notice on the 5th verse, that *Resurrection* (a) in the Gospels, and in S. Paul, is applied not only to the Body, but also to the soul: and the *second Resurrection*, which is to come, is that of the Bodies: that there is also a *death of the soul*, which is by sin; and that the *second death*, is that of soul and Body by eternal damnation: that both bad and good shall rise again in their bodies.

On those words (ψ. 6.) *happy is he that hath part in the first Resurrection, on these the second death hath no power.* Such, saith he c. 9. as have risen from sin, and have remain'd in that Resurrection of the soul, shall never be liable to the second death, which is damnation.

Cap. 7. p. 580. He says that *some Catholicks not understanding rightly the first Resurrection*, have been led into ridiculous fables: (b)

and this by the Interpretation which they put on the *thousand years*, as if the first Resurrection implied a *Resurrection of the Bodies* of the Martyrs and Saints, who should live *on the earth with Christ*, for a 1000 years before the general Resurrection in all *manner of delights*. This was the opinion of those, call'd Millenarians: this faith he, might seem *tolerable in some measure* (c) if taken for spiritual delights, (for we ourselves were once in these sentiments) but if for carnal pleasures, it can only be *believ'd by carnal men*.

He then expounds what may be understood by the *binding* and *chain-ing* of the devil for a 1000 years (Cap. 7. & 8. p. 581.) that the 1000. years, meaning a long time, may signify all the time from Christ's first coming (d) to his second at the end of the world, and to the last short persecution under Antichrist. The devil is said to be *bound*, that is, his power much *lessen'd*, and restrain'd in comparison of the great and extensive power he had over all Nations before Christ's Incarnation, not but that he still tempts many(e) and raiseth persecutions, which always turn to their greater good, and that towards the end of the world he shall be let loose, at it were, for a short time, and permitted with his infernal spirits, to exercise his malice against mankind, to try the patience of the Elect, and to shew the power of God's grace, by which his faithful servants shall triumph over the devil.

N. B. what S. Augustin adds divers times in these Chapters: *Let no one*, says he, *imagin*, (f) *that even during that short time, there shall be no Church of Christ on the Earth. God forbid. Even when the devil shall be let loose, he shall not be able to seduce the Church.*

Cap. 9. p. 586. He expounds those words (Ψ. 4.) *I saw the souls of them: who were beheaded... these also lived and reign'd with Christ a thousand years, ... this is the first Resurrection*, i, e, the first Resurrection is while the devil is chain'd up for the space of a thousand years. He takes notice that the *present state of the Church*, is many times call'd *the Kingdom of God*, and that the *Church of Christ reigns now with Christ*, both in the living Saints, and in those who are dead, in the souls of the Martyrs, and of others, who having liv'd and died piously, now reign with Christ, not yet *in their bodies*, (g) *but their souls reign with him.* — On those words of the same 4th. verse: *And such as ador'd not the beast, nor his image, nor receiv'd his character*, he only gives this exposition as agreeable to the christian Faith, that by the *beast*, may be understood the multitude of wicked finners in general, and the *Image of the Beast* (h) those who are of the Church in outward appearance and profession only, and not by their works. — when it is said (Ψ. 5.) that the *rest of the dead lived not till the 1000. years were fulfill'd*: they lived not, says he, as to their Souls, when they should have lived, and therefore not being happy in heaven, when their *Bodies shall rise*, it shall not be to life, but to judgment and damnation, which is *the second death*.

Cap. 11. He expounds the 7th and 8th verse, where it is said, that

Satan shall be loos'd, and *seduce the Nations on the 4 corners of the Earth*, *Gog and Magog* (i) and *gather them together to battle*. This, saith S. Aug. will be *the last persecution* at the approach of the day of Judgment, which the whole City, or the whole Church of Christ dispersed through the Universe, will suffer from the whole City of the Devil. Neither need Gog and Magog be taken for a particular [k] Barbarous people, but such as are dispers'd in a manner in every Nation; and who shall then break out by the instigation of Satan into an open hatred and persecution against the faithful servants of God, (as it is laid *ψ. 8.*) they *went up extended on the face of the Earth*, and *surrounded the Camp of the Saints*, where we cannot literally understand, one Camp, one City, or one place, but the Church every where dispers'd.

Cap. 12. He expounds the 9th verse, where he takes *fire* to signify metaphorically, *the firm resistance* and constancy of the good, and the *fire* (c) of their zeal, which devour'd, as it were, the wicked: or we may understand with others, the temporal *fire* of God's judgments in this world against the wicked, but not the last eternal fire: because the Eternal fire comes *not down from heaven*, but the wicked are cast into it below.

Cap. 13. He teacheth that the last persecution (m) of Antichrist, here mention'd, shall but last three years and six months, a little while.

Cap. 14 and 15 He expounds the 10th and following verse of the devil being cast into the lake of fire after the last persecution of Antichrist. By *the Beast* he understands, as before, the City or multitude of all the wicked, and by the *false prophet*, either Antichrist, or the outward appearance of faith in them that have none.

Then follows the last judgment, where 'tis said that *the books are open'd*, and also that *another book was open'd*: by the first book, may be understood men and their consciences, and by the *other book*, *the book of life*, that (n) of *eternal Predestination*. Thus far S. Augustin, where we see that he delivers the common Catholick-Doctrine, that by the thousand years, so often mention'd in this Chapter, he understands all that time, in which the souls of the martyrs, and of all other Saints, reign happy with Christ in heaven, till after the general Resurrection they receive a full and compleat happiness, both as to soul and Body.

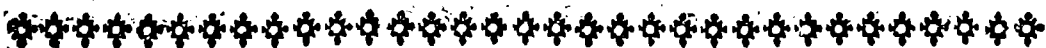
A false exposition of these *thousand years*, gave occasion to the mistake, the Error, and Heresy of those call'd the Millenarians, which Mede and Dr. W...s have follow'd. Papias, who liv'd soon after, or perhaps with S. John, was the chief promater of this mistake, a Man, says Eusebius, of *little Judgment and Capacity* (o) who misconstru'd the discourses, which he heard. He was follow'd by, divers writers in the 2d, 3d and 4th Century, who did not hold with *Cerintus* and his followers, that the Saints should rise before the general Resurrection, and reign with Christ on the Earth for a thousand years in all manner of *sensual pleasures* but, in *spiritual delights*, in the City of Jerusalem, built anew after that glorious manner described in the next chapter. Now

Now thô this opinion had several considerable abettors, of which I find these seven, Papias, S. Justin, S. Ireneus, Tertullian, Nepos a Bishop in Egypt in Euseb. l. 7. c. 24. Victorinus Petabionensis, Lactantius, and Severus Sulpitius, yet were there always other learned Catholic-writers, who rejected it as a fable. Of this number was Caius a priest at Rome about the end of the second Age, Origen in his prologue on the Canticles, S. Denys of Alexandria, who in the 3d Age wrote to confute Nepos, See(o) Eusebius, l. 7. hist. c. 24. who treats it as *a fable*, S. Basil, (p) who calls it an *old wife's tale*, and a Jewish fiction, Epist. 293. S. Greg. Naz. Oratione 52, S. Epiphanius. S. Hierom, Philastrius, Theodoret, who place this Opinion among the Heresies and heretical fables, so that this could never be look'd upon the constant doctrine and tradition of the Church.

The Bishop of Meaux takes notice, that Mede either mistook, or falsified the text of S. Justin, (q) who, in his Dialogue with Tryphon, holds that opinion of a *thousand years reign*, but adds, *I also told you that many who are Christians of pious and sound sentiments, do not own this to be true*. Thus we read in the greek, as well as the latin Translation, but Mr. Mede quite changes the sense by adding a *negative* in this manner, *but many who are NOT of this pure and holy Doctrine &c.* We may observe that S. Justin says in the next page, that they who own not the Resurrection of the Body, and say that souls go to heaven without any future Resurrection, are not to be accounted Christians, but are to be look'd upon as Sadduces and unbelievers (which is very true) And he adds, that he, and others, who *think right* with him, know that there will be a resurrection of the flesh, and a rebuilding of Jerusalem for a thousand years, which S. Justin himself judg'd grounded on the Prophets Isaias, Ezechiel &c. So that not to make S. Justin contradict himself, he mentions three opinions; the first is the heresy of those, who absolutely denied the future Resurrection of the dead: these were not Christians, but unbelievers, Sadduces &c. The second was of those who held that the Martyrs and Saints should rise, and reign for a thousand years in their Bodies on the Earth, this, which was his own opinion, he calls *the right and true Doctrine*: but 3dly he do's not condemn those pious Christians, who, as he had said before, disown this thousand years reign, for this would be to contradict himself.

(a) S. Aug. c. 6. *prima animarum est.* — (b) c. 7. p. 580. *In quasdam ridiculas fabulas.* — (c) Ibid. p. 581. *Uicunque tolerabilis.* — (d) Ibid. *Mille annos pro annis omnibus huius sæculi posuit &c.* — c. 8. p. 583. *à primo adventu Christi usque ad finem sæculi.* — (e) c. 8. p. 583. *Alligatio diaboli est non permitti exercere totam tentationem &c.* (f) *Ne quis existimet eo ipso parvo tempore, quo solvetur diabolus, in hac terrâ Ecclesiam non futuram &c.* — *Tales erunt, cum quibus ei belligerandum est, ut viaci*

tanto ejus impetu, insidiisque non possint &c. — (g) c. 9. p. 585. Quamvis ergo cum suis corporibus nondum, jam tamen eorum anima regnant cum eo — (h) p. 587. Quia sit ista bestia... non abhorret a fide rectâ, ut ipsa impia civitas intelligatur, & populis infidelium contrarius populo fidei, & civitati Dei. Imago vero simulatio ejus mihi videtur... fallaci imagine Christiani — (i) c. 11. p. 589. De Gog. & Magog: Hac erit novissima persecutio, novissimo imminente judicio, quam sancta Ecclesia toto terrarum orbe patietur, universa scilicet Civitas Christi ab universâ diaboli civitate. — (k) Ibid. Gentes ista, quas appellat Gog & Magog, non sic sunt accipiendæ, tanquam sint aliqui in aliquâ parte terrarum barbari constituti... non utique ad unum locum venisse, vel venturi esse significati sunt &c. — (l) c. 12. p. 589. Bene intelligitur ignis de cælo de ipsâ firmitate Sanctorum, quâ non cessuri sunt savientibus, quoniam non poterunt attrahere in partes Antichristi Sanctos Christi — (m) c. 13. Hac persecutio novissima, quæ futura est ab Antichristo (p. 590) tribus annis & sex mensibus erit... tempus exiguum, &c. — (n) c. 15, p. 593. prædestinationem significat eorum, quibus æterna dabitur vita &c. — (o) Eusebius, lib. 3. c. 39. says of Papias, τμήρος αὐτῶν τῶν καὶ ἐπὶ τοῦ θανάτου. And that he follow'd μυθώματα. — S. Basil tom. 3. p. 284. says, γεραίωσις μύθος. — (q) S. Justin Ed. Joachimi Perionii p. 62. multis autem eorum, etiam qui integra, piæque sententia Christiana sunt, hac incognita (seu non agnita) esse tibi exposui. In the greek of Rob. Stephen, out of a MS. in the King's Library an. 1551. p. 88. πολλὰς δ' αὖ, καὶ τῶν τῆς καθαρῆς, καὶ εὐσεβῆς ὁρίων χριστιάνων γνώμης, τὸτο μὴ γινώσκουσιν, ἐσημαίνει σοι.



C H A P. X X I.

1. **A**ND I saw a new heaven, and a new Earth. For the first heaven, and the first earth was passed away: and the sea is no more.

2. And I John saw the holy City new Jerusalem, coming down from God out of heaven, prepared, as a bride adorn'd for her husband.

3. And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people, and God himself with them shall be their God:

4. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any longer, for the former things are past.

5. And he who sit upon the throne said : behold I make all things new. And he said to me : write , for these words are most faithful , and true.

6. And he said to me: It is done. I am Alpha and O-mega: the beginning , and the end. To him that is thirsty I will give of the fountain of the water of life , gratis.

7. He that shall overcome , shall possess these things , and I will be his God , and he shall be my Son.

8. But as for the timorous , and the unbelievers , and the abominable , and murderers , and fornicators , and forcerers , and Idolaters , and all liars their share shall be in the lake burning with fire , and brimstone : which is the second death.

9. And there came one of the seven Angels , who had the vials full of the seven last plagues , and he talk'd with me , saying: come , and I will shew thee the bride, the wife of the lamb.

10. And he took me up in Spirit to a great , and high mountain , and shewed me the holy City Jerusalem coming down out of heaven from God ,

11. Having the brightness of God : and the lustre thereof like unto a precious stone , as it were to a Jasper stone , as Chrystal.

12. And it had a wall great and high , with twelve gates: and at the gates twelve Angels , and Names written thereon , which are the Names of the twelve tribes of the children of Israel.

13. On the East three gates: and on the North three gates: and on the South three gates: and on the West three gates.

14. And the wall of the City had twelve foundations , and in them twelve , the Names of the twelve Apostles of the lamb.

15. And he that spoke with me had a measure a golden reed , that he might measure the City , and it's gates , and the wall.

16. And the City is situated quadrangular-wise , and the length thereof is as great as the breadth : and he measured the City with the golden reed for twelve thousand furlongs : and the length , and the height , and the breadth of it are equal.

17. And he measured the wall thereof, for an hundred forty four cubits, *according to the measure of men, and used by the Angel.*

18. And the building of it's wall was of the stone Jasper; but the City it self pure Gold like unto clear glass.

19. And the foundations of the wall of the City were adorned with all manner of precious stones. The first foundation Jasper; the second, Sapphire: the third, a Chalcedony: the fourth, an Emerald:

20. The fifth, Sardonyx: the sixth, Sardius: the seventh, Chrysolite: the eighth, Beryl: the ninth, Topaz: the tenth, Chrysoprasus; the eleventh, Hyacinth, the twelfth, Amethyst.

21. And the twelve gates are twelve pearls, to each of them: and every gate was of one pearl: and the street of the City was pure gold, as transparent glass.

22. And I saw no temple in it. For the Lord God Almighty is it's Temple, and the Lamb.

23. And the City needeth not sun, nor moon to shine, in it: for the brightness of God did enlighten it, and the Lamb is the lamp thereof.

24. And the Nations shall walk in the light of it: and the Kings of the earth shall bring their glory, and honour into it.

25. And the gates thereof shall not be shut by day: for there shall be no night there.

26. And they shall bring the glory, and honour of Nations into it.

27. There shall not enter into it any thing defiled, nor any one that worketh abomination, and a lie, but they *only* who are written in the book of life of the Lamb.

ANNOTATIONS.

From the seventh verse of the foregoing Chapter, begins, as it were, the 3d. part of the Apocalypse, containing the coming of Antichrist, the great day of Judgment, the punishment of the wicked, and the eternal happiness of God's Elect in heaven, or in the Celestial Jerusalem, which S. John describes in this Chapter, as if it were like

a large City beautified and enrich'd with Gold, and all manner of precious stones &c.

ψ. 2. *Coming down from God out of heaven* : by the City we must understand it's Citizens, the Angels and Saints.

ψ. 3. *Behold the Tabernacle of God with men*, in as much as God's elect shall then dwell with him for ever and ever.

ψ. 6. *It is done*. The state of Christ's Church on Earth, and in this world, is now finish'd : and the time is come to reward the good, and to punish the wicked in the lake burning with fire and brimstone, in hell with the devils for all Eternity.

ψ. 9. *I will shew thee the Bride, the spouse or wife of the Lamb*, all the Church Triumphant in heaven.

ψ. 16. *The City is situated quadrangular - wise*, * and by what follows, so as to be a perfect square, tho' every thing that is quadrangular, is not always a square, or perfect square.

ψ. 17. *According to the measure of men, and us'd by the Angel*. Lit *the measure of a man, which is of an Angel* *, that seems without doubt the sense of it.

ψ. 22. *No Temple in it*. No need of a temple for divine worship, where God is in such a perfect manner present to all the blessed, where nothing can distract, or divert their souls from endless adorations, praises, &c.

ψ. 23. *The City needeth not sun, nor moon* : where there's no vicissitude or succession of day and night, the divine brightness always shining to them.

ψ. 24. *The Kings of the Earth shall bring their glory*, the Elect of all states and conditions, shall now be exalted like Kings, or rather infinitely above the Glory that we can imagine of any Kings in this world.

ψ. 27. *Nothing defil'd shall enter into it*. This is what we ought always to remember, and have in our minds.

* *In quadro*, τετραγωνος, *quadrangularis*.

* *Mensura hominis, qua est Angeli*, μέτρον ἀνθρώπου, ὃ ἐστὶν Ἀγγέλου.



CHAP. XXII.

1. **A**Nd he shewed me a river of water of life clear as Chrystal, proceeding from the throne of God, and of the Lamb.

2. In the midst of the street thereof, and on both sides of the river *was* the tree of life, bearing twelve fruits, yielding it's fruit every month, and the leaves of the tree for the healing of Nations.

3. And no curse shall be any more : but the Throne

of God, and of the lamb shall be in *the City*, and his servants shall serve him.

4. And they shall see his face : and his name shall be on their foreheads.

5. And night shall be no more : and they shall not want the light of a lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

6. And he said to me : these words are most faithful, and true. And the Lord God of the spirits of the Prophets sent his Angel to shew to his servants the things which must shortly come to pass.

7. And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8. And I John, who have heard, and seen these things. And when I had heard, and seen *them*, I fell down to adore before the feet of the Angel, which shew'd me these things :

9. And he said to me : see thou do not : for I am thy fellow servant and of thy brethren the prophets, and of them who keep the words of the prophecy of this book : Adore God.

10. And he saith to me ; seal not the words of the prophecy of this book : for the time is near.

11. He that hurteth, let him hurt still : and he that is filthy, let him become filthy still : and he that is just, let him be justified still : and he that is holy, become holy still.

12. Behold I come quickly, and my reward is with me, to render to every man according to his works.

13. I am Alpha, and O-mega, the first, and the last, the beginning, and the end.

14. Blessed are they that wash their garments in the blood of the lamb : that they may have a right to the tree of life, and that they may enter by the gates into the City.

15. Without *are* dogs, and forcerers, and the unchaste and murderers, and those that serve idols, and whosoever loveth, and maketh a lie.

16. I Jesus sent my Angel, to testify unto you these things in the Churches. I am the root, and the off-spring of David, the bright, and the morning star.

17. And the spirit, and the bride say : come. And he that heareth, let him say : come. And he that thirsteth, let him come : and he that will, let him take the water of life, gratis.

18. For I testify unto every one that heareth the words of the prophecy of this book : If any one shall add unto these things, God shall bring upon him the plagues that are written in this book.

19. And if any one shall diminish of the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy City, and from those things, which are written in this book :

20. He that giveth testimony of these things saith. Yes. I come quickly. Amen. Come Lord Jesus.

21. The Grace of our Lord Jesus Christ be with you all. Amen.

AN NOT A T I O N S.

Ψ. 1. *A River of water of life, or of living water.* 'Tis spoken with allusion to the Rivers of Paradise, and to the Tree of Life.

Ψ. 2. *For the healing of Nations, or Gentils, to signify the call of all Gentils or Nations to this heavenly Happiness.*

Ψ. 4. *They shall see his face.* Thus in a few words is express'd the Happiness of the blessed in Heaven : they shall see God, from which vision proceed love, joy, and everlasting praises of the divine Majesty.

Ψ. 6. *These words are most faithful.* Here begins the Conclusion and close of all these Revelations. *The Lord God of the Spirits of the Prophets sent his Angel to shew, &c.* and in the 16th verse it is said : *I Jesus sent my Angel to testify*, from whence we may understand, that Jesus, as to his Person, is the same Lord God with the Father, tho' as man, he is the *root of the offspring of David*, of the race of David, as the Messias was to be.

Ψ. 7. *Behold I come quickly.* Man's life is short, and at his death he must give an account to God. All time is short, if compar'd to Eternity. S. John (Ψ. 8.) was again for casting himself at the feet of the Angel, tho' here it is not express'd, whether it were to adore God, or whether it were by an inferiour veneration to the Angel, often express'd by adoration.

Ψ. 10. *Seal not the words*, as not design'd to be kept seal'd or secret, but to be deliver'd to the faithful for their instruction, that they may be prepar'd to suffer persecutions, that their faith, Hope, and Charity may be enliven'd and increas'd, by a firm expectation

of their happineſs in the next world after ſhort ſufferings in this.

ſ. 11. *He that hurteth* by living in ſins againſt God, himſelf, and his neighbors, *let him hurt ſtill*, i, e, he ſhall be permitted: and *he that is juſt*, *let him be juſtified ſtill*, and increaſe in virtues by God's aſſiſtance -- I am Alpha and O-mega. See c. 1. ſ. 8.

ſ. 14. *That they may have a right*, or power to eat of the *tree of life*. A right grounded on the promiſes of God, and his Graces.

ſ. 15. *Without* are *dogs*, meaning, unbelievers: and *whoſoever loveth and maketh a lie*, i, e, all the wicked, who have not walk'd in the ways of truth.

ſ. 17. *And the Spirit and the Bride ſay: come*, i, e, the Spirit of God, who moves us, to love and praiſe him: and the *Bride*, i, e the Church, the Spouſe of Chriſt, which earneſtly deſires to be happy in the enjoyment of God; and every one that heareth theſe divine promiſes, let him with all the affections of his Soul, with his whole heart, *ſay come*. He that thirſteth after juſtice, the author and fountain of all juſtice, *let him come*, and be fill'd *gratis*, by the bounty and liberality of our merciful God.

ſ. 18. 19. *I John testify*, and bear witneſs of all the truths contain'd in this Revelation: *If any one add*, or *diminiſh* &c. he becomes guilty of ſin, and makes himſelf liable to the puniſhments and *plagues* that are written in this book.

ſ. 20. 21. *He who giveth testimony of theſe things*: i, e, God, and Jeſus Chriſt by an Angel, *ſaith yes*, or even ſo, or truly, theſe are certain Truths. — *I come quickly* to reward the good, and puniſh the evil. — To which words S. John himſelf here replieth, with a zealous prayer and earneſt deſire ſaying, *Amen*, let it be ſo. — *Come Lord Jeſus*: come and remain always in my Soul by thy Grace, and make me partaker of thy glory for ever and ever. Amen.

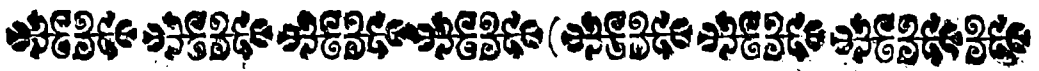
THE END OF THE NEW TESTAMENT.

E R R A T A

IN THE TRANSLATION. p. 7. *ψ*. 27. *having*, read *have*. p. 11. 20. for *of r. in the law*. p. 33. 17. read *heirs*, *heirs indeed*. p. 40. 13. *After younger*, add, *as it is written*. p. 47. 9. dele *Christ*, and *ψ*. 15. r. *of them that preach peace, that preach good things*. p. 59. 6. read *he that eateth*, *eateth*, &c. p. 76. 2. read *milk to drink*. p. 85. 6. for *it is*, r. *there is plainly*. p. 96. *ψ*. 5. *After Apostles*, r. *and the Brethren*. p. 100. 3. r. *and the rock was Christ*. p. 123. 2. read: by which *also*. p. 126. 40. read, but *the glory of the celestial is one*. p. 126. 49. r. *also the image of the celestial one*. p. 145. 4. r. *swallowed up by life*. p. 153. 8. r. *the good disposition*. p. 154. 22. for *with him*, r. *with them*. p. 158. 9. r. *as it were by letters*. p. 161. 7. r. *Or did I*. p. 162. after *wilderness*, add, *dangers at sea*. p. 168. 2. r. *who have sinn'd before*. p. 184. 20. r. *now be with you*. p. 188. 3. r. *I testify again*. p. 189. 19. after *uncleanness*, r. *lasciviousness*. p. 200. 5. r. *to his holy Apostles*. p. 203. 5. for *God*, r. *Lord*. and *ψ*. 11. for *Preachers*. r. *Teachers*. p. 208. 25. r. *as Christ loved*. p. 227. 5. r. *the word of the Truth*. p. 249. 11. r. *we always pray also*. p. 251. 13. *he hath also call'd you*. p. 262. 13. r. *and much confidence*. p. 271. 5. r. *looking upon piety to be gain*. p. 309. 14. r. *of his substance*. p. 318. 18. r. *the proposed hope*. p. 372. 3. for *Ask* r. *You ask*. p. 374. *ψ*. 1. r. *lament and howl*. p. 388. 13. for *supreme* r. *excelling*. p. 429. 3. for *grievous*, read *burdensom*. and *ψ*. 9. r. *The testimony of God*. p. 439. 4. r. *our only sovereign and Lord Jesus Christ*. p. 447. lin. 1. *ψ*. 20. r. *and the seven golden Candlesticks*. p. 455. 12. r. *of the City of my God the new Jerusalem*. p. 456. 20. r. *the gate to me*. p. 512. 15. r. *torments*. p. 520. 1. r. *power is to our God*.

IN THE ANNOT. p. 12. 14. lin. 9. for *will* r. *may give*. p. 105. *ψ*. 3. for *all of them*, r. *all of the same*. and *ψ*. 5. r. 600000. p. 155. 14. lin. 6. dele *you*. p. 169. 4. lin. 6. r. *power of God*. p. 178. 16. *words*, read *works*. p. 233. 15. *Divels*. r. *devil*. p. 220. 9. lin. 7. r. *to him in substance*. p. 270. 19. *Priest*. r. *Priests*. p. 277. 12. lin. 12. dele *in some measure*. p. 292. 5. lin. 1. dele *nor*. p. 356. 7. lin. 3. r. *who perhaps had*. p. 380. lin. 29. for *was only to last*, r. *was common only*. and lin. 23. for *make us*, r. *make use*. p. 426. 2. lin. 8. r. *denying him*. p. 431. lin. 4. from the bottom, *at is* r. *at his*. p. 432. 16. lin. 12. r. *seldom repent*. p. 457. lin. 7. from the bottom for *disorders*, r. *sins*. p. 528. lin. 9. from the bottom r. *promoter*.

IN THE G. NOTES. p. 12. 26. for *ἡ περιτομή*, &c. r. *ἐν τῇ ἀκροβυστία αὐτῆς εἰς περιτομὴν λογισμένης*. p. 139. (b) for *ἐπεὶ* r. *twice ἐπεὶ*. p. 158. (b) r. *πάντες*. p. 236. (a) r. *λαλοῦντες*. p. 245. (a) r. *φροῦν*. p. 264. (a) r. *non cupidum*.



APPROBATIONS

On the Translation and Annotations of both Volumes.

APPROBATIO SAPIENTISSIMI D. D. J. INGLETON

SAC. FAC. PARISIENSIS DOCTORIS, &c.

IN lucem tandem prodiit diu exoptata totius *Novi Testamenti*, traductio Anglicana ab Exim. D. R. W. Sacrae Facultatis Duacenae Doctore Theologo adornata. Perlegi eam quâ potui diligentia, & in omnibus editioni vulgatæ consentaneam reperi. Adjunxit idem Author, Annotationes doctas ac utiles, quæ textum illustrent, pietatem inspirant, omnibusque prodesse possunt, qui in legendis Scripturis Sacris, castas quærunt delicias. Datum Parisiis die 31. Octobris. 1730.

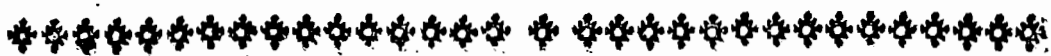
JOANNES INGLETON.

APPROBATIO EXIM. D. D. R. CHALLONER

SAC. FAC. DUAC. DOCTORIS, ET PROF. &c.

INfrascriptus S. Th. D. & per decennium Duaci Professor, legi versionem Anglicanam totius *Novi Testamenti* editam, & Annotationibus illustratam ab Exim. Viro R. W. S. Theol. Doct. & Prof. Emerito. Quam in omnibus fidelem inveni, & versioni vulgatæ conformem. In Annotationibus quoque nihil fidei, aut bonis moribus contrarium reperi: multa verò quæ Authoris Eruditionem cum pari pietate conjunctam omnibus perspectam faciant. Ita censeo Londini hâc die 24. Septembris Styl. Vet. an. 1730.

RICARDUS CHALLONER.



APPROBATIO PROFESSORUM

ORDINIS FF. MM. ANGLORUM.

Infraſcriptus attentè legi, nec minori animi voluptate
verſionem Anglicanam totius *Novi Teſtamenti* cum An-
notationibus, Authore Exim. D. R. W. Almæ Univerſita-
tis Duacenæ Doctore Theologo, &c. In qua nihil inveni
contrarium fidei, & Doctrinæ Sanctæ Matris Eccleſiæ Romæ
Catholicæ, aut bonis moribus: quin immo juſtam cum la-
tino vulgari conformitatem per opus integrum, ingentem
Authoris laborem junctâ pari eruditione perſpicere licebit.
Die 3. Octobris 1730.

F. PHILIPPUS LORAINE. In Conv. FF.

MM. Rec. Ang. S. T. Lector.

Idem cenſeo F. PACIFICUS BAKER. Conv. prædicti Vicarius.

APPROBATIONS OF THE ANNOTATIONS.

Nos Infraſcripti S. Theol. in almâ Univ. Duacena
Licentiati & Profefſores, attentè legimus has Anno-
tationes Authore Exim. D. D. R. W. Sac. Theol. Doct.
ac per novem annos Profefſore in *Novum Teſtamentum*
Anglicano idiomate adornatas, eaſque fidei Catholicæ ubi-
que conſonas, ac magno rei Chriſtianæ bono luce publicâ
donandas judicavimus. Datum die 25. Septembris
an. 1730.

GEORGIUS KENDAL.

GULIELMUS THORNBURGH.